



The friend



A MONTHLY JOURNAL,

DEVOTED TO

Temperance, Seamen, Marine and General Intelligence.

PUBLISHED AND EDITED BY

SAMUEL C. DAMON,

SEAMEN'S CHAPLAIN.

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POLYNESIA.





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HONOLULU, JANUARY 6, 1869.

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THE FRIEND.

JANUARY 6, 1869.

New Volume—XXVith.

With this number of the *Friend* we commence a new volume. Years begin and close with astonishing rapidity. Job remarks, "Now my days are swifter than a post; they flee away; they are passed as the swift ships; as the eagle that hasteth to his prey;" and again, "My days are swifter than a weaver's shuttle." These are most expressive similes illustrative of the rapidity of time. The flying post rider, the swift darting eagle, the rapid sailing ships and quick-spiced shuttle are apt figures. Jeremy Taylor commenting upon the last, remarks, "Morning sends the shuttle on to evening and evening back to morning, until death cuts the web of life from the loom of time." We earnestly hope our readers will ponder well the rapidity with which they are hurrying forward to the untried scenes of the eternal world. To many this year will be their last. Improve it then aright. Make the most of all your precious opportunities for listening to a preached Gospel, reading the Word of God, doing good unto all as you find opportunity, living in peace with

your fellow-men, and striving to alleviate those distressed,

"And replace
The smile of joy and hope in sorrow's face."
You will not then have lived in vain, or lost the golden opportunity which God is now granting to prepare for a better world.

Why has the American Government never sent a Man-of-War to Cruise in Micronesia?

Vessels of war go where they are ordered, but for some reason the American Government has never sent a vessel of war to cruise from 170° E. latitude westward, or from 10° to 20° south and north latitude, embracing that region known as Micronesia, or including the Caroline Islands. Upon many of those islands the inhabitants never saw the American flag displayed from one of our national vessels. The inhabitants on Ascension, however, once saw the Confederate flag of Jeff. Davis displayed on board the *Shenandoah*, when she visited that island in the spring of 1865 and burnt four American whaleships. American whaleships, the *Morning Star* and trading vessels are constantly cruising among those islands, and visiting their ports. During the late cruise of the *Morning Star*, she came to anchor about twenty-five times in the various harbors of Micronesia. Whalers have for more than a quarter of a century been accustomed repeatedly to visit Strong's Island and Ascension. That part of the ocean is alive with trading vessels, and yet our national vessels keep as clear of that part of the ocean as if the Government was afraid to send a vessel thither. Repeatedly have naval commanders called upon us for information upon that part of the world. Our Ministers Resident have been sending forward information to the State Department at Washington. American citizens have been murdered in those seas, and their vessels cut off. American merchants, traders and missionaries have been for years calling upon the American Government to send a vessel of war to cruise and survey in that part of the ocean, but the call has been unheeded, and yet our national vessels have been lying in the ports of San Francisco and Honolulu, *doing what?*—yes, what?

New Chapel on Strong's Island.

It will be recollected by some of our readers that about six months ago an effort was made to raise the small sum of a little over one hundred dollars to aid the native Christians on Strong's Island in purchasing the materials for their new chapel. In addition to a collection of about \$60 taken up in the Bethel congregation, we also received \$40 from C. A. Williams, Esq., and \$20 from H. A. P. Carter, Esq. By the return of the *Morning Star*, we learn that the materials forwarded were duly landed. At a meeting of the native church, a committee was appointed to acknowledge the donation, and a unanimous vote of thanks was passed. "Every hand was up," writes the Rev. Mr. Snow.

This missionary is now stationed on Ebon, one of the Marshall Islands, but he makes annual visits to his old field of labor on Kusaie, where he spent ten and more years, and where we were permitted to enjoy his generous hospitality in the summer of 1861. He thus writes respecting his present visit, while passenger on board the *Morning Star*:

"MORNING STAR, Oct. 20, 1868.

"Keduka wished me to tell you something about the good work on Kusaie. My present visit has been one of the most pleasant I have ever made. I have enjoyed the visit more from their cordial sympathy with me in my loneliness. [His wife and children are on a visit to the United States.] Even the children never seemed so affectionate, trusting and loving, and their sweet singing has been a great source of joy to me. At almost every turn I would have some sad, some touching or some loving remembrance of the past of our missionary life on this gem of the Pacific."

☞ We listened with much interest to the Rev. Dr. Gulick's sermon, Sabbath evening, on the history of efforts in Europe and America to unite all Christians in prayer for the conversion of the world to Christ. It is gratifying to learn that a copy has been requested for publication, and will appear in the forthcoming issue of the *Advertiser*.

XIVth Annual Report of the Honolulu Sailor's Home Society.

We have high authority for asserting that a tree is known by its fruits. If this principle is not pressed with too much rigidity, we are quite willing the Home should stand or fall upon its application. As it was the design of its founders to establish and maintain a good temperance boarding house for seamen and others who might avail themselves of its privileges, we propose to introduce the testimony of those who have been inmates of the establishment. Two tables have always been spread for those wishing to board in the Home. During the last few weeks Capt. Smith and his excellent wife, of the American whaling bark *Seine*, have been inmates of the Home. That vessel sailed last week, and after she had left the port Mrs. Smith addressed a letter to the Seaman's Chaplain, from which we make the following extract. This letter was entirely unexpected and unsolicited :

OFF HONOLULU, Dec. 23, 1868.

MR. DAMON—*Dear Sir* :—I cannot think of leaving Honolulu without expressing my thanks for the kind attentions shown me by Mrs. D., as well as by Mrs. C., Mrs. G. and Mrs. S. And here too let me express my admiration of the Sailor's Home, and its most excellent manager, Mrs. Crabbe. I was delighted with its quiet, its perfect order, its excellent table, and the well-bred boarders whom I daily met there. I consider it a first class boarding house, and all strangers visiting Honolulu would patronize it, if they could be benefited by my experience. They would not only find Mrs. Crabbe a superior landlady, but a kind and sympathizing friend, whom to know would be to respect and love. My husband joins with me in expressions of gratitude to these truly excellent friends whom I have named, and he desires that you will publish this in the *Friend*; and adds, that if God permits us again to return to our native shores, we shall continue to subscribe for your interesting paper, both for ourselves and friends.

Respectfully yours,
MRS. E. S. H. SMITH,
Bark *Seine*.

The additional testimony comes from a Swedish sailor, who came sick and destitute to Honolulu from San Francisco. As he could not gain admission to the United States Marine Hospital, he cast himself upon Mrs. Crabbe's generosity and hospitality at the Home. We make the following extract from a written statement which he made to the Bethel church before uniting with it last October :

"I came to this port about twelve months ago from San Francisco for the benefit of my health. I was diseased in both body and soul. I went to board at the Sailor's Home, poor as poor could be; but I believe the Lord directed my steps thither, for I was there by the good people pointed to the healer of soul and body, and urged to seek to-day,

and not to wait until to-morrow. Thanks be to God, I was brought to see the danger of putting off this most important of all things. I was brought up by pious parents, and was early made acquainted with God's word as it is given in the Bible, though I had then no real liking for it. But by the help of God's spirit, many precious words were now brought to my mind, and a few weeks after my arrival I was enabled to believe that God for Christ's sake had forgiven all my sins. I felt as if I had made an earthly fortune; I know I could not have felt more happy. I lost all desire after the world, for what is it but 'vanity.' I felt I was adopted into the household of faith. I could say with regard to the cure of my body, 'Thy will be done.' I soon found that instead of getting better, I was getting worse. At last I was too weak to do any work. Through the kindness of Mr. D. and the Ladies' Stranger's Friend Society, I was admitted to the Queen's Hospital. I feel truly grateful to those people, through whom the Lord is so wonderfully caring for me."

In regard to this man, we would remark that he still lingers at the Hospital, although during the last shipping season he returned to the Home, and for two months and more kept the Depository. As his health is still declining, he will not probably again be able to leave the Hospital. While an inmate of the Home, he boarded in the seaman's department. Other similar testimony respecting the manner in which the Home is conducted by Mrs. Crabbe might be adduced, if necessary.

As years roll away, we see more and more the necessity of sustaining this establishment. It is well nigh made self-supporting. We have sometimes thought, if less so, and the community was called upon more frequently and urgently for funds, it would prove advantageous. In view of all the difficulties attending the boarding and lodging department, and otherwise sustaining such an institution, we congratulate the founders, patrons and friends of the Honolulu Sailor's Home in its success, prosperity and usefulness.

S. C. DAMON,
Chairman of Executive Committee.
Honolulu, Dec. 26th, 1868.

CHAS. R. BISHOP, TREASURER, IN ACCOUNT CURRENT WITH THE HONOLULU SAILOR'S HOME SOCIETY.

	DR.	CR.
1867.		
Dec. 17—To cash on hand.....	\$8 05	
Dec. 26—To amount received from the Trustees.....	95 00	
1868.		
Nov. 16—To amt. rec'd from Chas. Brewer of Boston.....	50 00	
Dec. 26—To amt. rec'd from friend, per S. C. Damon.....	50 00	
To following amts. collected by Mr. Damon:		
Rent of "Kuokoa" Office.....	\$100 00	
Rent of Cellar.....	112 50	
From U. S. S. "Mohongo".....	35 16	247 66
Dec. 28—Amount due the Treasurer.....		14 12
		\$464 83
1867.		
Dec. 17—By paid balance of debt.....	\$30 50	
1868.		
Dec. 26—By following amts. paid through Mr. Damon:		
Lucas & Wiggins' account, Dec. 31, 1867.....	50 00	
R. Ryeroff's account, October, 1868.....	9 25	
C. N. Spencer & Co.'s account, Oct., 1868.....	6 00	
H. M. Whitney's account, September, 1868.....	5 00	
Lucas & Wiggins' account, 1868.....	45 45	
S. C. Damon's account, amount paid by him to E. Duncombe and Edward Smith for taking care of Reading-Room, etc., and for incidentals.....	268 63	
		\$464 83
E. & O. E.		
Honolulu, Dec. 23, 1868.		C. R. BISHOP, Treasurer.

Week of Prayer, January, 1869.

Sabbath, January 3—Prayer for the Holy Spirit, and the kingdom of God upon these Islands; for the better observance of the Lord's Day.

Monday, January 4—Prayer for Foreign Missions; for the growth of Missionary zeal; for the removal of hindrances to preaching the Gospel among all nations; for recent converts; and for all who are suffering persecution for the truth.

Tuesday, January 5—For the institutions of learning throughout the world, but especially upon the Hawaiian Islands; for Sunday-schools, and private instruction; for our youth abroad.

Wednesday, January 6—For rulers and all in authority throughout the world; for their temporal and spiritual prosperity; edifying intercourse and the maintenance of Peace; for increased openings for the Gospel; for the removal of social evils.

Thursday, January 7—Prayer that all Christians may become united in the work of the Lord; for more knowledge of God's Word and increase of spiritual life; for sound and faithful preaching adapted to rich and poor; growing love to Christ; a more earnest love to Christians of every name and of all nations.

Friday, January 8—A day of fasting, humiliation (and prayer) before God for sin.

Saturday, January 9—That all printing establishments throughout the world become co-workers for good; and for a blessing on Christian literature.

Sabbath, January 10—Prayer that the Holy Spirit be abundantly poured out in all places throughout the earth.

OAHU COLLEGE.—We are glad to learn that the new term opens at Punahou with a full school of sixty pupils, and the prospect of additional pupils. The usefulness of that institution was never greater than at present. It is blessed with a full corps of able teachers, who are interested in their work, and inspire the pupils with ambition to excel. We visited the school at the close of the last term, in company with Judge Hartwell, and were most favorably impressed with the discipline and scholarship of the institution. Arrangements have recently been made to enlarge the library accommodation, and we should be glad to learn that some generous minded person had presented the institution with \$500, more or less, wherewith to purchase new and standard books for the library, and also that a good telescope had been presented to the philosophical department. The time may come, and perhaps soon, when an effort should be made to increase the endowment, and add a professorship of Natural History. The College must keep in advance of all other literary institutions on the Islands.

ANNUAL MEETING OF HONOLULU SAILOR'S HOME SOCIETY.—This meeting was held at the Home, agreeable to public notice, on Monday morning at 11 o'clock, President S. N. Castle in the chair. Prayer was offered by Rev. S. C. Damon. C. R. Bishop, Esq., read the Treasurer's report, which will be found in another column. After the debt was announced, a collection was immediately taken up, and more than sufficient was collected, leaving a balance of over \$30 in the Treasurer's hands. The report of the Executive Committee was read, which will be found elsewhere.

After the meeting had adjourned, the Trustees held a meeting, when the following officers were chosen for the coming year: S. N. Castle, President; Daniel Smith, Vice President; P. C. Jones, Secretary; C. R. Bishop, Treasurer; S. C. Damon, E. O. Hall, J. O. Carter, Executive Committee.

Trustees going out in 1871—S. C. Damon, C. R. Bishop, Daniel Smith, J. C. Pfluger, T. H. Davies, E. O. Hall.

Trustees going out in 1870—H. A. P. Carter, P. C. Jones, A. F. Judd, J. Mott Smith, J. H. Wodehouse, J. Bollman.

Trustees going out in 1869—F. A. Schaefer, D. Foster, F. Banning, J. O. Carter, S. N. Castle, W. L. Green.

"COME OVER AND HELP US."—There is a Macedonian call for more ministers of the Gospel to leave the Eastern States and cross the Rocky Mountains and preach the Gospel in Washington Territory, Oregon and California. We recently met one of our old friends, Capt. Swift, formerly master of a whaleship, but now settled in Washington Territory. His neighbors and his own family earnestly desire a Congregational minister from the East to come and preach where he is located, near Puget Sound. Other localities demand Methodist ministers. The call is loud for earnest and self-denying men. On the coast of America, west of the Rocky Mountains, 60,000 from China have become located, demanding at least twenty Chinese missionary colporteurs, but we can hear of only some half a dozen engaged in this work. The tide of immigration is pouring into that part of the world, and the call is for more laborers. 'The fields are white to the harvest.'

THANKSGIVING SERMON.—In the Stockton *Daily Independent* for November 28th, we find an interesting Thanksgiving Sermon by the Rev. James A. Daly, entitled, "Our Cause, our Equipment, our Struggle."

☞ If Mr. Arthur Alexander, will call upon the Chaplain, he will hear good news from his father in Washington, D. C.

☞ We would acknowledge a file of the San Francisco *Times* from Purser McLellan, of the *Idaho*.

Bunyan's Pilgrim's Progress in China.

The Rev. Mr. Doolittle, author of a recent work on China, writes the following remarks respecting the Rev. Mr. Burns, a Scottish missionary recently deceased, who has translated Bunyan's *Pilgrim's Progress* into the Chinese. Mr. Burns' death is noticed in all the English and American missionary publications. For several years before going to China he was a settled pastor in Scotland, and an intimate friend of the lamented McCheyne of blessed memory.

"Mr. Burns had an extraordinary facility of acquiring a new dialect. He acquired the Canton, the Swatow, the Amoy, the Fuh Chau and the Mandarin dialects, and besides had a good knowledge of the book language, or the style found in books. As an author he has done a great work. He prepared and published a translation of Bunyan's *Pilgrim's Progress* in the classical or book style, and also in the Mandarin dialect. These form standard works in the Christian literature of China. He prepared hymn books in the Amoy, the Swatow, the Fuh Chau and the Mandarin dialects. He also prepared a translation of the Book of Psalms, and a volume called the 'Peep of Day,' after the general plan of the English book having that name, omitting the questions. These volumes remain a standing and permanent monument of his literary ability.

"But Mr. Burns' special delight was in preaching the Gospel to the Chinese, whether in the streets or in the chapel, whether to Christians or heathens. He eminently succeeded in making himself understood, and in interesting those of his auditors who listened with attention. He had some marked peculiarities of labor which it would not be well for missionaries generally to adopt or imitate. He was unwilling to administer the rite of baptism to converts from heathenism, or to take the charge of a congregation of believers worshipping stately in a certain place. He wanted nothing to do with the supervision of native churches, or with the discipline of church-members. He loved to preach the Gospel. He seemed to feel as did Paul, 'Wo is unto me if I preach not the Gospel.'"—N. Y. *Evangelist*.

General W. Williams, of Norwich, Ct.

It is known that this gentleman is one of the patrons of Oahu College, and has given for its endowment. The following paragraph from the annual report of the Secretary of the Board of Education in Connecticut, will indicate that the General is interested in the cause of education at home as well as abroad:

"The Secretary himself, B. G. Northrop, is a man of superior education and of large experience, both in Massachusetts and Connecticut, and the views which he presents, including his vindication of Normal Schools, will command public attention. We cannot resist the pleasure of quoting in this connection a few of the closing paragraphs of the report:

"The voluntary work of a single individual illustrates the usefulness of this kind of labor (visiting schools), and affords a noble example for general imitation. Many years

ago Gen. William Williams, of Norwich, commenced the systematic visiting of the schools in New London County, which he continued for nearly twenty years, visiting from 150 to 165 schools every year. After completing New London County, he extended his labors into Windham County, and some other portions of the State. He became known to the children generally in those towns, and was everywhere gratefully recognized as their friend and benefactor. I have had occasion, more than once, to observe with what interest and affection he is greeted and cherished by the children. On the 12th of March last I made a journey from New Haven to Norwich, to congratulate him on the eightieth anniversary of his birthday, and express my grateful appreciation of his services in behalf of schools. His long and practical sympathy with children has largely helped to keep this venerable octogenarian vigorous in body, clear in mind, and young at heart. He said to me that day, 'My visits to the schools have given daily joy to my heart, and added years to my life.'

"Would that those who are pining from 'nothing to do,' would follow this noble example, and grow young and useful by visiting schools."

A WORD FITLY SPOKEN.—Major General Howard addressed a large audience in the college chapel at Amherst, Mass. In the course of his remarks, while appealing to the students, as their first preparation for any effectual life work, to become Christian men, he said that on the day previous, while on the cars, a young man with his left arm gone, came along selling books. "Where did you lose your arm?" inquired the General. "At Chancellorsville," was the reply. "In what regiment were you?" "In the Vermont." "That regiment was in my brigade," said the General. "But, sir, that brigade was Gen. Howard's." "And my name is Howard." The young man was so overjoyed he scarcely knew how to express his delight. He wanted the General to accept a book, and seemed very desirous of expressing his gratitude. After going for a little while into another car, he returned and said, "Excuse me, General, for saying a few words more. I want to tell you of a conversation I had with you in camp. I went to you for permission to get some whisky. You refused, and asked me if I ever drank. I replied that I did sometimes on picket. Then you said something to me which made me resolve never again to drink a drop of intoxicating liquors. I have not tasted strong drink since, and I think now that I am a Christian too, as a result of your remarks to me." Such a meeting and such a conversation between these two one-armed warriors must have been a touching scene.

RECEIPTS AND EXPENDITURES FOR THE BETHEL, 1863.

Receipts.....\$295 18

Expenditures.

Debt January 1, 1863.....\$60 42
Sexton's services.....144 00
Repairs and incidentals.....71 36
Bethel flags.....10 00—285 72

Dec. 20—Cash on hand.....\$9 44

RECEIPTS AND EXPENDITURES FOR THE PUBLICATION OF THE "FRIEND," 1868.

Received from subscribers and donors.....\$820 66
Expended for printing, paper, etc.....752 50

Cash in hand.....\$68 16

THE FRIEND.

JANUARY 6, 1869.

Editor's Table.

PLINY'S EPISTLES.—Translated from the original Latin, with Explanatory Notes. In two volumes. Vol. II. Edinburgh: Printed by A. Donaldson & J. Reid for Alex. Donaldson. 1762.

Among some books and pamphlets sent to our office for gratuitous distribution among seamen, we found an odd volume of Pliny's Epistles. We exceedingly regret that its companion is missing, but this volume is full of interest, and we have read it with delight. It contains the famous letter of Pliny to the Emperor Trajan, of Rome, respecting the early Christians. This letter or epistle has been made the occasion of much comment and controversy. On many accounts it is one of the most interesting contributions to ecclesiastical history of the early part of the second century of the Christian era.

We shall publish the epistle in full, together with the reply of the Emperor Trajan. By way of introduction to this literary relic of that early age, we would offer a few remarks respecting its author. There were two personages of marked celebrity by the name of Pliny, viz: Pliny the elder, and Pliny the younger. The latter was a nephew of the former, being a son of the sister of Pliny the elder. Both were highly renowned, even in that early period. The elder was a distinguished naturalist, and perished, as is well known, when Pompeii and Herculaneum were destroyed by the terrible eruption of Mount Vesuvius. In one of Pliny's letters he gives a most vivid description of the death of his uncle. From that letter we copy the following brief paragraph: "My uncle, having drank a draught or two of cold water, threw himself down upon a cloth which was spread for him, when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to rise. He raised himself up, with the assistance of two of his servants, and instantly fell down dead, suffocated as I conjecture." * * * "As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it, exactly in the same position he fell, and looking more like one asleep than dead." Thus perished Pliny the elder.

Pliny the younger, and author of the volume of epistles mentioned at the head of our remarks, was born A. D. 61, a few years before the death of the Apostle Paul, who is supposed to have suffered martyrdom A. D. 65. Pliny was carefully educated by his uncle, and is reported to have composed a Greek tragedy at the early age of fourteen. After attaining manhood he became an in-

timate friend of the Emperor Trajan, who gave him the honorable appointment of Pro-Consul at Bithynia, in Asia Minor, now Turkey in Asia. He officiated in that capacity for two years, and it was about the year of our Lord 107 that he wrote the famous epistle we now copy, together with Trajan's reply:

"It is a rule, sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether therefore any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a pardon; or if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession are punishable; in all these points I am greatly doubtful. In the meanwhile, the method I have observed towards those who have been brought before me as Christians, is this: I interrogated them whether they were Christians; if they confessed, I repeated the question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished: for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but being citizens of Rome, I directed them to be carried thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons, who, upon examination, denied they were Christians, or had ever been so. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue (which for the purpose I had ordered to be brought together with those of the gods), and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians, into a compliance with any of these articles: I thought proper therefore to discharge them. Some among those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; while the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) forsaken that error. They all worshiped your statue and the images of the gods, throwing out imprecations at the same time against the name of Christ. They affirmed, the whole of their guilt, or their error, was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for

the purposes of any wicked design, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a truth when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavor to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions; but I could discover nothing more than an absurd and excessive superstition. I thought proper therefore to adjourn all farther proceedings in this affair, in order to consult with you. For it appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend to persons of all ranks and ages, and even of both sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages. Nevertheless, it still seems impossible to remedy this evil and refrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented, and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past have met with but few purchasers. From hence it is easy to imagine what numbers might be reclaimed from this error, if a pardon were granted to those who shall repent."

The following was the Emperor's reply:

"The method you have pursued, my dear Pliny, in the proceedings against those Christians which were brought before you, is extremely proper, as it is not possible to lay down any fixed plan by which to act in all cases of this nature. But I would not have you officiously enter into any inquiries concerning them. If indeed they should be brought before you, and the crime is proved, they must be punished; with the restriction, however, that where the party denies himself to be a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Informations without the accuser's name subscribed, ought not to be received in prosecutions of any sort, as it is introducing a very dangerous precedent, and by no means agreeable to the equity of my government."

The foregoing epistles are full of interest to the thoughtful mind. There we may behold mirrored forth a most vivid picture of the social and civil state of affairs during the age succeeding the first publication of the Christian religion. The following points are clearly established by this letter:

1. That Christianity had spread throughout the Roman Empire; "for this contagious superstition," writes Pliny, "is not confined to the cities only, but has spread its infection among the country villages."

2. It was the custom of the early Chris-

tians to address their prayers to Christ, "as to some God."

3. They covenanted together to live holy lives, avoiding "fraud, theft or adultery."

4. Their "harmless meal" was doubtless the Lord's Supper.

5. "Their stated" day of worship was doubtless the Holy Sabbath.

6. While the general mildness of Pliny's character is to be admired, yet not so the putting to the torture two female slaves, who were doubtless two unoffending Christian females of humble life.

7. Trajan's reply indicates that he was a man after the character of Pilate—he would avoid responsibility.

NEW COMMERCIAL ENTERPRISE IN THE PACIFIC.—By letters we have received from Messrs. Doane and Sturges, missionaries on Ascension, we learn that Capt. Pease, of the *Water Lily*, and formerly of the *Blossom*, has entered into an engagement with a mercantile firm in Shanghai to furnish ship timber for two government gun-boats, now building by the Chinese. This ship timber is to be obtained from the island of Ascension. Two cargoes have already sailed from that island for China. There is an immense amount of timber upon the island. Chinese laborers have been imported, and the work is now busily progressing. This is something new for that island. Similar timber is to be found on Strong's Island. These are almost the only high islands in that part of the Pacific. From our recollection of the forests on Ascension, we believe they will furnish timber of various kinds for years to come. In 1861 we brought from that island specimens of ship timber to exhibit to the ship-carpenters of Honolulu. One variety resembles the famous teak of India.

GOSPEL SEED ON KUSAIE, OR STRONGS ISLAND.—When we visited this island in 1861, we became acquainted with a native Christian who spoke a little English. He has acted as a deacon of the church. Occasionally since that time we have received letters from him. By the return of the *Morning Star* we received one, from which we copy as follows. It was written in the Kusaian dialect, but was translated by the Rev. Mr. Snow:

"Now I send you my love, and to all your family, and to all our friends. I want to tell you something about the good work of our Great Lord in heaven. The seed of God has grown up in all the villages on Kusaie. There is but little wanting and the land will be filled with it. On this account, we believe that God has heard what you have asked for Kusaie. No man is able to do such a work. It is God alone. I know Jesus will kindly brood his little chickens under his wings. This is all. I am KEDUKA,

"Your brother in Christ."

Such a letter indicates that the true Gospel leaven is at work.

BETTER LET THE WRITER GO SCOT FREE.—

We refer to the writer of that article in the "Overland Monthly," entitled, "Social Life in the Tropics." Crusty and crabbed old Dr. Samuel Johnson once remarked, "Much may be done with a Scotchman if he is caught young." Now we do not believe anything can be done with the writer of that article, whether caught young or old. The *Gazette* and *Advertiser* have both written whole columns upon the article, but would it not be better to let the author go as not worth minding? Look at the subject in another light for a moment. He is a great coward, for by the old "code of honor" none but an arrant coward will insult a woman, a child or a clergyman. That the writer has grossly insulted the ladies of Honolulu, no one will doubt who has read the article, and if the writer has not insulted a clergyman, he has done what is far meaner—repeated a stale joke to the missionary's discredit. Hence we say, let the writer go as worthless who in his flight has, like the flying Parthian, shot a poisoned arrow behind, which has fallen short of its mark.

MR. BECKWITH'S SELECT SCHOOL.—We occasionally meet a youth who unexpectedly manifests a knowledge of certain branches of study, and we ask him, "Where did you learn that?" His invariable reply is, "At Mr. Beckwith's school." From this fact and our personal recollections of his examinations, we know that he must keep a good school. We learn that his winter term has just opened at the Session Room of the Fort Street Church. Boys that are thoroughly taught at his school have the reputation of being well fitted for Oahu College, especially in arithmetic.

"How far that little candle throws its beams;
So shines a good deed in a naughty world."

Our city fathers have caused one "little candle" to throw its beams along King and Nuuanu streets, and it is such a beautiful Shakesperean illustration of their efforts to provide for the "lepers," "insane" and other objects of charity, that we sincerely hope they will be encouraged to erect lamp-posts in all parts of the city.

WEEK OF PRAYER.—We would call the attention of the people of Honolulu to the daily meetings for prayer which are held during the first of January. A Union meeting will be held each day at the Bethel at 11 A. M. and 7½ P. M. The programme will be found in another column.

On account of the amount of work at the printing office, we have been unable to issue our sheet this month until the 6th.

NEW MISSION STATION ON DRUMMOND'S ISLAND.—We learn from Rev. H. Bingham that during the last trip of the *Morning Star*, a new station was taken on this island, under the most favorable auspices. This is one of the Gilbert or King's Mill Islands, which the *Morning Star* visited during the former trip. This island is mentioned and described in the United States Exploring Expedition by Wilkes. Hawaiian missionaries are now stationed there.

CHEERING REPORTS.—We have listened with interest to the statements of the commander of the *Morning Star*, Capt. Tengstrom, respecting the progress of the missionary work throughout Micronesia. On the island of Kusaie, or Strong's Island, Christianity has taken a firm hold of the minds of the inhabitants. On the Marshall Islands and Ascension the good cause is progressing.

Late papers from the United States report the collision of the steamers *United States* and *America* below Cincinnati, on the Ohio River. The loss of life was fearful. Full reports not as yet given. We fear our esteemed friend and correspondent, the Rev. F. S. Rising, was among the number lost. His visit to these Islands will be remembered.

If any of our missionary friends on the Islands possess the odd volume now wanting of "Pliny's Epistles," we should be most glad to have them communicate with the editor. We are inclined to think the volume was brought to the Islands by the Rev. Mr. Ellis more than forty years ago. His name partially erased appears on the title page.

DONATIONS.—From Capt. Lawrence, of the *Ohio*, for Home, \$5; *Friend*, \$5; Bethel, \$5. Capt. Allen, of the *Nile*, for *Friend*, \$10. Ship *James Allen*, for *Friend*, \$5; Bethel, \$5. Order of the late Capt. Comstock—for Bethel, \$12 50; *Friend*, \$12 50; Mr. Lewis, Bethel, \$5.

We would acknowledge our indebtedness to Mr. C. C. Bennett, the newsman, for late copies of the *Alta* and other papers, received per "Windward."

The *Morning Star* will sail during the month of February for the Marquesas Islands. Persons wishing to forward papers, letters, &c., should not forget to be prompt.

Rev. Phineas Stowe, the "seaman's friend," of Boston, Mass., died last Friday morning at the Asylum at Somerville, where he was recently placed. He was 56 years of age, and an earnest missionary among a class who respected him for his kindness and diligence in promoting their worldly and spiritual welfare. He was extensively known throughout the State.

Virtue is a rock, from which rebound all the arrows shot against it.—*Kozlay*.

Eliot's Indian Bible.

A copy of Eliot's translation of the Bible into the Indian language is now only a valuable literary curiosity. The title is "*Up Biblum God*," which means "The Book of God."

Holy old relie ! how the years departed,
Shrouded in dark and painful memories, rise !
How many a tear has o'er these pages started,
How many a prayer ascended to the skies !

No human eye can glean its holy meaning,
Though practiced long o'er ancient scrolls to range,
Or rend the veil its deep sealed mysteries screening
Neath unknown accents, dissonant and strange.

"*Up Biblum God !*" The message of salvation
To the poor Indian's disappearing race ;
Bidding him hope, though men forget his nation,
In heaven his people have a name and place !

And though his tongue be evermore unspoken
Among the mountains where he loved to dwell,
Still let us trust by this sublime old token
Some souls in heaven might comprehend it well !

"*Up Biblum God !*" Full many a melting story
Didst thou unfold to the stern red-man's ear ;
Full many a truth of high celestial glory,
Out from this cumbrous dialect rose clear !

"*Up Biblum God !*" And is thy work now ended ?
Not so—while thou canst move our holiest tears,
And rouse the soul where Love and Faith are blended,
To spread thy Light in these millennial years !

O Death ! O Time ! O Change ! are ye not ever
A triune wonder-worker, stern and dread ?
Ye can blot nations out and tongues, but never
The Book of God, the soul's perennial Bread !

—*Pulnam's Magazine.*

Reformation of Drunkards.

Rev. T. L. Cuyler writes to the *Evangelist*: There is one serious mistake made by many good people when they try to reform an inebriate; and also with the inebriate himself when he makes an effort at emancipation. They regard drunkenness simply as a sin, and bring all their efforts to bear on the conscience. But drunkenness is also a physical disease, and should be treated as such. A drunkard may, by the grace of God, be spiritually converted, and yet his physical disease may not be subdued. John Vine Hall (the eminent father of our eminent brother Newman Hall) was a sincere Christian for several years before he became a thoroughly sober man. He would go occasionally right away from the family altar and the communion-table into a desperate and disgraceful "spree." At length he discovered that his only hope of recovery from his disease lay in entire abstinence from all intoxicants, and then he became a cured man.

The system pursued in the best Inebriate Asylums is to stop off the patient at once, and entirely, from all alcoholic stimulants. Gradual reform is found to be impossible. And it is just there—just when the bottle is being forced away from the enfeebled, deranged and poisoned system of the poor tippler—that the great danger and difficulty lie. For this "devil" when he is "cast out," tears his victim frightfully.

Just then the man needs not only prayer, and the grace of God; he also needs physical treatment of the right kind. A member of my own church,—who had, by tampering with the social cup, fallen into the disease of drunkenness—took a solemn pledge of total abstinence "in reliance on the grace of God." But he also used "Valerian" for several days to keep up his shattered frame; he used the most wholesome diet, and he

kept resolutely away from the sight and smell of every kind of intoxicant. He is today a cured man, and a devoted Christian.

One-half of the drunkenness in the world springs from mental misery. It is trouble which fills the grog-shops. Men drink to drown sorrow, to brace up shattered nerves, or to forget for a few hours their distress of body and mind. To help some drunkards, we must do all we can to relieve them from the troubles that drive them to the cup. A laboring man in the neighborhood fell into drunkenness through poverty and want of employment. In reforming him, our first step was to induce him to sign a pledge, and the next was to get him a place to work. The "Sons of Temperance" introduced him into their fellowship and sympathy; he is doing well. There is hope now for his soul. Christianity must proceed on the principles of common sense if it would save a person who is both guilty of heinous sin and the victim of horrible disease.

When we see a man falling into trouble—either in his business or in his domestic life—we always tremble for him lest he may flee to the cup which drowns sorrow by drowning the conscience. We would not answer for the safety of any professed Christian who, either to brace up a weak body or to relieve a troubled mind, should touch even a gill of wine. God has provided enough of tonics for the body, and of spiritual supports for the suffering or desponding heart. He never commands His children to use the Devil's medicines.

To those who wish to study the best statement made lately on the physical phenomena of drunkenness, we would commend the able and entertaining article of Mr. Parton on "Inebriate Asylums" in the *Atlantic Monthly* for October. It may furnish valuable hints to those who are praying and striving to save beloved friends from the terrible dominion of strong drink.

NEW ORDER OF AFFAIRS IN SPAIN.—All monasteries, convents, colleges, congregations, and other religious establishments in Spain, founded since 1837, are to be immediately suppressed. All their property, movable and immovable, is to become the property of the State. The monks and nuns belonging to these institutions are to go, without any pension from the government. The convents established before 1837 are to be reduced in number by one-half, and those left are forbid henceforth to receive novices. The monks and nuns thus released from their cloisters will, however, be permitted to enter the conventual establishments, which are not suppressed, or they may return to secular life. In this case they can claim back the money made over by them to the convents at the time of their entry. The Jesuits are expelled from the country. Gen. Prim is reported as having said to three Protestant refugees: "From this day forth there shall be liberty in our country, real liberty; every man shall be master of his own conscience, and shall profess the faith which is best in his own eyes. You, gentlemen, may return to your country by the first steamer; and you are at liberty to enter Spain with your Bibles under your arm, to preach its doctrines." The exiled Jews are preparing to return to Spain from Germany.

NORMAL SCHOOL AMONG THE FREEDMEN.—

The Hampton Normal and Agricultural Institute, under the auspices of the American Missionary Association and the management of Gen. S. C. Armstrong, of the Freedmen's Bureau, was opened at Hampton, Va., in April last, and is now in operation with a class of forty-five colored students of both sexes, averaging about nineteen years of age. The young men work four or five hours a day, under the direction of Mr. Theodore Sauselain, an experienced market gardener from New Jersey, on a large "truck" farm connected with the institution. The female department, presided over by Miss Elizabeth Breck, of Northampton, Mass., is conducted after the manner of Mt. Holyoke Female Seminary. The students, who thus pay nearly all their own expenses, are select scholars from schools in Virginia and North and South Carolina, and enter upon a three years' course of study, with the intention of becoming teachers. They are under the instruction of the Misses Williams, of South Deerfield, Mass. Commodious buildings, well-furnished rooms, and many of the appointments of a complete training-school, have been provided, together with a well-ordered farm, at an expense of over \$40,000. The undergraduates are now teaching the primary colored schools of Hampton with good success. The design of this institution is to prove that labor and study can go well together, and thus to raise up a corps of colored educators for the South, mainly through their own efforts, who shall teach not only the rudiments of study, but how to farm profitably and live rightly.—*N. Y. Independent.*

DEATH OF A PIONEER.—Captain James M. Green, formerly well known as a successful whaling Captain out of the port of New London, Connecticut, afterwards a resident of Honolulu, and more recently engaged in the ship chandlery business in San Francisco, died at the Insane Asylum on Wednesday last. Deceased was from New London (Conn.) aged 51 years; first arrived on this coast in December, 1845, and was a member of the Masonic fraternity and California Pioneers. He was sent to the Asylum several months ago for treatment, and his death leaves a wife and large family to mourn his loss.—*Stockton Independent, Nov. 28th.*

☞ The *Shanghai News Letter* is the title of a periodical representing American interests in China and Japan. It will be published on the sailing of each of the Pacific mail steamers. It announces that Dr. W. A. P. Martin (translator of "Wheaton's International Law") has just issued his "Lectures on Natural Philosophy and Chemistry," in Chinese, for the use of the pupils of the new university of Peking, where he is professor.

☞ He who tells a lie is not sensible who great a task he undertakes, for he must be forced to tell twenty more to maintain one.—*Pope.*

☞ Give your son a trade and you do more for him than by giving him a fortune.—*Franklin.*

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Montana,	Wednesday,	Oct. 7	Friday,	Nov. 6	
Idaho,	"	Oct. 28	"	Nov. 27	
Montana,	"	Nov. 18	"	Dec. 18	
Idaho,	"	Dec. 9	"	Jan. 8	
Montana,	"	Dec. 30	"	Jan. 29	
Idaho, 1869,	"	Jan. 20	"	Feb. 19	
Montana,	"	Feb. 10	"	Mar. 12	

HONOLULU.

ARRIVALS.			DEPARTURES.		
Montana,	Monday,	Oct. 19	Saturday,	Oct. 24	
Idaho,	"	Nov. 9	"	Nov. 14	
Montana,	"	Nov. 30	"	Dec. 5	
Idaho,	"	Dec. 21	"	Dec. 26	
Montana, 1869,	"	Jan. 11	"	Jan. 16	
Idaho,	"	Feb. 1	"	Feb. 6	
Montana,	"	Feb. 22	"	Feb. 27	

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The Grover & Baker Company, Boston,
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Please Call and Examine. 11 f

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GENERAL INTELLIGENCE,
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MORE OF THE EARTHQUAKE.—From the Punjab in India we hear of earthquake shocks felt on the 20th of August. Those in South America, it will be remembered, occurred mainly on the 13th and 18th of that month. Such a relation in time is at least very suggestive of a relation in cause. The Punjab is as nearly as possible—if not exactly—the opposite point on the earth's surface to that point in South America at which the shock was most severely felt. If we follow the surface from the South American shock eastward, we must pass, before reaching Hindostan, across the whole width of South America, the South Atlantic, the Continent of Europe and half the Continent of Asia. If we go westward, there is the whole width of the Pacific and the Chinese Empire between.

It is pretty certain, then, that the blow from South America was not communicated by the crust of the earth, or we should have heard of the disasters round the world that must have been the result. It is equally certain that the different events were not due to similar electrical or other atmospheric conditions; for in that case it is not possible that the effects should have been felt only as they were. There is still open the possibility that the shock from South America was communicated directly through the diameter of the earth—that the vast explosive force which broke up the crust on one side was felt at the exactly opposite side of the sphere. Perhaps this fact in the history of the recent earthquake—that shocks were felt in the Punjab—may yet stand in the catalogue as the best of many arguments for the fluid condition of the centre of the earth.—*N. Y. Herald.*

'THE EARTHQUAKE AT JUAN FERNANDEZ.—A letter from on board bark *Mt. Wollaston*, of this port, dated at sea off Valparaiso, August 28th, states that on the 14th of August she was lying off and on at Juan Fernandez, the captain with two boats' crews on shore, for wood and water. They heard a noise all day like that of distant thunder. At 8 o'clock in the evening, a report near them like the discharge of a cannon was heard, when immediately the earth opened between the settlement and the beach (only a few rods), from which opening issued fire, smoke and lava, boiling in the same manner as brine when boiling water is poured upon it. At the same instant the tidal wave swept the beach clean, taking from the beach all the boats, including those of the *Mt. Wollaston*. In a few minutes the sea became calm and signals were made to the ship, and two boats went to their assistance. Those on board the ship did not know that anything unusual had transpired until they saw the signal. The ship proceeded immediately to sea without procuring wood and water.—*New Bedford Standard.*

MARRIED.

WATERHOUSE—PINDER.—On the 31st Oct., at the Wesleyan Chapel, Burslem, Staffordshire, England, by the Rev. Levi Waterhouse, assisted by the Rev. Henry Hastings, John Thos. Waterhouse, Jr., of Honolulu, Sandwich Islands, to Elizabeth Bourne, second daughter of the late Thomas Pinder, Esq. No cards.

NOTT—ANDREWS.—In this city, on Tuesday evening, Dec. 22, by the Rev. Dr. L. H. Gulick, Mr. Samuel Nott to Miss Mary E. Andrews, daughter of the late Hon. Lorin Andrews. No cards. [San Francisco and New York papers please copy.]

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Nov. 29—Am bk J W Seaver, Reany, 24 dys fm Petropolis
30—Am wh bk Awashonks, Norton, from the Arctic, with 800 bbls wh oil and 11,500 lbs bone.
Dec. 30—Am str Montana, Godfrey, 124 dys fm San Francisco.
5—Am ship Sea Serpent, White, 13 days from San Francisco.
5—Br brig Robt Cowan, 33 days from Victoria, B. C.
15—Am brig Constantine, Riedell, 37 days from Alton, Alaska.
16—Am brig Morning Star, Tengstrom, 30 days from Butaritari.
16—Tah bk Ionia, McLean, 20 days from Tahiti.
18—Haw brig Kamehameha V, Rickman, 32 days from Howland's Island.
20—Am str Idaho, Floyd, 11 days from San Francisco.
23—Br bark Archos, Hopkins, 58 days from Sydney.
30—Haw bark Mauna Loa, Reinking, — days from Victoria, B. C.
31—Am bark Whistler, Fuller, 52 days from Sydney.
Jan. 1—Am schr Fanny, Thomas, 84 days from Fanning's I.

DEPARTURES.

Nov. 30—Am wh ship Geo Howland, Knowles, to cruise.
30—Am wh bk Oriole, Hayes, to cruise.
Dec. 1—Am wh bk Europa, Mellen, to cruise.
1—Am wh bk Dan Webster, Marvin, to cruise.
2—Am wh sh St George, Soule, to cruise and home.
2—Am wh sh Rainbow, Baker, to cruise.
2—Brit bk Garstang, Griffiths, for Baker's Island.
3—Am wh bk Trident, Green, to cruise.
3—Am wh bk John Carver, Worth, to cruise.
5—Am sh Sea Serpent, White, for Hongkong.
5—Am wh bk California, Wood, to cruise.
5—Am str Montana, Godfrey, for San Francisco.
7—Am wh bk Navy, Davis, to cruise.
8—Haw wh bk Wilhelm I, Mammen, to cruise.
8—Am wh bk Ben Cummings, Halsey, to cruise.
9—Haw sh Iolani, Terwilliger, for New Bedford.
10—Am wh sh Ocean, Barber, for cruise and home.
10—Am wh bk Onward, Pulver, to cruise.
12—Am wh bk Progress, Dowden, to cruise.
12—Am wh bk George, Davis, to cruise.
12—Am wh sh Gen Scott, Washburn, to cruise.
14—Am wh bk Sea Breeze, Fisher, to cruise.
14—Haw brig Comet, Reed, to cruise.
14—Am wh bk Hercules, Howland, to cruise.
15—Am bk Bhering, Lane, for New Bedford.
16—Brit schr Favorite, McKay, for Victoria, B. C.
17—Haw bk A J Pope, Geerken, for Bremen.
17—Am wh sh Josephine, Cogan, to cruise.
17—Am wh bk Vineyard, Smith, to cruise.
18—Haw wh bk Bismarck, Dallman, to cruise.
18—Am wh bk Eagle, McKenzie, to cruise.
22—Am bk J W Seaver, Reaney, for San Francisco.
24—Am wh bk Jas Allen, Willis, to cruise.
24—Am wh bk Lydia, Hathaway, to cruise and home.
24—Haw wh bk Eagle, Loveland, to cruise.
Dec. 21—Am wh bk Seine, Smith, to cruise and home.
21—Br brig Robert Cowan, Gardner, for Victoria, B. C.
26—Am wh bk Con Howland, Homan, to cruise.
26—Am wh bk Nile, Allen, to cruise.
26—Am str Idaho, Floyd, for San Francisco.
26—Am wh bk Concordia, Jones, to cruise.
28—Am wh bk Peru, Ross, for New London.
30—Br bk Archos, Hopkins, for San Francisco.

PASSENGERS.

FOR SAN FRANCISCO.—Per Montana, Dec. 5—Gen. E. M. McCook, wife, child and servant; Miss McCook, Miss Mann, Mon. Fleuraux and servant, Messrs. J Fischer, M Phillips, J Codina, E D Forman, C P Holcombe, G F Swain, J Magnin, Holean, P Thompson, W H Quinton, C Nippe, S Boyes, J Antonio, E Lewis, Dr Crandall—23.

FROM VICTORIA, B. C.—Per Robt. Cowan, Dec. 6—Captain Roys.

FOR BREMEN.—Per A. J. Pope, Dec. 17th—Mrs Mary S Rice, Miss Mary Rice, Miss Anna Rice, Miss D Isenberg, Master P R Isenberg; Sisters of the Sacred Heart—Christina Besseling and Maria Theresa Verclst; J Winters—8.

FOR VICTORIA, B. C.—Per Favorite, Dec. 16th—Capt J H Swift, Mr Fellows, Sam Hill—3.

FROM TAHITI.—Per Ionia, Dec. 16th—Dr Michelli, Win Allen, Jas Morrison, Ahsing, Mareva V—5.

FROM MICRONESIA.—Per Morning Star, Dec. 16th—Mrs C Doane, Master E Doane, Rev H Bingham Jr and wife, Miss Hattie Sturges, Capt Bridges, Mr Hall, E Andrews, wife and son, Manuel Silva, John Kaneinaka, Robt Briggs—13.

FROM BAKER'S ISLAND.—Per Kamehameha V, Dec. 17—W L R Johnson, A McCullough, Capt Wetherbee, wife and sister, and 78 laborers—83.

FROM SAN FRANCISCO.—Per Idaho, Dec. 20—S D Green, L E Fagin, Mrs J H Nicholson and 2 children, Miss A McAllister, A H Houston, wife, 2 children and 2 servants, M Hardwick and wife, Mrs E Brickwedde, Mrs Geo Hughes and child, T R Walker, E Burgess, Jos P Cooke, Sinsuche, Sasibe, and 16 in steerage—37.

FOR SAN FRANCISCO.—Per Idaho, Dec. 26—Mr McCullough, M Louissou, Capt Hagemann, Ali, B Marks, N L Nokes, W H Stevens, Mrs G Hughes, D Trainor, Ah Young and Toy, John George, T Sechanoff, A Kartz, N Sechanoff, C Buchow, A Campbell, H Winther, Katschiki, Sickluhi, Takado Sinsuke—21.

FOR VICTORIA.—Per Robert Cowan, Dec. 26—Capt Weeks, wife and son, Capt Roys, J Ebaya, F Marck, H L Smith—7.

FROM SYDNEY, N S W.—Per Whistler, Dec. 31—W Waldo, W Parkinson—2.

Arrival of Whalers, Fall of 1868.

The following is a full and complete list of arrivals of whaling vessels at this port for the fall season of 1868:

		Sperm.	Whale.	Bone.
July 14	—Am bk Roscoe, Macomber...	600	....	....
Sept. 13	—Haw sch W H Allen, Spencer...	300	....	....
26	—Am ship Milo, Hawes.....	20	....	....
Oct. 1	—Am bark Mides, Drake.....	40	1,100	9,000
6	—Haw sch Pfeil, Almy.....	40	40	5,500
11	—Am bark Camilla, Jones.....	250	....	....
11	—Am bark Wm Rotch, Nye.....	....	1,100	8,000
13	—Am ship Janus, Smith.....	270	....	....
20	—Am bark President, Kelly.....	....	470	4,000
20	—Am bark Nautilus, Smith.....	....	1,000	11,000
20	—Am sh Geo Howland, Knowles ..	....	1,750	20,000
20	—Am sh Three Brothers, Taber ..	....	1,100	15,000
20	—Am bark Java, Enos.....	116	655	6,000
20	—Am ship Kohola, Tripp.....	....	700	15,000
21	—Am ship Reindeer, Raynor.....	....	1,650	20,000
21	—Am bark Islander, Holley.....	160	50	1,500
21	—Am ship Gayhead, Kelley.....	....	600	4,000
22	—Am bark Champion, Worth.....	....	500	8,500
22	—Am bark Cicero, Tamm.....	....	900	9,000
22	—Am bark Cicero, Tamm.....	....	280	2,000
23	—Fr ship Norman, Schieler.....	....	300	2500
23	—Am bark Daniel Webster.....	....	1,000	16,000
24	—Oriole, Hayes.....	....	1,050	18,000
24	—Old brig Comet, Weeks.....	....	700	7,000
24	—Am ship Adeline, Soule.....	60	400	4,500
24	—Am bark Vineyard, Smith.....	....	1,200	20,000
25	—Am sh California, Wood.....	....	1,000	18,000
26	—Am bk Acors Barns, Jeffrey.....	....	450	4,000
29	—Am bk George, Davis.....	....	150	2,000
31	—Haw bk Ct Bismarck, Dallmann.	....	700	9,000
31	—Am bk Onward, Pulver.....	....	1,300	20,000
Nov. 1	—Am sh St George, Soule.....	....	300	4,000
1	—Am bk John Carver, Worth.....	....	550	8,000
1	—Haw bk Eagle, Loveland.....	110	190	3,000
2	—Am bk Monticello, Phillips.....	....	900	16,000
2	—Am bk Peru, Morgan, with 40,000 seal skins.	....	....	....
2	—Am bk Trident, Rose.....	....	1,100	8,000
2	—Am bk Navy, Davis.....	100	170	1,200
2	—Am bk Tanagerlane, Winslow.....	....	450	7,000
3	—Am bk Progress, Dowden.....	....	1,000	17,000
4	—Am bk Helen Snow, Campbell.....	....	1,050	17,000
5	—Am bk Ben Cummings, Halsey.....	90	260	2,500
5	—Am bk Josephine, Cogan.....	250	1,300	17,000
5	—Am bk Europa, Mellen.....	....	330	3,000
5	—Am bk Eagle, McKenzie.....	....	750	8,000
6	—Am bk John Wells, Dean.....	150	1,000	17,000
9	—Am sh Rainbow, Baker.....	90	180	1,000
13	—Am bk Ocean, Barber.....	....	550	4,500
17	—Am bk Sea Breeze, Hamilton.....	....	1,100	14,000
17	—Am bk Nile, Allen.....	35	700	6,000
17	—Am sh Ohio, Lawrence.....	60	1,100	20,000
17	—Am bk Hercules, Howland.....	....	350	3,000
18	—Am bk James Allen, Willis.....	....	1,050	16,000
21	—Am bk Lydia, Hathaway.....	....	400	7,000
21	—Am sh Con Howland, Homan.....	....	1,100	16,000
21	—Am bk Concordia, Jones.....	....	600	10,000
21	—Old' bk Julian, Lubbers.....	....	1,100	18,000
22	—Am bk Gen. Scott, Washburn.....	....	1,100	15,000
23	—Am bk Seine, Smith.....	....	30	....
30	—Am bk Awashonks, Norton.....	....	800	11,500

MEMORANDA.

REPORT OF BARK WHISTLER.—Left Sydney, N S W, Nov 9th, and until passing North Cape had strong N W gales and a great deal of thunder and lightning; then had fine weather with the prevailing wind from N W to S W. Have had no S E trades; in their place had the wind from E N E to N E. Dec 10th made Laracef Island, bearing N N E, distance 8 miles. Saw a bark near the island, evidently communicating with the shore. Crossed the equator December 19th, in long 145° W. Got the N E trades in lat 9° N; blowing very strong most of the time. Made Maui at 7 A M December 30th; that night was hove to in Molokai channel under close reefed topsails, blowing a heavy gale, with tremendous sea. Arrived at anchorage December 31st, 52 days passage. A. FULLER, Master.

REPORT OF PILOT BOAT FANNY.—Left San Francisco, November 24th, and arrived at Fanning's Island, December 17th. Left on return voyage December 23d, and arrived off Honolulu at midnight of Dec. 31st. Have experienced a constant gale since leaving the island with a heavy sea.

DIED.

LAKE.—Nov. 16, at his late residence in Keel, South Kona, Hawaii, Mr. S. Lake. The deceased was a native of Rhode Island, and it is said he has a brother on the island of Maui.

HERRICK.—At South Kona, Hawaii, on the 24th October, J. Herrick, M. D., aged 72 years. The deceased was a native of New York.

SMITH.—At the U. S. Hospital, on the 3d inst., of consumption, Samuel H. Smith, of Brooklyn, N. Y., and late seaman on board the American whale bark *Awashonks*.

LEWIS.—In Honolulu, December 4, of diphtheria, Amelia, daughter of J. G. and Amelia Lewis, aged 2 years and 1 month.

COFFIN.—In Honolulu, Dec. 8th, Maria Koumaka, aged 30 years, wife of E. S. Coffin.

THODDY.—In Honolulu, Dec. 16th, Samuel Thoddy, aged about 59 years, a native of London, England.

NEWMAN.—On Kauai, on the 27th of December, of heart disease, Charles Frederick Newman, aged about 10 years. The deceased was a native of Pforzheim, Baden, Germany.

Information Wanted,

Respecting *Joseph Swan*, of Fryeburg, Maine. Any information will be gladly received by the Editor, or Olive F. Swan, Fryeburg. A letter will be found to him with the Editor.



New Series, Vol. 19, No. 2.]

HONOLULU, FEBRUARY 4, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

FEBRUARY 4, 1869.

The *Mauna Loa* sails on Saturday for a cruise among the South Sea Islands, under the direction of the Board of Immigration. We understand the object of the expedition to be to obtain immigrants and laborers, with their families, who will come to reside permanently upon the Hawaiian Islands. Capt. English goes in command of the vessel. His long acquaintance with the inhabitants of the South Sea Islands eminently fits him to command the vessel. We are glad to learn that the vessel will go to the Hervey Group—including Mangaia, Aitutaki and Rarotonga—instead of visiting the low coral islands under the line. Capt. English will find English missionaries at the Hervey Islands, through whom he can communicate intelligently with the natives. The honorable manner in which Capt. English has conducted the labor system on Fanning's Island is a guarantee that he will be equally honorable in opening negotiations with the inhabitants of the Hervey Islands. The terrible lesson inflicted upon South Sea islanders by the Peruvian slavers, has created a prejudice against the islanders going abroad, unless they know where they are going. The honor of the Hawaiian Government is publicly pledged that the present expedition shall be conducted in the most honorable and upright manner.

Something about the Fijis Twenty Years Ago.

Some writer for the *Hawaiian Gazette*, who withholds his name, is furnishing an interesting series of articles, entitled, "A Voyage to the Fijis." The writer appears to have been a sailor at that time on board an American trading vessel from Salem, Mass. We are surprised at his vivid recollections of his voyage and his knowledge of the language. Persons who have never visited the out of the way islands of the Pacific in early days of the missionary enterprise, can with difficulty imagine the obstacles in the way of those laboring to reclaim the degraded inhabitants of Polynesia. Perhaps no missionaries have had a more difficult task than our English Wesleyan brethren at the Fiji Islands. We honor those pioneer missionaries at the Fiji Islands as we honor but few other laborers in any part of the world. The writer in the *Gazette* opens article No. 4 with the following paragraph:

"Some may very naturally ask—and some have already asked the writer of these sketches—'Was it not rather imprudent to go so far into the interior of a confessedly savage and cannibal country, as was your river voyage of fifteen or sixteen miles, and your subsequent sojourn and intermixing among the people for days?' No; and for one very good reason, which I will tell just here. There had been missionaries at Rewa some years previous to the time of my visit, and our captain knew that wherever there were missionaries received among, and who had acquired an influence upon, a savage and uncivilized people, he could venture without fear of molestation. This has since been my own experience among the many islands of the Pacific which I have visited. Wherever there were missionaries one could safely land. The pioneer missionaries at the Fijis belonged to the English Wesleyan Society. They had several stations in different parts of the group, and were apparently a hard-working and sincere set of men, though their efforts did not meet with much real success at that time. Since, however, and at the present time, I am informed that the principal chief of the islands has nominally become a convert, and as a consequence, the islanders may be said to be Christianized."

A Cypress-Bough.

"Yet once more, O ye laurels, and once more
Ye myrtles brown, with ivy never sere,
I come to pluck your berries harsh and crude,
And with forc'd fingers rude,
Shatter your leaves before the mellowing year.
Bitter constraint, and sad occasion dear,
Compels me to disturb your season due—
For Lycidas is dead, dead ere his prime."

Milton thus commences his beautiful monody, wherein he bewails the death of a young friend, who was "drowned in his passage from Chester, on the Irish seas, 1637." Would that in fitting and similar strains we could bewail our departed friend and correspondent, the Rev. F. S. Rising, drowned on the 4th of December, 1868, in the Ohio River, near Warsaw, Indiana, when the collision took place of the two steamers, the *America* and *United States*. The full particulars of the sad disaster have not as yet been reported, but the papers which have been received leave us no reason to doubt that Mr. Rising must have been among those who perished. Our acquaintance with him commenced in the spring of 1866, on his arrival in Honolulu, an invalid from over-work at Virginia City, where he had labored, "in season and out of season," for a period of four years, gathering a church and superintending the erection of a church edifice. At the time of his arrival, we are not aware as he had a single personal acquaintance upon the Islands, but when he left, after traveling through the group, there were many, many, whose lasting friendship he had secured, and with some of whom he continued to carry on a correspondence until the time of his death. Among all the visitors to our shores, we have never met one who more thoroughly made himself acquainted with the history, politics, ecclesiastical associations and relations, schools, trade, commerce, and in fine, everything relating to the Hawaiian Kingdom and people. When he left, he took with him a very large assortment of books, pamphlets, papers and curiosities. In his search for these he was indefatigable. The use

which he has made of these documents and information may be learned from his letter, entitled, "The Hawaiian Mission from an Episcopal Standpoint," and addressed to the Rev. S. B. Treat, Secretary of the American Board of Missions, and published in the *Friend* of September, 1867, and also from a touching tribute to the late Rev. Asa Thurston, entitled, "A Cypress-Bough," which will be found in our present issue.

Since Mr. Rising's return to the United States, he has been employed as the Financial Secretary and General Agent of the American Church Missionary Society, known as the Society supported by the Low Church or Evangelical party of the Episcopal Church of the United States. He has also assisted as one of the editors of the *Missionary Register*, one of the very best monthly publications which is found among our exchanges, and which we always read with interest. Every month and year his labors were more and more abundant. His soul-inspiring aim appears to have been to awaken a true missionary spirit among the members (particularly the youth) of the Episcopal Church of the United States. He was our guest when he received his appointment, and we well remember his enthusiasm upon the missionary question. His visits among the American missionaries on these Islands served to fan his missionary zeal and enlarge his sympathies in behalf of God's servants who were not members of his church and denomination. From his correspondence, we learn that he always regarded it as a most kind Providence which led him to visit these Islands for recruiting his health. On his arrival, we know whereof we assert, when we say that he was exceedingly *skeptical* respecting the success of the American Mission and the genuineness of the work. His ecclesiastical associations had naturally led him to hesitate and be doubtful upon the subject, but before he left, and since his return home, we know that all hesitation and doubt had fled. At the time of his much lamented death, we do not believe the Hawaiian Mission, Islands and people had a more sincere, devoted and intelligent friend in the world. He was not ashamed on all suitable occasions among friends or foes, to avow himself as the *friend of Hawaii*.

In company with his friends and admirers in this and other lands, we would lay our "cypress-bough" upon his bier. His death we mourn, for in life's young prime he was suddenly called to exchange his scenes of labor on earth to his rest above.

"Servant of Christ, well done!
Praise be thy new employ,
And while eternal ages run,
Rest in thy Saviour's joy."

The following extracts we copy from his

last private letter which we received from him:

NEW YORK, August 8th, 1868.

REV. S. C. DAMON—*Dear Brother*:—Thanks for your valued favor of 5th May, with the kind remembrances and the map of the lava-flows which it contained. Since that grand and magnificent though terrific eruption, I have lived much in imagination in Hawaii. My ride with Brother Lyman from Hilo to Waiohinu, and with Kaahane from Waiohinu to Kealahakua, made me quite well acquainted with the scene of the late out-breaking. I lunched at Mr. Richardson's, staid over Sunday at Mr. F. S. Lyman's, and thence went on to Kaawaloa.

When I read of the mass of earth thrown toward the sea, of the lava over-leaping palis, forming promontories—of the natives fleeing from their houses, &c., the whole country came up before me. How I would have liked to see the eruption, and to ride over the island now and see its altered aspect. The eruption, however, must have been frightful to behold, as its results were heart-rending. I think with real sympathy of Brothers Pogue and Paris and the native preacher tossed suddenly out of their field of labor, their people swallowed up and their churches laid low.

The file of the *Friend* reached me safely. Thanks. Your journal also now makes me a monthly call, which gratifies me.

Within two weeks or so I shall send you a pamphlet now in press, styled, "Are there Romanizing Germs in the Prayer-Book?" It is a fair indication of what some of our younger clergy are thinking about and propose to do.

Our General Convention Meeting October 7th in this city. Its session is anticipated with deep anxiety by some, with much interest by all.

When you see Mrs. Thurston, will you convey to her my deep sympathy in her loss. The heat this summer has been intense, but the fall is drawing near.

The *Friend* keeps me posted in the details of Island life, but I am always glad to receive the additions made by your welcome favors.

I send my *aloha* to Mrs. Damon and all inquiring friends, as to yourself.

Yours faithfully,

FRANKLIN S. RISING.

[From the American Church Missionary Register, New York, October, 1868.]

A Cypress-Bough.

BY REV. F. S. RISING.

On the 11th day of March, 1868, in the city of Honolulu, the Rev. Asa Thurston fell asleep. He closed his eyes upon the bright sunlight of his dear Hawaii nei, and the celestial glory burst upon his sight. He laid aside the staff of his old age and grasped the unfading crown and the palm of victory. He ceased from his life of unintermitted missionary labor, and went hence to serve his Lord day and night in the heavenly temple. Near his earthly home the ever-surging Pacific, emblem of eternity, beat upon the shifting sands. Now he listens to the steady dash of the endless ages at the feet of the Ancient of Days. He walks no longer under the fierce heat of the tropical sun, but in the genial

warmth and blessed light of the Sun of Righteousness. As he is parted from our gaze, we would, with hearty affection, write this memorial of him as one who glorified his divine Saviour, and in whom the grace of God was magnified.

HIS HEROISM.

He sailed out of Boston harbor in the brig *Thaddeus* in October, 1819. His face was set toward the Sandwich Islands. The *Duff* had carried the Gospel light to the Society group in the South Pacific; but in the north deep darkness brooded. Out of it rose the death-cry of Cook. Imagination easily sketched the horrors of the land where a savage club laid low the English navigator. A Hawaiian lad, brought by a sea-captain to New Haven, told of the idolatry of his countrymen, and besought some to hasten thither with the good news of God. Henry Bingham, Asa Thurston, and five laymen, with their wives, heard this boy's touching appeal, and in answer girded themselves for their grand venture of faith. Foreign missions were not then popular. The chilly October day, when the sails of the *Thaddeus* were unfurled, typified the coldness of the Christian heart toward the heathen world. But these pioneers were born heroes. Thurston, by his physical strength and courage, had won, years before, at Yale College, the much-prized staff of "bully." With a moral courage and strength more sublime, he and his companions kissed their brides, and led them from the hymeneal altar to dwell in mid-ocean amid savage islanders. Our hearts beat quick as we recall the heroism of those young men and women putting America behind them to win a nation to Christ. The American Board of Commissioners for Foreign Missions sent them out. For the results of their work the Lord be praised!

ROYAL KAILUA.

It was Thurston's lot to labor at Kailua, in the island of Hawaii. What a parish for a novice to handle! It was a filthy village of thatched huts, built upon beds of indurated lava, on which the fervent sun poured his furnace-heat every day in every year. It nestled amid a grove of coconut trees, and reached down to the shore, whither came rolling in the white-crested billows. Behind it rose the lofty volcanic peak of Hualalai. Standing at its base one could trace the perennial green of the forests reaching nigh unto the summit, deeply scored with hideous black tracks of lava reaching unto the sea.

The luxuriant foliage hid from distant view gaping fissures, thirty-nine extinct craters, the grim ruins of the temple of Umi and other tokens of wild desolation. Further down the coast rose the loftier peaks of Mauna Loa and Mauna Kea, 13,000 feet high, snow-capped, fierce fires raging within, and now and then breaking out with quakings, roarings, mighty rushings, and terrific hissings, as the lava threw itself red-hot into the sea. Very solemn to dwell in such a land with these volcanoes ever in sight!

Then Kailua was, at the time of Thurston's landing, the residence of the king. He was a profligate, and the royal city was the fountain of the kingdom's pollution. Here the *tabu* had been broken and the idols destroyed, that there might be no check to iniquity. The ruins of heathen temples were

everywhere about, heart-sickening to behold, and heathen vices were enthroned in every hut and stalked abroad in every village. Men, women and children were like the volcanoes. Raging fires of wickedness within broke out ever in desolating flows. In a thatched hut in the midst of this physical desolateness and moral degradation, Thurston and his wife found their earliest Hawaiian home. Amid such scenes their first-born came to them. Here the Gospel was first preached for the regeneration of Hawaii nei and the salvation of many thousand souls.

RARE DEVOTION.

When nearly half a century had passed, partial paralysis compelled the heroic Thurston to rest from his toil. He was no longer young. His locks were gray, and grandchildren made more happy his home. During this long period he did not once leave the Islands. Others came and went, but he remained the tireless evangelist. Tropical heat did not abate his vigor. Long journeys on foot over lava tracts did not exhaust his strength. The hardness and wickedness of the heathen heart did not discourage him. Preaching in season and out of season did not weary him. The love of Christ constrained him, and he did not pause in his labor until his body cried out, "It is enough."

THE VENERABLE PIONEER.

During these fifty years he bore an active part in all the remarkable changes which God wrought among the Hawaiians. The king and the common people alike felt his influence. His huge church building, within a stone's throw of the royal residence, attested this. When the capital was removed to Honolulu, he did not follow the king, but the common people still heard him gladly. We can imagine the grateful joy of his soul as, year by year, he saw the heathen people become Christian and the absolute despotism changed into a constitutional monarchy.

It was our privilege to spend a few days under his hospitable roof after paralysis had disabled him. We can not soon forget his venerable form, crowned with flowing silver locks, his gentle, modest spirit, his earnestness of soul, his simple faith, his calm expectation of the future. The king might well bow before him, and the young do him reverence, as one of the fathers of the kingdom. When he landed, Kamehameha II. was a half-clad savage, dwelling in a filthy hut, rioting in degradation. When he went hence, Kamehameha V. resided in a stone palace within sound of the church-going bell, with every appliance of modern civilization and Christianity about him. Let unbelieving and half-hearted Christian men sneer at Foreign Missions, if they will. One life like that of Asa Thurston, so sublime, so self-sacrificing, so successful, far outshines any diamond that they can bring from their mines.

YOUNG MEN, ARISE!

Our space compels us to be brief. After paralysis came upon him, he went to California in quest of health. There, though nearly eighty years of age, he first saw a railroad and telegraph. The world had been busy with its inventions while he was absorbed in his chosen work. When he returned to Honolulu, to await the Lord's summons, he must have mused upon the superior facility

for missionary work which the Lord gives in our day.

Young men! ponder the life of Asa Thurston. Emulate his faith and zeal. Unnumbered millions call to you for the bread of life. The Gospel is in your hands as a power. Go forth and wield it in the midst of the nations.

TO CHRISTIAN WOMEN.

We may be pardoned one word of reference to Asa Thurston's widow. She shared his trials, went with him in his long missionary tours on foot, and equaled him in heroism. She taught the Hawaiian men to love their wives and their Saviour; the Hawaiian women to fear God and honor their husbands; the Hawaiian children to obey the Lord and their parents. So she carried into the huts of that dark land those blessed words—Love, Virtue, Home, Jesus, Heaven. Many an Hawaiian household to-day blesses God for the gifts sent by her. She now awaits her Lord's call, and we have ventured upon her retirement that we may appeal to mothers, wives and sisters to show forth such missionary spirit as hers. Christian women! do not keep back your husbands, brothers and sons. Do not stay at home yourselves. Make speed to fill the world with the glory of Emmanuel.

Cabin Boy's Locker.

Having recently met the man "saved by a kitten," we insert the following sketch of real life upon the ocean. This narrative was first published in the *Boston Recorder*. The name of the vessel was the *Catalpha*, of Boston:

There is a thrilling story told of a cabin boy and his kitten, that illustrates in a marked degree the providence of God that often, by the most trifling incident, saves the life of an individual. It was in his first voyage, and all the more thrilling to him. When the vessel stood out from Boston, young Jack thought there was never anything finer than to be at sea in a noble ship. For days and days, the strong wind and heaving ocean bore them safely and swiftly toward their destined haven. But when off the coast of Africa near the Azore Islands, the ship encountered a heavy gale. Had the ship been in mid-ocean, she would have been fearfully driven and tossed by the raging elements, yet no doubt would have been saved. As it was, however, it seemed impossible to avoid the land. It was impossible also to steer safely into any quiet harbor, for no harbor was at hand, and so after all efforts proved unavailing, she struck upon the grim rocks that studded the "lee shore," as the sailors call it. "Cut away the boats!" shouted the captain. Every man was glad to obey the order, for the fury of the waves was fast breaking up the vessel. Jack was only a small boy, but he worked away nimbly, doing what he could. The crew consisted of twenty-four men, and there were three boats on board; one of these, the largest, called the long-boat; the other two taking the name of "jolly-boats." Though the last named were somewhat smaller, yet they were calculated to live in as heavy a sea as the "long-boat." One of the "jolly-boats" had been lowered,

and Jack was about jumping in, in haste with many others, when, strange as it may seem, he happened to think of his little kitten, that had been his pet all the way out from home.

"Now," said Jack to himself, "I must take Mollie with me; it would be very cruel to let her drown." So across the deck he hastened, and descended the hold into the cabin, where poor Mollie lay huddled up in a corner. He soon had her in his arms, and was on deck; but the boat in which he thought to have gone was separated from the vessel, while, at the same time, he observed that the second small boat was manned. Well, in less time than it takes me to write this, all were off the ship; of course Jack was among the last in the long-boat. The sea rose to a fearful height, and soon there was nothing to be seen of the ship but a few floating spars. It was found to be very difficult to keep the boats from swamping, yet in the hands of skillful seamen all went well. Darkness soon enveloped these little crafts in the folds of night. It was impossible for them to keep longer together. It was a fearful crisis; all that could be done was to give themselves up to the mercy of the winds. Once the captain, who was with Jack, ordered them to try the oars, hoping that they might make land, but it nearly capsized them, so it was abandoned. At length morning came, but Jack with his keen eyes could see nothing of the other boats. Where could they be? Through that whole succeeding day and the following night they were tossed about by the heavy swells of the ocean, and did not make land till the morning of the third day. Where were the other boats? you ask. Alas, they capsized and all perished that were on board. Little Jack knew that if he had not gone back after kitty, he would have shared their fate. He was then wayward and thoughtless, but now, through the grace of God, he thanks the Lord Jesus for the deliverance. COUSIN HERBERT.

BRAMINISM DYING OUT.—Through the Christianizing and civilizing influences now at work throughout India, there is a general spirit of inquiry, that is effecting a great but silent revolution. An intelligent writer of extended observation throughout the country, who maintains that the religion of the people is receiving a blow from which, humanly speaking, it can never recover, makes the suggestive statement: "When the older Brahmins have died, there will be none acquainted with the customs and language of their forefathers who can readily take their place;" and adds, that in the stronghold of Brahminism in Western India, not more than ten or twelve youths are studying Sanscrit.

JAPAN SENDS A CONSUL TO THE HAWAIIAN ISLANDS.—Among the passengers who arrived by the *China* is a Consul sent by the Japan Government to the Hawaiian Islands to look after the interests of Japanese subjects residing there. He is a young man of about twenty-one years of age, highly educated, and of distinguished family. This, we believe, is the first native sent by Japan to a foreign country to assume consular functions, and indicates the progressive influences at work in that exclusive land. It shows, also, the interest it has in the welfare of its subjects living abroad.—*S. F. paper.*

PAID TOO DEAR FOR HIS HAT;

OR,

A Yankee Sailor's Reason for Going to Sea.

Benjamin Franklin tells a story about paying too dear for his whistle, but recently we met a man from New England whose whole life had been affected by paying "too dear for his hat." He is now a quiet and most worthy man of three score and more. In consequence of his son having been killed on the 27th of May, 1867, while attached to the U. S. S. *Powhattan* lying in Callao harbor, he applied to us for assistance in obtaining whatever money might be due on his son's account from the Navy Department. In due time, after much correspondence and the assistance of Elias Perkins, Esq., Consul at Lahaina, a draft for the amount due was received and the business satisfactorily settled.

While the old gentleman was seated in our office, we became much interested in a brief narrative of his life, including his reasons for going to sea, and an account of his residence upon the Hervey Islands, and other islands of the South Seas. Nearly forty years ago he left his New England home, never more to return. His friends were highly respectable, living in Worcester County, and we have often heard his uncle—the Rev. Gaius Conant, of Paxton, Mass.—preach in one of those old-fashioned New England churches, where the pews were built in the form of a "hollow square," with sides much higher than a little boy's head, standing up in prayer time. But we are wandering from our subject. Our visitor when young, was sent to old Brookfield to buy a hat. The hat was bought and taken home, but the price of the hat was so much that an older brother severely reprimanded him for paying "too dear for his hat." That was a turning point in the lad's youthful career. He leaves his home, never more to see it again. Ere long he visits Boston, and in a few days he is found on board the whaleship *Falcon*, of Nantucket, Chase, master, bound around Cape Horn. In December, 1825, this ship was wrecked on Rurutu, one of the Society Islands. Four of the crew, including our acquaintance, left in a whaleboat, and were afloat on the broad Pacific, somewhat after the style of Adam and Eve when they left the garden of Eden:

"The wide world was all before them, where to choose
Their place of rest, and Providence their guide."

During the following eighteen days they were alternately driven by the winds and drifted by the currents, when a kind Providence brought them to Mangaia, one of the Hervey Islands. Those were years prior to the advent of the English missionaries at Mangaia, Rarotonga and Aitutake, where Buzacott, Royle, Pitman, Gill, Platt and others have since labored so successfully.

There our friend located, and in due time was ready to welcome the Rev. John Williams, the missionary hero of the South Seas and martyr of Erromanga. For seven years he was in Mr. Williams' employment, and three of those years an officer on board his missionary schooner. Years passed away. He married upon Mangaia, and there was born his son whose death occurred on board the *Powhattan*. This same young man served honorably during the late war on board one of the vessels in the blockading squadron. Other years roll away and changes occur, and our visitor comes to reside on the Hawaiian Islands. We have known him for several years as a resident on Maui, where he now lives, engaged in teaching a small school, receiving a small compensation from his pupils and a little aid from the Board of Education. Thus our friend has led a most checkered, wandering and eventful life, far away from friends, home and country, but whether upon the whole he "paid too dear for his hat," no mortal can tell.

By referring to "A Narrative of Missionary Enterprises in the South Sea Islands," by Rev. John Williams, we find the following interesting particulars respecting the wreck of the *Falcon*:

"Some time after the introduction of Christianity into Rurutu, a circumstance occurred which afforded indubitable proof of its beneficial effects upon the minds of the inhabitants, and displaying at the same time the great advantages which accrue from missionary labors to our own and other maritime countries. Capt. Chase, who commanded an American whaler, was in the habit of touching at Raiatea for refreshment. He determined, on his last visit to us, to call at Rurutu, on his way to America, in order to procure a supply of yams, which are both fine and abundant at that island, when, unfortunately, his vessel was wrecked upon the rocks.

"The natives afforded him every efficient aid; in acknowledgment of which, the captain, on his departure, left the following document:

"The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the native mission-house, a distance of half a mile; and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of everything that was landed; which fully proves the honesty of the natives of this island. Since I have lived on shore, myself, officers and people have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house with Puna, who, together with his wife, have paid every attention to make us comfortable; for which I return my unfeigned thanks—being the only compensation I can make them at present. B. CHASE."

"A short time after this I received a letter

from Capt. Chase, speaking in the strongest terms of the kindness he had experienced, and informing me that he had committed the cargo and the stores of the vessel to the native teachers; but as they were not acquainted with the relative value of money, he requested me to take the first opportunity of selling the property, and transmitting the proceeds to the President of the Marine Insurance Company in America. Some two or three months subsequently to this unfortunate occurrence, a trading vessel arrived at Tahiti. The captain, hearing of the wreck of the *Falcon* at Rurutu, and that there were only native missionaries at the island, it immediately occurred to him that he could easily deceive them, and obtain the property; and instead of coming to Raiatea and making a fair purchase of me, he raised his anchor, and steered a direct course for Rurutu. On landing he was welcomed by the native missionary, to whom he stated that he had come for the oil belonging to the late *Falcon*. The missionary asked him if he had not a letter from Beni. 'Certainly,' replied the captain, 'but I have come from my ship without it; I will return for it immediately.' He went off to his vessel and wrote an order, with which he returned to the shore; affirming it to be from Capt. Chase, he put it into the hands of the missionary. The natives are very unsophisticated at times in the expression of their sentiments; and looking the captain significantly in the face, the teacher in his broken English said, 'You a liar, you a thief, you want to steal this property—you no have it.' The captain, being much enraged at this salutation, or more probably at being disappointed of his expected booty, began to bluster and storm. The teacher, however, took the captain by the hand, led him into his house, and opened his native journal, in which he had taken the precaution to get Capt. Chase to write; placing the forged paper by the side of the writing in the journal, he repeated his charge, 'You a liar, you a thief, you shall not have this property.' The captain threatened to go on board, load his cannon, and take it by force. He left the shore in anger, to carry his threat into execution; he, however, hoisted his sails and took his departure. We know not from whence he came, nor whither he went. This circumstance shows that the conduct of civilized visitors is not, at all times, calculated to raise the European character in the estimation of the natives. It shows, also, that the natives are not destitute of good sound common sense; while at the same time it exhibits, in a striking light, the advantages the people have derived from education.

"Capt. Chase rewarded the natives for the assistance they rendered in saving the cargo and stores of the vessel by giving them a portion of the oil. They immediately formed a Native Missionary Society, and contributed a considerable part of what they had thus obtained in aid of the funds of the institution from whose operations they had derived so much advantage; and in a visit I paid them some time after, they presented me with a set of bills for £66 which they had received from the captain to whom they had sold their contributions. It was with much pleasure that I transmitted this expression of their gratitude to the Treasurer of the Society."

Editor's Table.

THE NATURAL HISTORY OF MAN—Being an account of the Manners and Customs of the Uncivilized Races of Men. By J. G. Wood, A. M., F. L. S., &c. African Races. London: Published by G. Routledge & Sons. 1868.

SERMONS. By Geo. Shepherd, D. D. With a memoir. Boston: Nichols & Noyes. 1868.

HAWAIIAN VOLCANOES. By W. T. Brigham, Esq. Boston: 1868.

EZEKIEL AND DANIEL. With notes. By Rev. Henry Cowles, D. D. New York: D. Appleton & Co. 1867.

Our limits this month will only allow us to insert the titles of these valuable publications, embracing the discussion of topics ethnological, theological and scientific. The work by Mr. Wood contains a comprehensive discussion of the African races, including Hottentot, Kaffir, Zulu, &c. It is only a part of a more extensive work on the natural history of MAN.

The sermons by the late Professor Shepherd are excellent specimens of sound New England Orthodox theology. He was one of the best of the generation now passing away.

Mr. Brigham's work has already been noticed in our columns. (See *Friend* for May, 1868.) This book embodies a great amount of valuable scientific and historical information relating to the volcanoes of the Islands. The volume is for sale at Whitney's bookstore.

Professor Cowles' work on Ezekiel and Daniel is richly meriting the perusal of all students of the Bible.

MISSION LIFE IN THE ISLANDS OF THE PACIFIC—Being a narrative of the Life and Labors of the Rev. A. Buzacott, Missionary of Rarotonga. London: 1866.

It was our privilege to receive the above-mentioned volume a few weeks since, via Tahiti, from the Rev. Mr. Gill, the English missionary on Mangaia, one of the Hervey Islands. It is a most interesting and instructive volume, detailing the life and labors of one of the most successful of the missionaries of the London Missionary Society in the South Seas. It was accompanied with the following letter:

MANGAIA, Dec. 23, 1867.

MY DEAR BROTHER:—I forward to the care of the Rev. G. Morris, of Tahiti, for transmission to you, a copy of Mr. Buzacott's life. Mr. Buzacott was a remarkable man, and a very successful and laborious missionary, as you know already. It was through his representations that I entered upon the mission work in 1851. We came out together in the old *John Williams*; and I feel bound to say that I shall ever love and tenderly cherish his memory as a Christian, as a wise adviser, as a genial companion, as a faithful winner of souls amongst these islanders. We shall not see his like again—for he was a scholar, a mechanic, a divine, all in one.

You will be glad to hear that the Rev. J. Chalmers landed in Rarotonga in May last, and was kindly received by the people. He will, I trust, prove a faithful and successful workman, by the divine blessing.

Not long afterwards the Rev. E. Krause and family left the islands on account of the long continued indisposition of Mrs. Krause. I trust that the voyage to Europe may prove beneficial to her, and that our brother may be enabled to stir up a renewed interest in these missions in the minds of Christians in Great Britain.

Thus you see, dear brother, there are many changes and difficulties in the continued prosecution of our work. But Brother Royle labors on still at his beloved post at Aitutaki; and, better still, we have the promise, "Lo, I am with you always."

I write hastily, but with entire sympathy with you and your honored brethren in their labors amid good and evil reports (on the part of the adversaries of Gospel truth, *evil*.) The last day will show who were on the winning side. Indeed I don't think you need wait so long.

I remain, my honored brother,

Your affectionately,

WILLIAM W. GILL.

THE REV. FRANK THOMPSON.—With heartfelt joy we welcome this gentleman to our islands, and congratulate the foreign church and community of Hilo in having elected a pastor who appears to be so well fitted for his station. Long may his life be spared to labor at these islands. His thorough education and former acquaintance with sea-faring life, admirably fit him for usefulness at Hilo. While his brother succeeds so admirably in reproducing in marble and bronze the physical features of the departed, may our Christian brother, in the Gospel ministry, be equally successful in reproducing God's lost image in the soul of man, and in awakening to "newness" of life those who are "dead in trespasses and sins." We copy the following from the December number of Putnam's "Monthly":

Thompson's Statue of Gen. Sedgwick.—Last month Mr. Launt Thompson's statue of Gen. Sedgwick, who fell in one of the terrible battles of the Wilderness, was inaugurated at West Point. The statue is cast of bronze cannon captured from the Confederates during the war, and presented for the purpose by Congress. It is of life-size, and represents the General just as he appeared when on military duty, dressed in a plain frock-coat, the badge of the Sixth Corps upon the left breast. The hands are clasped in front, holding the cap and sword. The likeness is excellent, and the pose of the figure noble and commanding. The work reflects great honor on the accomplished artist by whom it was executed.

The mail steamer *Idaho* arrived this morning, February 2d, after a passage of 13 days. In consequence of the quarantine regulations, the passengers were detained on board, and would remain until the end of fifteen days from the sailing of the steamer from San Francisco. We learn that hereafter the *Montana* will be withdrawn from the line, and the *Idaho* will continue her regular trips.

DEATH OF HON. D. L. GREGG.—Many of our residents will note with regret the announcement which appeared in our California correspondence last week, of the death at Carson City, Nevada Territory, of the gentleman whose name is at the head of this article. Mr. Gregg was a man of talent and education, a thorough lawyer, a genial companion, and always a gentleman. He first came to these Islands in the fall of 1853, in the capacity of United States Commissioner to this Government, a position which he filled much to the satisfaction of the Government by which he was commissioned, and that to which he was accredited. So well were his talents appreciated by His late Majesty, that on his being relieved in his office as Commissioner, the King offered him the position of Minister of Finance. This Cabinet office he continued to hold until a short time before his departure for California. Shortly after his arrival in Nevada he received the appointment from President Lincoln of Receiver of Public Lands. Mr. Gregg and the late lamented President had been intimate friends in Illinois, of which State Mr. Gregg had once filled the position of Secretary of State. At the time of his death he was about fifty-four years of age. He leaves a widow and several children. The day after the receipt of the news of his decease the flags of the Government were displayed at half-mast, as a token of respect.—*Gazette*.

Letters from Boston have been received during the last few months, affording grounds for the report that Mr. Hunnewell's health was declining, but by the last mail we were favored with a letter written in his usually cheerful spirit, and with health improving. The letter concluded with the following paragraph: "I do not forget your delightful silver wedding, over a year ago. If permitted to remain ten months longer (or until the 23d of September, 1869,) we shall reach our golden wedding-day. Wife and self ask not for gold or silver from our friends, but we covet the love and good will of our friends on that occasion." May a kind Providence spare them, and we doubt not their ardent desires will be gratified.

Our thanks are due to Paul Isenberg, Esq., of Lihue, Kauai, for a box of pamphlets and papers for gratuitous distribution among seamen; also to Mrs. Allen, Mrs. Dickson and Mr. Castle for similar favors, and also to Mrs. Johnson, of Kauai. Favors of this description are always acceptable.

THE MORNING STAR.—This vessel will sail on or about the fourth of March for the Marquesas Islands, to be absent about two months. She has been repainted and refitted. The Rev. Mr. Pogue goes as Delegate of the Hawaiian Board.

We would acknowledge our indebtedness to Purser McLellan, of the *Idaho*, for a file of late San Francisco papers.

The Great Enchanter.

Sleep makes us all pashas.—*Bedouin Proverb.*

Sleep is the poor man's warmest cloak ;
His treasurer to dispense
His lavish alms, and turn to gold
His scanty pence.

He heals the sick man in a dream,
And sets the fettered free ;
He calls the beggar from his den
To golden luxury.

He crowns the hounded exile king,
Reverses fate's decrees,
And bids the briefless pleader rise
Judge of the Common Pleas.

Sleep joins the parted lovers' hands,
Wreaths the starved poet's brow,
And calls the hero still unknown
From lonely village plow.

Sleep holds the resurrection keys,
And from his shadowy plain,
Down memory's long and cloudy vaults,
The dead come back again.

Sleep comes, like death, alike to all—
Divine equality !
Blesses the monarch in his state,
And slave upon the sea.

Sleep brings our childhood back again
The only golden age ;
Sleep ! O thou blessed alchemist,
Thou holy Archimage.

—*Chambers' Journal.*

Communicated for the Friend.

Words Worth Weighing.

Andrew Fuller, First Secretary of the Baptist Missionary Society which sent out Dr. Carey and other missionaries to India, was one of the most extraordinary men and one of the greatest theologians of this or any other age. It has been well said that Fuller is "the Franklin of theology ;" "a man whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was recondite and original, appeared familiar ; what was intricate, easy and perspicuous in his hands."

The following passages in one of his works are words worth weighing :

"What ever may be the duty of a nation in extraordinary cases, there is scarcely anything in all the New Testament inculcated with more solemnity, than that individuals, and especially Christians, should be obedient, peaceable and loyal subjects. Nor is there any sin much more awfully censured than the contrary conduct. It requires not only that we keep within the compass of the laws, but that we honor and intercede with God for those who administer them. These duties were pressed particularly upon the Romans, who, by their situation, were more exposed than others to the temptation of joining in factions and conspiracies, which were almost continually at work in that tumultuous city.

"Nor does the danger belong exclusively to one side. We may sin by an adherence to the measures of a government, as well as by an opposition to them. Paul, though he enjoined obedience to the existing government, yet was never an advocate for Roman ambition ; and when addressing himself to a governor, did not fail 'to reason on righteousness, temperance and judgment to come.' It

is our duty, no doubt, to consider that many things which seem evil to us might appear otherwise, if all the circumstances of the case were known, and therefore to forbear passing hasty censures ; but on the other hand we ought to beware of applauding everything that is done, lest, if it be evil, we be partakers of other men's sins, and contribute to their being repeated.

"The great point with Christians should be, an attachment to government, 'as government,' irrespective of the party which administers it ; for this is right, and would tend more than anything to promote the Kingdom of Christ. We are not called to yield up our consciences in religious matters, nor to approve of what is wrong in those which are civil ; but we are not at liberty to deal in acrimony or evil speaking. The good which results to society from the very worst government upon earth, is great when compared with the evils of anarchy. On this principle, it is probable, the apostle enjoined obedience 'to the powers that were,' even during the reign of Nero. Christians are soldiers under the King of kings ; their object should be to conquer all ranks and degrees of men to the obedience of faith. If a wise man wishes to gain over a nation to any great and worthy object, he does not enter into their little differences, nor embroil himself in their party contentions, but bearing good will to all, seeks the general good ; by these means he is respected by all, and all are ready to hear what he has to offer. Such should be the wisdom of Christians. There is enmity enough for us to encounter without unnecessarily adding to it.

"If a Christian be under the necessity of siding with a party, undoubtedly he ought to be in favor of that which appears to him the best ; but even in this case it is not becoming him to enter with eagerness into their disputes.

"By entering deeply into the 'party' contentions of the nation, religious people on both sides will be charged in their turn with disloyalty ; and it may not always be without a cause. But if we enter into the spirit of the Gospel, though we may have our preferences for men and measures, we shall bear good-will to all, and whoever be at the head of affairs shall reverence 'the powers that be.' Whatever be our private opinion of the men, we shall respect and honor the rulers. That loyalty which operates only with the prevalence of a party, which ever it be, is at a great remove from the loyalty enjoined by the Scriptures.

"By standing aloof from all parties 'as such,' and approving themselves the friends of government and good order, by whomsoever administered, Christians would acquire a dignity of character worthy of their profession, would be respected by all, and possess greater opportunities of doing good."

Railroad Speed.

If the rising generation of California formed their opinions of railroad speed from the ordinary rate of traveling behind a locomotive on the San Jose road, or on the Alameda and Oakland routes, they would make a great mistake. Or even if our citizens of European blood, with their remembrances of costly built English railroads, fancy that American

locomotives running over American lines cannot make as great speed as is recorded of any other line in the world, they make a mistake. The Londoners boast of their Brighton Express, and other fast running trains which for 40, 50 and 60 miles make nearly and occasionally quite a mile a minute. The quickest run on record, we believe, as made by an English special train, is 18 miles in 15 minutes ; the distance was short and the conditions favorable. On the New York Central an engine once drew six cars 14 miles in 14 minutes ; on the Pennsylvania Railroad a light train ran 10 miles in 7 minutes and 14 seconds, beating the English instance, though for a shorter distance. Long distances are the best test of the mechanism on the different roads. On the Hudson River Road a short train ran 144 miles in 2 hours and 49 minutes. A train once ran from Indianapolis to Union City, 84 miles, in 90 minutes ; and another starting from Albany reached Niagara, 305 miles, in 7 hours and 32 minutes. The highest speed known on an American railroad—and we know of nothing better recorded of any railroad in the world—was attained last month on the Chicago and Northwestern Railroad, when a train made 91 miles in 90 minutes. If such a speed, by maintaining relief engines along the line of the Central and Union Pacific Railroads, could be kept up from Sacramento to New York when the road is completed, a man might leave New York on Monday morning at 6 o'clock, spend 48 hours in this State, and be back again in New York at 10 o'clock on Sunday morning. Perfect mechanism and good arrangements might accomplish the feat, but few men are constituted to withstand the fatigue of such a journey.—*Bulletin.*

John Wesley Iwoski Nagai, a Japanese student in Rutgers College, was baptized the 22d ult., in St. James' Methodist Episcopal Church, New Brunswick, N. J., by the pastor, Rev. Dr. Tiffany. He received, at his own suggestion, the Christian name of John Wesley, in addition to his family name of Iwoski Nagai. This young man left Japan in 1865. After spending two years in England, he came to this country last spring and began his studies at New Brunswick. Becoming interested in the preaching at St. James' Church, he joined the Sunday-school and regularly attended Divine worship. In October, after several satisfactory interviews with Dr. Tiffany, he expressed a desire to be baptized, and was advised by Dr. Tiffany to receive the rite and postpone joining any particular church till he had thoroughly canvassed the subject. But he preferred to make this investigation immediately, and his examination resulted in confirming his purpose of joining the Methodist church. He was, therefore, baptized by Dr. Tiffany the 22d ult.

The Newark *Daily Advertiser*, after citing these particulars from a statement made by Dr. Tiffany, adds : "Special interest attaches to this case from the fact that, though there is a Protestant Christian mission in Japan, there have been no open professions among the natives, and we believe that John Wesley Iwoski Nagai is, with one single exception, the only baptized native of Japan."—*N. Y. Observer.*

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Idaho, " Oct. 23	Nov. 27
Montana, " Nov. 18	Dec. 18
Idaho, " Dec. 9	Jan. 8
Montana, " Dec. 23	Jan. 29
Idaho, 1869, " Jan. 20	Feb. 19
Montana, " Feb. 10	Mar. 12

HONOLULU.

ARRIVALS.	DEPARTURES.
Montana, Monday, Oct. 19	Saturday, Oct. 24
Idaho, " Nov. 9	Nov. 14
Montana, " Nov. 30	Dec. 5
Idaho, " Dec. 21	Dec. 26
Montana, 1869, " Jan. 11	Jan. 16
Idaho, " Feb. 1	Feb. 6
Montana, " Feb. 22	Feb. 27

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improvements, and, in addition to former premiums, was
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Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
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The Parker Company, Connecticut,
J. M. Singer & Co., New York,
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Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
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Seamens' do. do. do. do. 5

Shower Baths on the Premises.

Honolulu, April 1, 1868. Mrs. CRABB.
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Hon. E. H. Allen. "
D. C. Waterman, Esq. 1y
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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

Late Telegraphic News.

NEW YORK, Jan. 17.—The *Herald's* Washington special states that on Friday last the President sent to the Senate the treaties with Great Britain on the Alabama claims, the rights of naturalized citizens and the questions arising out of the joint occupation of San Juan. The Alabama treaty is concluded substantially on the original terms presented by our Government. As soon as the treaty was received in the Senate, it was referred to the Committee on Foreign Relations, and ordered printed, in confidence, for use. The Senate Committee meets on Tuesday next, when the matter will be considered. The naturalization treaty, it is understood, concedes, on the part of Great Britain, that naturalized citizens shall enjoy the same rights in that country as native citizens.

NEW YORK, Jan. 17.—The *Tribune* says the articles of the treaty on the Alabama are eight in number, and substantially as follows:

Article 1st. The two Governments agree to settle all claims and differences which have risen since the convention of 1853.

Article second provides for a Commission of four persons; each Government being entitled to two representatives. This Commission shall agree upon a plan of settlement.

Article third provides that a majority of the Commission shall decide the question involved.

Article fourth provides for cases of disagreement by the Commission. In such events the two Governments shall choose an umpire. The President of the United States shall act for the United States, but the umpire elected shall not be qualified unless confirmed by the Senate.

Article fifth provides that in the event of refusal by the umpire to decide, the question shall be settled by lot in the presence of the Commission.

Article sixth excludes from the jurisdiction of the Commission all cases arising from claims which have been adjudicated by Courts of Admiralty.

Article seventh provides that claimants shall first prove they are British subjects; that they preserved strict neutrality during the war; and did not aid the South.

Article eight—The sessions of the Commission shall be held at Washington.

CHEAP ICE PITCHER.—The following simple method of keeping ice water for a long time in a common pitcher is worth knowing: Place between two sheets of paper (newspaper will answer, thick brown is better,) a layer of cotton batting about half an inch in thickness, fasten the ends of paper and batting together, forming a circle, then sew or paste a crown over one end, making a box the shape of a stove-pipe hat minus the rim. Place this over an ordinary pitcher filled with ice water, making it deep enough to rest on the table, so as to exclude the air, and the reader will be astonished at the length of time his ice will keep and the water remain cold after the ice is melted.

Rev. F. S. Rising, Secretary of the Episcopal Church Missionary Society, who was lost in the late steamboat disaster on the Ohio River, was the author of the pamphlet, "Are there Romanizing Germs in the Prayer Book?" which has made so much stir among Episcopalians in the United States.

NEW ORGAN AT FORT STREET CHURCH.—We congratulate the congregation of Fort Street on the successful importation and erection of the new organ, which proves to be so finely toned and suited to the edifice. Its appearance externally improves the interior of the church.

Charles Westmoreland, one of the United States Presidential Electors in California, and messenger with the vote, died of small-pox at Panama.

John Minor Botts, a distinguished Virginia politician, is also dead.

SMALL-POX.—Our printer calls for "more copy," and we cannot just now think of anything more worthy of notice than our escape from the ravages of the small-pox. The terrible scourge has come, but in the good Providence of God it has not spread. According to present indications it will not. Any one who remembers that "year of death," 1853, at Honolulu, when the yellow flag was displayed on every native house from the sea to the tops of the mountains, and when the "dead cart" was ever present in the streets, will dread the return of this terrible scourge.

MONTHLY CONCERT CONTRIBUTIONS AT HILO.—The Rev. Mr. Coan thus writes: "Our monthly concert contributions keep up marvelously. For six months past they have averaged more than \$100."

We call attention to a new invoice of books, to be opened on Saturday next at Whitney's book-store.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Jan. 2—Rus ship Marie, Canelles, 40 days fm Puget Sound.
2—Rus ship Winged Arrow, Benzemann, 25 days from New Archangel.
3—Am schr Alaska, Calhoun, 40 days from Portland.
3—Am ship Windward, Barrett, 22 days from San Francisco.
10—Am bk Comet, Abbott, 18 days from San Francisco.
11—Am smtr Montana, Godfrey, 12 days from San Francisco.
15—Am bk Vernon, Keller, 42 days from Puget Sound.
15—Brit bark Irazu, Gifford, 126 days from London.
23—Am bk D C Murray, Bennett, 15 days from San Francisco.

DEPARTURES.

- Jan. 2—Haw brig Kamehameha V., Rickman, for Guano I.
2—Am wh sh Ohio, Lawrence, to cruise.
3—Brit ship Robt L Lane, Hempstead, for New Bedford.
5—Rus ship Marie, Canelles, for Hongkong.
5—Am ship Windward, Barrett, for Hongkong.
12—Haw wh sh Julian, Heppingsstone, to cruise.
12—Am wh bk Awashonks, Norton, to cruise.
15—Am schr Fanny, Thomas, for San Francisco.
16—Am smtr Montana, Godfrey, for San Francisco.
18—Tah bark Ionia, McLean, for Tahiti.
22—Am schr J H Roscoe, Prevost, for San Francisco.
26—Am bk Comet, Abbott, for San Francisco.
28—Am wh bk Monticello, Potts, for Sitka.

PASSENGERS.

- FOR HONGKONG.—Per Windward, Jan. 4th.—Akana and son, A Yee, Ah Tai, Ahuna, Akeam, Sukee, Achou, Awon, Ning Chai, Ah Ack, Ah Sing and wife, Ah Kina, Nang Si, Afoug and son.—17.
FROM SAN FRANCISCO.—Per Comet, Jan. 10th.—Rev. Frank Thompson and wife, Mr and Mrs J T Waterhouse Jr, G R Powers, A C Anderson, Miss Bingham, Wong Wee, and 10 Hawaiians.—18.
FROM SAN FRANCISCO.—Per Montana, January 11th.—Miss Emily Alexander, A L Morrison, Col Z S Spalding, A M Currier, F S Redfield, W N Tallane, A T Warner, E F Jones, Ben Gerrero, Anthony Gerrero, John Fletcher, F Gungiretti, Lum Yang, Tin Soong Young Chung, Hof Kee, Ching Huang.—17.
FOR SAN FRANCISCO.—Per Fanny, Jan. 15.—Mr Welsh.—1.
FROM LONDON.—Per Irazu, Jan. 16.—Richard Weedon, Joseph H Pinckney.—2.
FOR SAN FRANCISCO.—Per Montana, Jan. 16.—Mr and Mrs C A Williams, 2 children and servant, Mr and Mrs William Crockett and child, Miss L E Buelow, Mrs T B Clark and son, Mr W L R Johnson, Mr W Waldo, Captain F S Redfield, Captain S Davis, N A Blume, Mr Campbell, T Bahall, O McDermott, T Bates, George Hanton, James Cushman, T M English, C Wilson, A T Langton.—25.
FOR SAN FRANCISCO.—Per Roscoe, Jan. 22.—John M English, Edwin Dimond, J E Lynde.—3.
FROM SAN FRANCISCO.—Per D. C. Murray, January 23d.—Mrs Capt Cavarly, 2 children and servt; Mrs Fuller, Miss M Phillips, Miss R Burns, Mrs Macfarlane, Mr and Mrs Alex Campbell, Misses E and M Campbell, Masters J and W and J Campbell, S B Stoddard, W A Quarles, Capt Zigenhirt, F W Wundenberg, J Fallock, A Claris, S E Hoffmann, F Grocott, Jack.—24.
FOR SAN FRANCISCO.—Per Comet, January 26.—J Pease, J Frances George, wife and 2 children, Antone Garcia, M Praz, Wm Dyke, William Spratt, John Gage, S H Thomas, William Parker and son, Capt Nye.—14.
FOR SITKA.—Per Monticello, Jan 28.—J B Dickson, W G Paoloff.—2.
FROM SAN FRANCISCO.—Per Idaho, Feb 1.—Dr Geo T Shipley, Mrs H M Whitney, L C Logan, U S N, F A Howes, U S N, J A Quinan, R Adamsom, Godfrey Brown, W H Silverthorn, M Louissou, Thomas O'Malley, and 2 in steerage.—12.

MEMORANDA.

REPORT OF BRITISH BARK IRAZU.—Left St. Catherine's Dock, London, on the 8th of September. Passed the Downs on the 10th, with fair wind. On the 22d sighted the Madeiras. Crossed the line in west long. 29° 49' on the 11th of October. Lost the trades in latitude 30° 33' south, long. 44° 27' west, on the 24th. Winds variable to the 30th; and from that time to November 7th, strong northwest winds; and strong gales to the 11th. On the 16th, exchanged signals with the British bark Hampshire, from Swansea for Vancouver's Island, 72 days out. Carried away the main-topsail yard in a heavy gale, in latitude 55° 23' south, long. 63° 45' west, on the 17th. Had successions of heavy gales to the 28th, and was 73 days from latitude 66° south, long. 65° west, to Cape Horn. From the Cape to latitude of Juan Fernandez, 21 days. Took the trades in south latitude 26° 45', long. 84° 43' west, December 17th. Crossed the line Jan. 4, 1869, in long. 127° 23' west. From line to the Islands, 11 days. Arrived at Honolulu January 15th.

Information Wanted,

Respecting *William F. Blenderhesser*, a cooper, who left the bark *Eagle* and went to work on the Hana Plantation, Maui. The Editor will gladly receive any information.

ROCHESTER, NEW YORK, Nov. 25, 1868.

REV. S. C. DAMON—Dear Sir:—I have a brother, Walter Brooks, who has been away for a number of years. He was a sailor, and the last we heard of him he was a mate on board the missionary brig *Morning Star*. I learned through a gentleman at New London, Conn., that there is now a Capt. Brooks running from Honolulu to the southern coast of Africa, and that by corresponding with you I might learn if he is the man; and if not, possibly you might give me some information concerning him. I hardly think he could be there now, as we should have heard from him. Still we live in a strange world, and he was one of the class that contributed fully his share toward making it so. Any information you can give us as to his present whereabouts will be thankfully received by all his relatives. Hoping to hear from you soon,

I am, yours very truly,

O. G. Brooks.

Respecting *Bernard Seery*, belonging to Yonkers, New York. He was a seaman on board the whaleship *Daniel Wood* when she was wrecked in the spring of 1867. He came to the American Hospital in Honolulu, and was sent by the Consul to San Francisco. Any information will be gladly received by the Editor, or Mr. Thomas Seery, Yonkers, N. Y.

Respecting *William Hopkins*, *James Young*, *William Young* and *Charles Preston*, belonging to the island of St. Helena, Atlantic Ocean.

Respecting *Joseph Swan*, of Fryeburg, Maine. Any information will be gladly received by the Editor, or Olive F. Swan, Fryeburg. A letter will be found for him with the Editor.

Respecting *Charles Lyons*, a native of Switzerland. He has been a boat-steerer on board the *Joseph Maxwell*, and visited Honolulu during the fall of 1867. Any information will be gladly received by the Editor or Frederick Myres, Hazleton, Luzerne County, Pennsylvania.

Respecting *William Beggs*, belonging to Winton House, Dalkey, County Dublin, Ireland. He left Honolulu for San Francisco just two years ago. He is known to have resided for a short time in San Francisco.

Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth Beggs, Winton House, Dalkey, County Dublin, Ireland.

Respecting *Robert Leroy McGinniss* alias *Hurst*, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

WORCESTER, MASS., July 29th, 1868.

REV. S. C. DAMON—Dear Sir:—Will you be so kind as to inform me in what vessel my son Charles W. L. Hayward left Honolulu. I had a letter from him last January, which was written the 5th of December, 1867, stating that he should be at home before long. He has not returned, nor have I heard from him since. I feel very anxious about him; and if you will be kind enough to see what vessel he left that port in, and where she was bound, you will oblige me very much.

Yours with respect,

MERCUTIO HAYWARD,
Worcester, Mass., No. 14 Water Street.

PLACES OF WORSHIP.

SEAMEN'S BETHEL.—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH.—Corner of Fort and Beretania streets.—Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH.—King street, above the Palace.—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH.—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH.—Beretania street, near Nuuanu street.—Rev. A. O. Forbes Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH.—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley



New Series, Vol. 19, No. 3.

HONOLULU, MARCH 1, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

MARCH 1, 1869.

The Rev. R. D. Thompson.

Nearly four years ago this gentleman arrived in Honolulu from San Francisco, and since that time has resided in Honolulu and on the island of Maui. He died at Lahaina about the middle of last month, and was there buried. He was born in England, and was a clergyman of the Established Church. We became acquainted with him on his arrival, and our correspondence was continued up to the time of his death. In his habits he was very peculiar and retiring, quite disinclined to form acquaintances. He lived alone, and was a great sufferer from bodily infirmities. In early life he preached in London and vicinity, but went to the Australian Colonies about twenty years ago, and was settled in a parish in or near Melbourne. From thence he went to California, and resided in San Francisco until coming to Honolulu. He left a will, which is now in the possession of the British Consul, Mr. Wodehouse. Although he came without letters and an utter stranger to us, yet from the peculiarity of his circumstances, it has afforded us unfeigned joy to befriend a Christian brother, who was a great sufferer in both body and mind. Persons unacquainted with his peculiar traits of mind and idiosyncra-

sies, would hardly appreciate that genuine Christian submission and trust which lay at the foundation of his character. At one period of his life he had been terribly wronged by those professing friendship, which naturally led him to be severely distrustful of mankind. Most men are willing to trust their fellows, but not God. Our departed friend happily could trust God, although not his fellow-men.

Truth Told in Jest.

"Though I look old, yet am I strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as the lusty winter,
Frosty, but kindly."

Thus speaks the good old servant "Adam" in Shakespeare's Comedy of "As You Like It." It appears that even in Shakespeare's day the ruinous consequences of intemperance were clearly traceable to their known cause. If men will indulge in the sinful practice of imbibing all sorts of vile compounds sold under the names of whisky, brandy, wine, beer, &c., then they should not complain of pains, aches, sorrows, gout, and the untold number of ills which those are heirs to, who will violate the known laws of their physical constitutions. The words of Solomon, in the 29th chapter of Proverbs, are fully applicable now: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

SPANISH HONEYMOON.—When Louis Napoleon heard of the favorable acts of the Spanish revolutionists, he remarked they were only in the honeymoon yet.

Ti-Ping Revolution in China.

While the civil war was raging in the United States, and vast armies were marching onward to deadly conflict, on the opposite side of the globe there was raging a warfare vastly more destructive of human life, and involving the weal or woe of not merely a few millions, but hundreds of millions of the human race. From official reports, it appears that no less than two millions eight hundred and seventy-two thousand, five hundred and fifty persons were killed in China (2,872,550) from August, 1860, to September, 1864, or during a period of only four years.

There now lies before us a work, in two large volumes of 842 pages, published in London in 1866, and beautifully illustrated. It is printed in superb style, and the large and clear type is refreshing to a person of weak eyes. The title of the work is as follows:

TI-PING TIEN-KWOH; the History of the Ti-Ping Revolution, including a Narrative of the Author's Personal Adventures. By Lin-le, formerly Honorary Officer Chung-wang's Guards; Special Agent of the Ti-Ping General-in-Chief; and late Commander of the "Loyal and Faithful Auxiliary Legion." London: Day & Son (Limited), Lithographers and Publishers, Gate Street, Lincoln's Inn Fields. 1866.

The author of this work only gives the initials of his name, "A. F. L." He went out to China and fought on the side of the revolutionists, somewhat after the same style that the late British Consul, General Miller, went out to South America and joined the army of the revolution, when the reign of the Spanish Viceroys was overturned. The style of this book resembles General Miller's Memoirs.

The writer does not hesitate to denounce in unmeasured language the impolitic course pursued by the British Government in its interference with the internal affairs of China. The opium trade is depicted in no very flattering terms. In the preface the author remarks: "In writing this work I have been prompted by feelings of sympathy for a worthy, oppressed and cruelly-wronged people;

as well as by a desire to protest against the evil foreign policy which England, during the last few years, has pursued towards weak powers, especially in Asia." In discussing this subject, the writer makes long and full quotations from the "Blue Book," missionary periodicals, newspapers published in China, and the correspondence of men in official stations. If any one wishes to understand the origin and progress of this Ti-Ping Revolution, this work is worthy of an attentive perusal.

It is not our object to enter into a discussion of all the important questions involved, but to call the attention of our readers simply to one feature of the subject. We refer to its religious and missionary aspect.

The Leader of the Revolution.

The name of the leader of the Ti-Ping Revolution was *Hung-Sui-Tshuen*. He was born in 1813, at the small village in the Hwa district, a short distance from Canton. In early life he was ardently devoted to study. He made the history of China a specialty. At the age of eighteen he was appointed school-master of his native village. About this time he attended college examinations in Canton. In the streets of that city, about the year 1836, he met a man, who was a missionary, and who gave him some books, entitled, "*Keuen-shi-leang-yau* ; or, Good Words for Exhorting the Age." He took these books to his home, and upon the authority of the Rev. T. Hamberg, a German missionary, it stated that the future leader of the Ti-Ping Revolution placed these books in his book-case, "without considering them of any particular importance." Time rolled on, and *Hung-Sui-Tshuen* passed through a deep religious experience. He saw visions, and dreamed dreams. He continued, however, his employment as a school-teacher. He was visited by a cousin named Le, who found lying in the book-case the above-mentioned books, "*Good Words for Exhorting the Age*." "These books," says the German missionary Hamberg, "contain a good number of whole chapters of the Bible according to the translation of Dr. Morrison, many essays upon important subjects from single texts, and sundry miscellaneous statements founded on Scripture."

Le read these books, and so did *Hung-Sui-Tshuen*. They learned that these books taught a system of religious belief entirely different from that of their Chinese religious teachers. Learning from these books that baptism was the rite of initiation into the Kingdom of Heaven, they baptized each other. They begun to pray to God, and promised each other that they would no longer worship "evil spirits." *Hung-Sui-Tshuen* composed the following ode upon repentance :

"When our transgressions high as heaven rise,
How well to trust in Jesus' full atonement ;
We follow not the demons, we obey
The holy precepts, worshiping alone
One God, and thus we cultivate our hearts.
The heavenly glories open to our view,
And every being ought to seek thereafter.
I much deplore the miseries of hell.
O turn ye to the fruits of true repentance !
Let not your hearts be led by worldly customs."

They now cast away their idols, and removed the tablet of Confucius, which is generally found in the schools, and worshiped by the teacher as well as the pupils.

Hung-Sui-Tshuen now became a preacher of the new doctrines which he had embraced. Thousands were converted to his belief. He reasoned after this manner :

"I have received the immediate command from God in His presence; the will of Heaven rests with me. Although thereby I should meet with calamity, difficulties and suffering, yet I am resolved to act. By disobeying the heavenly command, I would only rouse the anger of God ; and are not these books the foundation of all true doctrines contained in other books ?"

These books, the reading of which produced such a remarkable influence upon the character and life of *Hung-Sui-Tshuen*, were written by one *Leang Afah*, a Chinese convert, who embraced the Christian religion through the labors of the Rev. Dr. Milne, an early missionary of the London Missionary Society. *Leang Afah* wrote many books in the Chinese language, which were widely circulated among his countrymen.

Thus remarks the author of the work which we are now reviewing :

"The small volumes, '*Good Words for Exhorting the Age*,' that have exercised such a wonderful effect upon a great proportion of the Chinese, through the individual acts of *Hung-Sui-Tshuen*, were the production of *Liang Afah*, one of Dr. Milne's Chinese converts. Consequently it may be argued that contact with Europeans has been instrumental in producing the great Ti-Ping revolution, and that to Dr. Milne and his convert, *Liang Afah*, may be attributed the honor of being agents in converting *Hung-Sui-Tshuen* and in originating the first Christian movement in modern Asia."

Our limits will not allow us to enter into a narrative of the vast changes wrought among the 400,000,000 of the Chinese through the reading of the little books or tracts by *Liang Afah*, and which fell into the hands of the leader of the 'Ti-Ping Revolution. Changes were produced involving not only the Chinese Government, but also involving the English, French and American Governments. Although the revolution has been apparently checked in its progress, and *Hung-Sui-Tshuen* has been either killed or died, still elements were put in motion which no mortal can quiet. For a season the city of Nankin was the metropolis of the new Empire, battles were fought, cities besieged,

marches undertaking, vying, if not surpassing in magnitude, the battles of Pittsburg Landing and Gettysburg, the sieges of Vicksburg and Richmond, and Sherman's grand march through Georgia. The sacrifice of human life alone of the Ti-Ping Revolution exceeded that of the great American Rebellion as five to one.

The far reaching results of the Ti-Ping Revolution have only begun to be developed. Among those results we regard Burlingame's Embassy as one. It requires no very deep insight into Chinese politics and affairs to ascertain that had not *Hung-Sui-Tshuen* and his co-revolutionists brought the Manchoo dynasty to the verge of ruin, the Emperor of China never would have commissioned the Honorable Mr. Burlingame to visit America and the Courts of Europe in the capacity of an Ambassador Extraordinary.

The careful review of the Ti-Ping Revolution shows what vast changes may be produced, even among so inaccessible a people as the Chinese, by the dissemination of Bible truth. "Behold how great a matter a little fire kindleth." "For the word of God is quick and powerful, and sharper than a two-edged sword." "I will overturn, overturn it," saith the Lord, "and it shall be no more, until He comes whose right it is."

Chinese Meetings at the Bethel.

Since the arrival of our Chinese Colporteur, Mr. S. P. Aheong, he has been holding meetings at the Bethel on the Sabbath, and occasionally during the week. The Sabbath evening meetings have been numerous attended. Last Sabbath not less than one hundred were present, who manifested a most thoughtful attention to the preaching. It appears that among Chinese residing in Honolulu several dialects are spoken, as they came originally from different parts of China. Fortunately our Colporteur speaks at least six of these dialects, and last Sabbath evening made addresses in two. Recently two Chinamen met in a store in Honolulu, and were compelled to converse in the Hawaiian language, because unacquainted with each other's dialect. This fact will indicate how great are the obstacles lying in the way of laboring for the spiritual and religious welfare of this interesting people, whose minds are so quick and alive to the acquisition of new ideas upon all subjects.

We are rejoiced to know that the school organized by Mr. Bonner is still continued under the labors of Mr. Tucker. Mr. Aheong is also teaching. He is endeavoring to organize a singing-school among his countrymen. The time has come when, we hope, our Chinese population will be effectually brought within the sympathies and under the influence of Christians upon the islands.

American Relief Fund.

"For ye have the poor with you always, and whensoever ye will ye may do them good."

Thus spake our Saviour eighteen hundred years ago, and the truth of this utterance has been attested by every day's experience since that time. In older and Christian lands the laws provide for the poor, and as years roll away, Hawaiian legislation tends in that direction. Foreigners residing upon these Islands see that there is a propriety in not expecting the Hawaiians in their poverty will provide for the poor among foreigners; hence have arisen various benevolent associations to care for those who would not fall under the protection of some consul, or the Masonic and Odd Fellows Lodges. The Germans have their "Club," and the English their "St. George's Society," which operate within their legitimate spheres. The oldest voluntary association, however, is the Ladies' Stranger's Friend Society, which has for seventeen years held on its way, aiding those who might appropriately style themselves "citizens of the world," but owning allegiance only to the ladies.

Five years ago the "American Relief Fund Association" was organized, which holds its annual meeting on Washington's Birthday. We desire to call the attention of all Americans, not only in Honolulu, but on all parts of the Hawaiian Islands, to the importance of vigorously and systematically sustaining this Fund. A brief report of its operations during the past twelve months will be found in our columns. The pressing calls upon this Association indicate its necessity and importance. We are not going to expend our time or waste our ink in arguing the propriety of all true and well-to-do Americans subscribing to this Fund. No American is worthy of the name who demurs, hesitates or declines subscribing, and yet there are residing in Honolulu and elsewhere on the Islands, many "Fourth of July" and "spread eagle" Americans, whose names have never been enrolled among the subscribers to this Fund. We now call upon them, one and all, to come forward. Do not dodge the appeal by the reply that you are Hawaiians, but pay your taxes. So do subscribers pay their taxes for the support of the Hawaiian Government. Do not dodge the appeal by saying, "Oh, we aid privately our poor friends." So do the subscribers. This organization does away with those "subscription papers" which were formerly so freely and frequently circulated. A. J. Cartwright, Esq., our President, assured us at the late annual meeting that for "three years" no subscription papers for indigent Americans had been *allowed* circulation in Honolulu. This is an important point. To

it we call attention. Now the business is done systematically and efficiently. While the officers of the Association may do their duty, yet the transaction of the business and the management of the affair has fallen into the hands of our efficient and worthy President, A. J. Cartwright, Esq., whose "labor of love" has resulted in a vast amount of good. Having witnessed the practical working of the Association, we cannot speak in two flattering terms of our President's zeal and fidelity. We hope the coming year will not witness a falling off, but rather an increase of contributions and subscriptions.

P. S.—The appeal we now make to Americans we hope may incite all Germans and Englishmen, hitherto delinquent, to come forward and subscribe to their respective funds.

Progress of the Suez Canal.

General Charles W. Darling, Engineer-in-Chief of the State of New York, who has recently returned from a tour in the East, furnishes to the *Albany Argus* the following interesting facts relative to the Suez Canal:

The idea of connecting the Mediterranean with the Red Sea by a salt water canal through the Isthmus of Suez, was first conceived in the year 1860 by M. de Lesseps, the President of the Suez Canal Company. Since that time Mr. Lesseps has devoted his whole time and his energies to the stupendous undertaking, and although he has had many discouraging obstacles to contend with, he has finally succeeded in convincing the most skeptical that a passage will be opened, which will enable vessels of all sizes to make the voyage from the various ports of Europe to India in about half the time now employed. The work is rapidly advancing toward completion, and in the month of October, 1869, the canal will be navigable for ships of the largest dimensions. The principal stations are Suez, where the canal commences, El Guisr, Grand Chalouf, Serapium, Ismailia, and Port Said, where it terminates.

These different places are inhabited by several thousand Europeans, who are employed on the canal. They have erected at Ismailia the central station of the Company—a populous city, with broad streets, houses, churches, parks and public buildings.

In a dead country like Egypt, and in the midst of a desert, such evidences of European industry deeply impress the visitor with the superiority of Christian over Moslem influences. Such an impression extends even to the natives of the country, who have heretofore always manifested a horror for all internal improvements, and who invariably allow their most sacred Mosques to fall into decay, through their aversion to industry. The Viceroy of Egypt now manifests much interest in the success of the enterprise, has contributed largely to its success, and, until recently, has forced many of his Arab subjects to dig on the canal. This system of forced labor, however, has not proved satisfactory in its results, to either the employers or employees, and a different plan has lately been adopted. The Arabs are now paid for

their services, and under the present system manifest a much greater disposition to work.

Bands of these wandering sons of the desert now make continual application for employment, and although it frequently takes them a long time to get started, still—when they do commence—they labor with a will. It not unfrequently occurs that when a contract has been made, the allotted space marked out for them to dig, and rate per cubic foot agreed upon, they will encamp in close proximity to the "job," and remain there a day or two before summoning resolution enough to begin. They will then suddenly spring to their work, and labor unceasingly day and night until their task is accomplished. Frequently, before the working tribe have finished the space which they have agreed to excavate, another deputation will arrive, make overtures for new work, wait for the other party to finish, and then take possession of the Company's implements preparatory to going through the same performance.

Thus these swarthy men of Arabia, laying aside all their ancient prejudices regarding labor, toil and delve side by side with ten thousand European laborers; and thus the way is opened for a speedy navigation of the world. Where hand labor cannot be made available, the powerful machinery of Messrs. Borel and Lavalley, the contractors, is brought into requisition, and by means of their drags and dredges the requisite width and depth of the canal is obtained. By means, also, of steam barges, with air tight compartments and movable bottoms, the earth and mud not required for embankment is carried out to sea, and thrown on lines of breakwater. To prevent the wash of sand from the Mediterranean, immense blocks of stone, weighing twenty tons each, are manufactured at Port Said, and by means of powerful lifting machines, placed on the lighters, carried to the breakwater line and slid off into the sea. These huge blocks of stone are made of sand and hydraulic lime, thoroughly mixed by machinery. The substance, soft at first, is conveyed in cars to long rows of large square boxes with movable sides, into which it is thrown. This material is then left to harden in the sun for the space of three months, after which time it becomes as solid as a rock, and grows still harder by exposure to the water.

During the years 1860 and 1861, the attention of Mr. Lesseps and his efficient staff of assistants, prominent among whom is Baron de Latour, was devoted to the examination and selection of suitable machinery. Extensive machine shops have been subsequently erected for invention, alteration and repairs; while an efficient corps of competent machinists are constantly under the employ of the Company. The depth of the canal, when finished, is to be twenty-six feet, and the width will vary from one hundred and eighty to three hundred feet. Its cost is estimated at about four hundred millions of francs, or sixteen millions sterling. Mr. Darling says that to thoroughly inspect the canal, its machinery, and operatives, requires about seven days!

There are three books which are believed to be typographically perfect, and they are, an Oxford Bible, a London and Leipzig edition of Horace, and an American reprint of Dante.

THE FRIEND.

MARCH 1, 1869.

Death of a California Pioneer.

Among our obituary notices will be found the record of the death of Alexander H. Houston, Esq. His arrival on the coast dates to the ever memorable year, '49, when so many of the enterprising young men of America left their homes in the Eastern States to lay the foundation and build up a new State on the Pacific coast. He came full of ardor and enterprise, and his career during the last twenty years has been identified with the public works and enterprises of California. He has stood among the men of the first rank, commanding the respect and esteem of his fellow citizens. Having attained a position, when he fondly hoped to retire and enjoy in foreign travel the fruits of his labors in the sharp conflict of life, he found himself compelled by sickness to seek a milder clime, hoping thereby to recover his declining health and energies. God, however, who "seeth not as man seeth," so ordered that he should come among strangers and end his earthly career. His brief sojourn in Honolulu was sufficient to enlist the sympathies of friends in his welfare, and a goodly number assembled last Sabbath afternoon at his late residence to pay the last tribute of respect to his memory. His death will be mourned among his numerous friends on the Coast, and his loss severely felt among his former business acquaintances in San Francisco.

LETTERS FROM HONOLULU EDITORS ABROAD

We were rejoiced to receive full letters from our editorial brethren of the *Advertiser* and *Gazette*. The former is still in San Francisco, and writes hopefully respecting the recovery of his hearing. He may or may not return per next "Idaho." If by remaining he can recover his hearing, may he remain all summer; but if not, we shall be most happy soon to welcome him home. Our letter from Dr. Smith, at Washington, was dated in the early part of January. He was laboring away at "Reciprocity." Supposing Mr. Whitney returns with hearing restored, and Dr. Smith with "reciprocity" achieved, we would suggest that the U. S. Government send them back on a government vessel, and then let them inaugurate the "era of good feeling" among Honoluluans!

By the *Cambridge* we are glad to welcome Mr. E. Dunscombe, who formerly labored so acceptably as a colporteur among seamen in Honolulu. He has been absent eleven months, and we hope to make such arrangements that he may renew his labors.

Facts about the Chinese.

We have learned from Mr. Aheong that during his tour over the islands of Hawaii and Maui, he ascertained there were 520 of his countrymen residing upon those two islands, and that he conversed personally with all except ten, who were laboring high up on the mountains back of Waimea, Hawaii. He records their names. He has commenced a thorough visitation of the Chinese on this island, and has already recorded upon his book the names of two hundred and fifty. It is his intention to visit in a similar manner the Chinese on Kauai. He gathers many interesting facts respecting this portion of our population, while the importance of his visits cannot be over estimated.

THE NEW PRESIDENT.—On the 4th of this month, or next Thursday, General Grant will succeed to the Presidency of the United States. Truly he has led an eventful life during the last eight years. From the quiet pursuits of a private citizen he becomes a soldier, and then through all the ranks up to that of Lieutenant-General, and to the Presidency. We are glad there is one nation upon the earth which affords such an opportunity for promotion. May his civil career prove as glorious as his military, and when he retires from his high position again to enjoy the privileges of a private citizen, may he be followed by the benedictions of an united and grateful people.

A Thought for the Thoughtful.

Scattered through the writings of the late Isaac Taylor, of England, there are many remarks, hints and discussions which richly merit being gathered together and published, under the title, "Thoughts for the Thoughtful." The following paragraph, indicating a reason why "men, and not angels," are appointed to the work of preaching the gospel, will illustrate the foregoing remark. We copy the following from his "Saturday Evening":

"Not less necessary to the minister of truth is an unaffected and sensitive compassion towards his fellow-men—a compassion of that efficient kind which nothing has ever produced in the world but the gospel. The servant of heaven can execute his commission only so far as he gains access to the human heart; and there is no other path of access, no other law of affinity, but that of love. The rugged, the severe, the petulant, will in vain arm himself with thunder, or fill his mouth with imprecations; truth, if indeed he has it on his side, retains neither edge nor temper in his hand. By such stern vindicators of divine justice it seems to be forgotten that the special reason why men, not angels, are sent to preach repentance, is, that the proclamation of mercy may always be heard in that tone of tenderness and humiliation which it naturally receives when it issues from the lips of one who himself has sinned and received pardon. The benevo-

lence of angels is, no doubt, perfect in its kind; but the compassions of man have a special property, which imparts pathos and persuasion to the awful announcement of God's displeasure against sin. The end of all reproof is mercy. If there were no redemption at hand, it were idle, or cruel, to talk of judgment. But the reprover is the very same as the herald of peace, and he must draw his arguments, whether of terror or entreaty, from his own blended conviction of the certainty of the future punishment, and of the reality of the means of escape."

A Branch of the Washington Family in Germany.

By the return of the "22d of February," we are again reminded of Washington. It is gratifying to witness the involuntary as well as voluntary tokens of respect which are paid to the memory of this friend of liberty and humanity. Some time since we met with the following letter, detailing certain facts respecting a branch of the family, which may be interesting to some of our readers. This letter was originally written in German, but by whom translated into English we know not. The letter from General Washington, to which the writer alludes, may be seen in Sparks' Washington, Vol. XI, p. 693; and other particulars concerning the family in Vol. I, p. 554. James Washington is there mentioned as having been a merchant in Rotterdam:

"MUNICH, Feb. 27, 1844.

"HONORED SIR:—It was not till the 17th of this month that I received your favor of December 13th; I could not, therefore, answer it earlier. In compliance with your wish I will, with pleasure, communicate to you facts relating to my family. The branch from which I am descended has undoubtedly the same ancestors as that from which the American branch descended, which is proved also by the same coat of arms.

"The family of Washington is descended from a good English family, which in early times owned considerable possessions in the counties of York and Northampton, and in other places. It became connected, by marriage, with the family of Shirley, Earl Ferrers. Sir Lawrence Washington married Elizabeth, a daughter of the second Earl Ferrers. It was also connected with that of Williers, Duke of Buckingham. A branch of the family, from unknown causes, for they were wealthy, emigrated about the year 1650 to America; and the well known (one may say with truth the universally famous) General and President George Washington was descended from it.

"My grandfather, James Washington, was so deeply implicated in the unfortunate affair of the Duke of Monmouth, in the time of Charles II., 1683 and 1684, that he was obliged to fly from England, and, after losing by shipwreck on the coast of Portugal everything of his personal property that he had been able to carry away from England, he came to Holland. While there, he was frequently demanded on the part of England by its ambassador, and his delivery insisted upon; but the general States did not con-

sent; and he thus became the founder of that branch which then began to flourish in Holland, and is still in existence in the persons of two individuals, cousins, lieutenants in the army and navy.

"I possess an autograph letter of the great man George Washington, from Mt. Vernon, January 20, 1759, in which, among other things, it is said: 'There can be but little doubt, sir, of our descending from the same stock, as the branches of it proceeded from the same country; at what time your ancestors left England is not mentioned; mine came to America nearly 150 years ago.'

"At the age of sixteen I received, in 1764, a commission in the Dutch service, but was unwilling to serve the Batavian Republic founded in 1795; and being a faithful follower of the house of Orange, I emigrated. At the formation of the Dutch Brigade of the Prince of Orange in the English service in 1799, I was appointed lieutenant in that brigade, until the disbanding of the latter, after the peace of Amiens, in 1802. A few months later I had the good fortune to enter the Bavarian service. Since then nearly forty-two years have passed, of which I have been attached no less than thirty-seven years to the most high person of the King, partly as marshal of the Court, and partly as aide-de-camp.

"I have also planted a stock in Bavaria, which, if God will, is some time to bear good fruit to the King and country. I have three sons; the eldest, Ludwig, sixteen years old, is a page of his Majesty the King; the second, Max, fourteen years old, is a pupil to the Royal Corps of Cadets; and the third, Karl, ten years old, frequents the public school. By my two marriages with daughters of families of the highest nobility in the land, my children are placed in agreeable circumstances, even when I shall be no more; and in this manner this branch of the family in this new country may flourish. God give his blessing to it. It would lead me too far to enter into details of my biography; for being in early years frequently exposed to the storm of fate, brought on chiefly by revolutions, and at a later period placed in important offices and other relations, I could not do it without being very long; and since this letter has already attained a considerable extent, that which has already been said will, I hope, satisfy you. I will only add, in order that you may become altogether acquainted with my situation here, that I will subjoin to the signature of my name what is otherwise not usual, but in this case may make an exception, because it forms in a manner a part of my biography.

"Thanking you for the literary production transmitted to me, which possesses, by the preface of the renowned Professor Hedmann, an enhanced value, I remain, with sentiments of perfect esteem, your devoted

"BARON VON WASHINGTON,

"Royal Bavarian Chamberlain, Lieutenant General Aid-de-camp to his Majesty the King, Commander of the Order of Civil Merit of the Bavarian Crown, of the Greek Order of the Saviour, of the British Military Order of the Bath, Knight of the Royal French Order of the Legion of Honor, and Lord of Notzing.

"To Dr. J. K. Fluzel, Consul of the United States of America in Leipzig."

American Relief Fund.

HONOLULU, Feb. 22, 1869.

The fifth annual meeting of the American Relief Fund Society was held this evening, at the rooms of Engine Co., No. 2, at 8 o'clock P. M. A. J. Cartwright, President, called the meeting to order, and A. F. Judd was elected Secretary pro tem. The Treasurer's report was then read, showing that \$997 00 had been expended during the year, leaving a balance on hand of \$947 65. The report was then accepted. The election being in order, the following officers were chosen for the ensuing year: A. J. Cartwright, President; Rev. S. C. Damon, Vice President; A. F. Judd, Secretary; A. D. Cartwright, Treasurer; J. M. Oat, J. P. Hughes, J. L. Desha, Executive Committee. It was then resolved that the Secretary be instructed to thank Mr. Charles Brewer, of Boston, for his donation of fifty dollars, and to notify him of his election as an honorary member of this society.

On motion of Mr. Damon, it was resolved that the President prepare a printed circular for distribution among all American residents on these islands, said circular to solicit memberships, to contain the Treasurer's report in a condensed form, and the rules of the society.

It was also resolved that the minutes of this meeting, and the Treasurer's report be published in the *Gazette*, *Advertiser* and *Friend* newspapers. The society then adjourned. A. F. Judd, Secretary.

The following is the annual report of the Treasurer of the American Relief Fund Association:

A. D. CARTWRIGHT, Treasurer, in account with American Relief Fund Association:—	
To balance of account as rendered.....	\$ 871 90
To interest on \$860 at 10 per cent.....	80 00
To cash from estate of D. W. Brown.....	20 50
To Donation from Chas. Brewer of Boston.....	50 00
To subscription from L. Marchant, honorary membership.....	25 00
To cash from A. D. Cartwright, Treasurer of 4th of July Committee, 1868.....	153 25
To cash from annual subscribers.....	744 00
	\$1,944 65

CONTRA:—

By cash paid for relief, burial, etc.....	\$ 997 00
Balance on hand, Feb. 22, 1869.....	\$ 947 65

The total number relieved for the year was fifteen, four of whom have been discharged as able to work, two sent to their friends in California, three died and were buried, one taken off our hands by the Queen's Hospital, five still under relief. Respectfully submitted.

A. D. CARTWRIGHT, Treasurer.

A Remarkable Voyage.

One of the most remarkable passages ever made by a sailing vessel, was that of the British ship *Hahneman*, Capt. Van Norden, which arrived on the 18th of November at this port in 93 days from Bombay. The time made has probably been equaled by some other vessels from that or adjacent ports to San Francisco; but the route taken and distance sailed to make the passage is, we believe, without a known parallel.

The *Hahneman* sailed from Bombay (which is in 18° 56' north latitude, and 72° 54' east longitude) on the 18th of August, and making a nearly due south course, crossed the equator on the 23d of August, five days out. For twelve days afterwards the ship with strong winds bore southeast, running "directly away from this port," and on the 20th day, September 7th, passed the Islands of Mauritius in 20° 10' south latitude, 57° east longitude. From thence, the winds favoring, the *Hahneman* made an east-southeast course, passing Cape Leuwin, Australia, in 34° 18' south, 115° 6' east, on the 22d

of September, 35 days out. From there the ship made a southeast course to 57° south, and thence a northeasterly course to Antipodes Island, 49° 35' south, 179° 2' east, being then 50 days out. The wind favoring, the ship made an east-northeast course to 140° west, when she bore north, running through the Pamoutu Islands, or Low Archipelago, and making the Marquesas Islands on the 75th day, October 31, passing between the islands and making the passage to this port in 18 days, or a total of 93 days from Bombay to this city.

On the passage the ship had strong southwest monsoons to 5° south latitude, then strong southwest trades to 31° south, with southwest and northwest winds to Antipodes Island; passed through the Pamoutus with east-northeast trades as far as the equator, which was crossed in 140° west longitude; then had winds at east up to 30° north; then strong southeast winds, which continued up to arriving in San Francisco.

The *Hahneman* is a full-built ship, with no pretensions to being a clipper, and was in ballast trim. She is 1,328 tons British register, was built in St. Johns, New Brunswick, in 1858, and had never made a passage of note prior to the present voyage. The total distance run by the ship from Bombay to San Francisco was a little over 16,200 miles, which gives her an average of 174 miles actual distance per day for the entire 93 days from port to port. Considering it as the passage of a clipper vessel it would be noteworthy, but for a full-built ship, in ballast trim, it is probably the most remarkable passage on record. On the 9th of August, nine days previous to the departure of the *Hahneman*, the iron clipper ship *Kingston*, belonging to the same owners, left Bombay for San Francisco, and up to the present time is 118 days out. Before sailing, the captains of both vessels compared intentions, and so far as the general course of sailing, intended to take the same route until passing the south coast of New Holland or Australia. The captain of the *Kingston* then purposed making the passage to the north of New Zealand, and thence through the Hervey or Cook's Group, touching at the Island of Rarotonga, if wind permitted, and thence north, passing, in all probability, to the westward of the Hawaiian Islands until out of the trades, when variable winds would admit of heading direct to this port. The actual route taken by the *Kingston* when known, and the prevailing winds experienced in the passage, will be subjects of interest to ship captains, as well as to compare with the memoranda of the *Hahneman*, as above.—*S. F. paper*.

SENATORIAL PUN.—Senator Fessenden is reported to have remarked that the reason why the Senate did not succeed in removing President Johnson from office, was because he went in "so tight." The Senate would have succeeded if Senator F. had only dropped one little vote, with *aye* upon it, into the box. He held on "so tight" to his vote, that President Johnson has served out his term, and the people have now *Grant*-ed him the privilege of retiring.

Cabin Boy's Locker.

Contents of a Sailor's Till.

Of recreations known at sea, there's one which seamen treasure,
It far exceeds all others known, 'tis called the "sailor's pleasure."

I quite agreed, as once I heard a jolly comrade telling
Of what he found within his till, while on the waters sailing.
He often overhauled his chest, and now he seemed quite willing
To overhaul his till, and drawer, which certainly was filling
With "odds and ends" from "near and far," and from as many
places,

Perhaps reviewing what was there recalled the giver's faces.

He opened the lid, and then began, with aid of lighted taper,
To spread the things down on the deck upon a sheet of paper,
Where all arranged he set them forth, and then commenced his
thinking

Of how, and when, such mixture came; he needed only hinting,
When picking up a "buckle" said, "that once was his own
brother's;"

A "locket," too, with picture sweet, we knew to be his mother's.
Another one he then took up whom we oft called "his Carrie;"
He said that was his "dearest girl, the one he soon would
marry."

A "sperm whale's tooth," once pure and white, all worked upon
with figures,

That almost looked, from where I sat, like crazy dancing nig-
gers.

A "turquoise ring," I think he said, he got from Madagascar,
And this he placed beside a shell he picked up at Alaska.

Then "five small beans" (not "in a row") he quickly put to-
gether

Beside his small "barometer," that told us of the weather.
A bunch of "corset-bones" I saw, the trophies of his whaling,
And many other things he'd made while on the ocean sailing.

First came "a chain" carved out of wood, by which he put his
"locket,"

And then an ivory rule he'd made, expressly for the pocket.

A "little vessel," not dug out, quite perfect in its model;

A "little pair of Chinese shoes," with which their ladies wad-
dle.

A "large bone fid" for seaman's work; a neat and fancy
"pricker,"

With which to raise the crusting wicks of lamps inclined to
sicker.

A "model whaling" made from a tooth; a "top" for button
spinning;

A little something else I saw, whose form was just beginning.

An old "dried orange" from Japan, whose contents fairly rat-
tled;

A "magpie's head," the tongue of which had doubtless often
prattled;

A "rat-tail file;" a "small brass lock;" a "pair of silver
buckles;"

A "curious image," quaintly wrought, at sight of which he
chuckles;

It minds him of a day ashore, while at Ascension Island,
Along with neighbor Stevens and our mischief-making Rymand,

Where neither one nor t'other seemed to show the least ambi-
tion

To overcome the natives' minds of idol superstition.

There was a book as full of tricks as "Anderson the Wizard;"

In back of which were three small eggs, the product of a lizard.

Then came a colored beetle, stuffed—no colors ever brighter;

A floating stone from Africa's shore,—no cork ere floated lighter;

A "vial small of essence rare," that came, no doubt, from Paris:
So rare indeed it had become since loaned his cousin Harris,

That were it not for fancy's sake, and for the pretty stopple,
He'd not allow his till again to hold so small a bottle.

A little "pocket Testament;" a handsome "rosewood ruler;"

And in a case, a "feather fan" for those who would be cooler.

A precious "lock of Pele's hair;" some "sugar" known as
"maple;"

A few small "screws of brass" there was; and "copper hook
and staple;"

A "ball of yarn" so needful when he had to mend his stock-
ings;

And then some "bits of ebony," for wedgings and for blockings;

A "box of pens," and "holders four;" a "blue and red lead
pencil;"

A "little brush," and "flask of ink," with "name on plate in
stencil."

A "bit of chalk;" a "piece of tape"—in width 'twas rather
narrow;

And "ribbon," too, there was for hats whose crowns were
rather shallow.

"Two heads tobacco"—filthy weed: a "box of seidlitz pow-
ders,"

In which there was an old "receipt" for making good "fish
chowders."

Then "pine," and "beeswax" served to help, with things from
all our oceans,

As grand a mixture as ere graced a store of "Yankee notions."

Through pains and pleasure taken here came order from con-
fusion,

When we did cheer to see him come so well to a conclusion.
T. G. T.

It Pays.

Reader, it pays to be a thorough Christian.
It pays to repent and be converted. It pays
to serve Christ. I do not tell you that it pays
in money. I do not tell you that it will in-
crease your income. But I do tell you that
it pays in happiness. In peace and hope and
inward comfort, it pays a thousand times
over.

The service of sin and the world is utterly
unprofitable. It is a service in which there
are plenty of promises, and very little per-
formance. No wonder that Paul asks the
Romans: "What fruit had ye in those things
whereof ye are now ashamed?"—*Rom. 6:21*.
Be like the many around you,—a thought-
less, careless, prayerless child of the world,
and you will find one day that it does not
pay at all. Be like the few who serve
Christ,—an humble, penitent, believing, pray-
ing, Bible-reading Christian, and you will
most certainly find that *it pays*.

Out of all the millions who have turned to
God, and repented, and been converted, who
ever repented of repentance? I answer
boldly, not one. Thousands repent every
year of folly and unbelief. Thousands mourn
over time misspent. Thousands regret their
drunkenness and gambling and fornication
and adultery and oaths and neglected oppor-
tunities. But no one has ever risen up and
declared to the world that he repents of re-
penting, and turning toward God. The steps
in the narrow way of life are all in one direc-
tion. You will never see in the narrow way
the steps of one who turned back because
the narrow way was not good. All find that
it pays to serve Christ.

I remember reading of a remarkable event
that occurred in a place of worship where a
Puritan minister, Mr. Doolittle, was preach-
ing, two hundred years ago. Just as he was
about to begin his sermon, he saw a young
man, a stranger, coming into his church.
He guessed by the young man's manner that
he was anxious about his soul, and yet unde-
cided about religion. He took a remarkable
course with him. He tried a curious exper-
iment; but God blessed it to the young
man's soul. Before Mr. Doolittle gave out
his text, he turned to an old Christian, whom
he saw on one side of his church. He ad-
dressed him by name, and said to him,
"Brother, do you repent of having served
God?" The old Christian stood up man-
fully before the congregation, and said, "Sir,
I have served the Lord from my youth, and
he has never done me anything but good."
He turned to the left hand, where he saw
another Christian, and addressed him in the
same way. "Brother," said he, calling him
by his name, "do you repent of having
served Christ?" That man also stood up
manfully before the congregation, and said,
"Sir, I never was truly happy till I took up
the cross, and served the Lord Jesus Christ."

Then Mr. Doolittle turned to the young man,
and said, "Young man, will you repent?
Young man, will you take up the cross?
Young man, will you this day begin to serve
Christ?" God sent power with these words.
The young man stood up before the congre-
gation, and said in a humble tone, "Yes,
sir, I will." That very day was the begin-
ning of eternal life in the young man's soul.

Reader, depend upon it, the two answers
which Mr. Doolittle got that day are the ex-
perience of all true Christians. Depend upon
it, no man ever repents of repentance. No
man was ever sorry that he served the Lord.
No man ever said, at the end of his days,
"I have read my Bible too much. I have
thought of God too much. I have prayed
too much. I have been too careful about my
soul." Oh, no! The people of God would
always say, "Had I to live my life over
again, I would walk far more closely with
God than ever I have done. I am sorry that
I have not served God better; but I am not
sorry that I have served him. The way of
Christ may have its cross; but it is a way of
pleasantry, and a path of peace."

Reader, cast fear away, and begin to be a
true Christian without delay. Repent and
be converted. Take up the cross and follow
Christ. There may be trials to be borne,
and battles to be fought in the way to heaven.
But never doubt for a moment that Christ's
service is the best service. Godliness is
profitable in the highest sense. *It pays*.

☞ The ship *Golden Rule*, Capt. Hall, on
the passage from San Francisco to Liverpool
with a valuable cargo, when off Cape Horn,
damaged her mainmast so badly that sail
could not be carried on it. Capt. Hall im-
mediately went to work and built around the
tottering mast a circle of spare spars, which
he securely lashed and wedged to it, and in
this condition performed the rest of the pas-
sage without putting into Rio Janeiro or any
intermediate port for another mast. Capt.
Penhallow, who was then the agent of the
underwriters in Europe, called their atten-
tion to the merits of Capt. Hall, and they
promptly responded by making him a pres-
ent of \$500 cash.

☞ Her Majesty's Board of Trade of
London have recently sent, through the Brit-
ish Consul at Philadelphia, a letter to Capt.
J. Head, of Providence, stating that the
Board had awarded to him a telescope, in
recognition of his services in rescuing from
drowning a shipwrecked crew of nine per-
sons, belonging to the British ship *Helicore*,
on the 13th of March last. The men had
been nine days without food, and were almost
famished. Capt. Head was at the time mas-
ter of the brigantine *James Baker*, hailing
from Philadelphia, and he landed the unfor-
tunate sailors at Gun Key.

A GREAT CATHEDRAL.—The Roman Cath-
olics of London are about to erect a cath-
edral that will rival any of the cathedrals of
the Continent. The site selected is in West-
minster, near Buckingham Palace. The
ground alone which it is to occupy has cost
no less than \$200,000. It will be the first
recognized Roman Catholic Cathedral in
England since the days of Queen Mary.

ADVERTISEMENTS.

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Auctioneer,
Sales Room on Queen Street, one door from
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C. L. RICHARDS & CO.,
Ship Chandlers and Commission Merchants, and
Dealers in General Merchandise,
Keep constantly on hand a full assortment of merchandise, for
the supply of Whalers and Merchant vessels.
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ALLEN & CONWAY,
Kawaihae, Hawaii,
Will continue the General Merchandise and Shipping business
at the above port, where they are prepared to furnish
the justly celebrated Kawaihae Potatoes, and
such other recruits as are required
by whale ships, at the
shortest notice and on the most reasonable terms.
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THE REV. DANIEL DOLE, AT KOLOA.
Kauai, has accommodations in his family
For a Few Boarding Scholars.
Persons wishing to learn the Terms will apply to him
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IS NOW OPEN AND PREPARED TO
take PHOTOGRAPHS of any size in the BEST STYLE and
ON THE MOST REASONABLE TERMS.

COPYING AND ENLARGING done in the
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other notable persons.

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prompt attention.

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sent business for upwards of seven years, and being
located in a fire proof brick building, we are prepared to receive
and dispose of Island staples, such as Sugar, Rice, Syrups, Pulu,
Coffee, &c., to advantage. Consignments especially solicited
for the Oregon market, to which personal attention will be paid,
and upon which cash advances will be made when required.

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Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
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The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 13,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

☐ Please Call and Examine. 11 1y

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LICENSED SHIPPING AGENT.

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Plan of settling with Officers and Seamen immediately on
their Shipping at his Office. Having no connection, either
direct or indirect, with any outfitting establishment, and allow-
ing no debts to be collected at his office, he hopes to give as
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Officers' table, with lodging, per week, \$6
Seamen's do. do. do. do. 5

Shower Baths on the Premises.

Honolulu, April 1, 1868. **Mrs. CRABB.**
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E. S. FLAGG,
TEACHER OF NAVIGATION.

FOR WORKING A DAY'S WORK BY
middle latitude sailing, or Mercator's sailing, with meridian
altitude of the sun for latitude, and chronometer time for long-
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CALL AT THE SAILORS' HOME.

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—REFERS TO—

Elias Perkins, U. S. Consul. | Reverend Samuel C. Damon.
Honolulu, October, 1868.

California, Oregon and Mexico Steamship
Company's
San Francisco and Honolulu Route.

The Company's Splendid A 1



STEAMSHIP IDAHO

WILL RUN REGULARLY
Between Honolulu and San Francisco,
Will be due here on her return on or about March 8th, and sail
again on or about the 13th of March.

LIBERAL ADVANCES MADE ON ALL SHIPMENTS
PER STEAMER.

Cargo for San Francisco will be received at all times in the
Steamer's Warehouse and receipts for the same given by the
undersigned. No charge for Storage or Cartage.

Fire risks in Warehouse not taken by the Company.
Insurance guaranteed at lower rates than by sailing vessels.
Particular care taken of shipments of Fruit.

All orders for Goods, to be purchased in San Francisco, will
be received and filled by return of steamer.

☐ Shipments from Europe and the United States, intended
for these Islands, will be received by the Company in San
Francisco, if consigned to them, and be forwarded by their
Steamers to Honolulu, free of charge, except actual outlay.

☐ Passengers are requested to take their Tickets before 12
o'clock on the date of sailing, and to procure their Passports.

All Bills against the steamer must be presented before 2
o'clock on the day of sailing, or they will have to lay over till
the return of the steamer for settlement.

645 **H. HACKFELD & CO., Agents.**

Bound Volumes of the "Friend"
FOR SALE AT THE OFFICE OF THE
Paper.

THE FRIEND:
PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

A Beautiful Passage.

The following is from "Reveries of a Bachelor," by Ike Marvel:

"A poor man without some sort of religion is at best a poor reprobate, the foot-ball of destiny, with no tie linking him to infinity and to the wondrous eternity that is even worse—a flame without heat, a rainbow without color, a flower without perfume. A man may in some sort tie his hopes and his honors to this weak, shifting ground tackle, to his business, or the world, but a woman without that anchor called faith, is a drift and a wreck. A man may clumsily continue a sort of moral responsibility out of relation to mankind; but a woman in her comparatively isolated sphere, where affection and no purpose is the controlling motive, can find no basis in any other system or right action but that of faith. A man may craze his brain or his thoughts to truthfulness, and such poor harborage as fame and reputation may stretch before him, but a woman, where can she put her hopes in storms, if not in heaven? And that sweet truthfulness—that abiding love—that enduring hope, mellowing every page and scenes of life—lighting them with pleasant radiance, when the world's storms break like an army with cannon—who can bestow its all but a holy soul, tied to what is stronger than an army with cannon? Who has enjoyed the love of a Christian mother but will echo the thought with energy and hallow it with a tear."

The Forged Will.

A few years since, a man of high respectability was tried in England on a charge of forging a will, in which it was discovered he had an indirect interest to a large amount. Samuel Warren, the celebrated author of the "Diary of a Physician," etc., was associated with the Prosecuting Attorney, and the case was tried before Lord Denman.

The prisoner being arraigned and the formalities gone through with, the prosecutor, placing his thumb over the seal, held up the will and demanded of the prisoner if he had seen the testator sign the instrument; to which he promptly answered, he had.

"And did you sign it at his request as subscribing witness?"

"I did."

"Was it sealed with red or black wax?"

"With red wax."

"Did you see him seal it with red wax?"

"I did."

"Where was testator when he signed and sealed this will?"

"In his bed."

"Pray, how long a piece of wax did he use?"

"About three or four inches long."

"Who gave testator this piece of wax?"

"I did."

"Where did you get it?"

"From the drawer of his desk."

"How did he light that piece of wax?"

"With a candle."

"Where did that piece of candle come from?"

"I got it out of a cupboard in his room."

"How long was that piece of candle?"

"Perhaps four or five inches long."

"Who lit that piece of candle?"

"I lit it."

"With what?"

"With a match."

"Where did you get that match?"

"On the mantel-shelf in the room."

Here Warren paused, and fixing his large deep blue eyes upon the prisoner, he held the will up above his head, his thumb still resting on the seal, and said in a solemn, measured tone:

"Now, sir! upon your solemn oath, you saw testator sign that will; he signed it in his bed; at his request you signed it as a subscribing witness; you saw him seal it; it was with red wax—a piece of wax too, three or four inches long; he lit that wax with a piece of candle, which you procured for him from a cupboard; you lit that candle by a match which you found on the mantel-shelf?"

"I did."

"Once more, sir! upon your solemn oath, you did?"

"I did."

"My Lord," exclaimed the triumphant attorney, "it's a wafer."

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School after the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 9½ o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 1—Am str Idaho, Floyd, 12½ days fm San Francisco.
13—Am wh bk Helen Mar, Herrenden, from a cruise on the Line.
20—Am three-masted sch Forest King, Tuttle, 28 days from Teekaleit.
21—Col bk Catalina, Anderson, 19 days from San Francisco.
23—Am sh Haze, Forsyth, 17 days from San Francisco.
March 2—Am bk Cambridge, Miller, 15½ days from San Francisco.

DEPARTURES.

Feb. 2—Rus sh Winged Arrow, Benzemann, for Cronstadt.
5—Brit bk Irazu, Gifford, for Punta Arenas and London.
6—Am str Idaho, Floyd, for San Francisco.
13—Am bk Vernon, Keller, for Puget Sound.
13—U S S Ossipee, Sartori, for Hawaii.
15—Haw bk Maunaloa, English, for Islands north or south of the Equator in the Pacific.
18—Am bark Whistler, Fuller, for San Francisco.
19—Am schr Alaska, Calhoun, for Portland, O.
20—Am bk D C Murray, Bennett, for San Francisco.
21—Col bk Catalina, Anderson, for Kanagawa.
23—Am sh Haze, Forsyth, for Manila.

PASSENGERS.

FOR LONDON, VIA PUNTA ARENAS—Per Irazu, Feb. 5th—Master William Waterhouse.
FOR SAN FRANCISCO—Per Idaho, Feb. 6th—M S Grinbaum, E P Adams, J Bollmann, Mrs Noble and son, C I Richards and wife, Miss Richards, Miss Makee, Miss Julia Makee, Capt F Riedell, T Golding, G Holloway, J A Quinn, Mrs Campbell and four children, Mr Rockwell, Robert Burns, Mr Silverthorn, Mr Bonner, H Bradley, Moses Kipl, Jose Selinger—23.
FOR SAN FRANCISCO—Per D. C. Murray, Feb. 20—Capt and Mrs J A Hamilton, Miss L Thrum, A W Currier, A F Luders, Capt Z G Ziegenhirt, Chas W White, Mrs J M Oat, Masters Fred and J M Oat, H Clark, Mrs John H Wood, Mrs J Paty, J H Black, Mr and Mrs S B Stoddard, Mrs P N Makee, W A Quarles, H McIntyre, R Adamson, Thomas Eyre, John Davidson, W H Howard—23.
FROM SAN FRANCISCO—Per Cambridge, March 2—W B Porter, Daniel Lunt, Mrs N D Berry, John S Low, B Hunt, Wm Berger, E Dunscombe, Ah Tung, and 4 others.

MEMORANDA.

TIDES AT SITKA, ALASKA—U. S. COAST SURVEYS.—In consequence of the conflicting results given upon existing maps in relation to the tides at Sitka, the following information is published for the benefit of navigators. Russian authorities give the rise and fall of spring tides at 15 to 16 feet. English authorities, without any observations, assume this datum to be erroneous, and conjecture the figures should be 5 to 7 feet.

The accompanying tide table exhibits the result of Professor Davidson's observations for two months in 1867, combined with other series made in 1855 and 1841. From the observations of 1867 alone the plane of reference, 15.0 feet, was deduced and used. This table enables the navigator to calculate the time and heights of every high and low water with reasonable precision. The tides partake of the regular Pacific type, and these of the present day are generally unequal in proportion to the increase of the moon's declination:

MOON'S DECLINATION.	MOON'S SOUTHING.			
	High Water.		Low Water.	
	Interval.	Height.	Interval.	Height.
	H. M.	Feet.	H. M.	Feet.
North, greatest.....	12.08	9.5	19.13	0.2
Zero.....	12.38	9.3	18.46	1.0
South, greatest.....	12.26	7.6	18.35	0.2

MOON'S DECLINATION.	MOON'S NORTHING.			
	High Water.		Low Water.	
	Interval.	Height.	Interval.	Height.
	H. M.	Feet.	H. M.	Feet.
North, greatest.....	13.26	7.6	18.35	4.1
Zero.....	12.38	9.3	18.46	1.0
South, greatest.....	12.08	9.5	19.13	0.2

The "interval" which is the time elapsed between the transit of the moon and the occurrence of high or low water, is to be added to the time of the moon's transit to give the time of high or low water. The time of the moon's southing or upper transit is given in the Almanac, and the time of the moon's northing or lower transit is the middle between two successive southings or upper transits.

The heights are given in feet and tenths, and show the rise above the level of the average of the lowest low waters; to which level the soundings on the chart are given.

Spring Tides.—At the full and change of the moon the high waters will be 1.1 feet higher than the above, and the low waters 1.1 feet lower.

Neap Tides.—At the moon's first and last quarters the high waters will be 1.1 feet lower, and the low waters will not fall as low by 1.1 feet.

MARRIED.

HAAKE—HOLMES—On Saturday, Feb. 7th, at the Congregational Church, at Makawao, by the Rev. J. P. Green, Mr. Dederick Haake to Miss Kelupaina Holmes.

WIDDIFIELD—CORNWELL—In Makawao, February 20th, at the residence of the bride's father, by Rev. W. P. Alexander, J. W. Widdifield to Miss Mary E. Cornwell. No cards. New York papers please copy.

DIED.

SMYTHE—On the 11th of November, at the residence of his sisters, Mornington Road, Regent's Park, London, Dr. Richard H. Smythe formerly of this city.

MARTIN—In this city, on the 31st ult., of disease of the lungs, Captain Silas P. Martin, late Master of the British ship Robert L. Lane.

SAVIDGE—In this city, on the 31st ult., of malignant sore throat, Fanny Harrison, daughter of Mr. and Mrs. Samuel Savidge, aged 4 years and 4 months.

SAVIDGE—In this city, on the 5th inst., of malignant sore throat, William Gladstone, son of Mr. and Mrs. Samuel Savidge, aged 2 years and 4 months.

MC SHANE—In this city, on the 18th inst., of rupture of the left ventricle of the heart, Mr. James McShane, aged 46 years. Deceased was a native of the Isle of Man, and has friends and relatives in San Francisco and New Orleans.

TAYLOR—In Oakland, Cal., January 7th, George B. Taylor aged 16 years, oldest son of the Rev. T. E. Taylor. This interesting and promising youth was suddenly removed from the circle of loving friends. Although attending school, in apparently good health, his death was occasioned by injuries from a fall which he experienced some months previously. His correct deportment and Christian walk afforded the most satisfactory evidence that he died a youthful Christian.

MOLTENO—In Honolulu, March 1st, Capt. Frank Molteno, aged 53 years. He had resided upon the Islands over a quarter of a century. He was a native of London.

RYAN—In Honolulu, February 28th, Frederick Morton Ryan, aged 10 years, son of Mr. W. Ryan.

HOUSTON—In Honolulu, February 27th, Mr. Alexander H. Houston. The deceased was a native of the State of Delaware, but came to California in 1849, where he continued to reside during the last twenty years, and for the most part of the time in San Francisco. He was extensively engaged in the enterprises of that flourishing State, and universally esteemed for his enterprise, energy, probity and integrity. In business transactions he was extensively known and respected. He came recently to Honolulu with his family, hoping to recover his health, but after lingering for about two months he died, leaving a widow and two daughters to mourn his loss. His funeral was attended Sabbath afternoon, the 25th ult., and his remains deposited in a tomb in Nuuanu Valley Cemetery, to await their removal to California.



New Series, Vol. 18, No. 4.

HONOLULU, APRIL 1, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

APRIL 1, 1869.

Letter from Hilo.

Hilo, March 13th, 1869.

REV. MR. DAMON,—*Dear Brother* :—I promised to keep you posted in regard to Hilo affairs. Hitherto I have not been able to redeem that promise, but propose to begin now.

The spring whaling fleet has made its appearance. We have had two in already. The *Elizabeth Swift*, Capt. Bliven, (Swift & Allen, New Bedford,) arrived on the 10th of February, seven months from home, having taken during that time about 200 barrels of oil. She sailed March 3d for Honolulu and Nor'west. The bark *Oliver Crocker*, Capt. Fisher, (Hood & Co., New Bedford,) arrived February 22d, seven and a half months from home, with about 200 barrels of oil. She lies here yet, but will probably sail to-day for Honolulu and Nor'west. Capt. Fisher took a whale here in the bay, which made him over 60 barrels, thus furnishing the means of paying all port expenses, and more too, and an almost infinite fund of amusement to the inhabitants, who had thus an opportunity to witness the interesting and somewhat perilous operation of the capture of the whale.

The foreign church and community are prospering finely. The house is well filled every Sabbath with attentive hearers. The whole people are deeply interested in this young church, and they could be no more attentive to their pastor than they are—"anticipating every want, providing for every necessity." The children of the Sabbath-school have been vying with their parents and friends in providing for and furnishing the parsonage, which is just as cozy a place as you could wish for. If they have not good sermons, it will not be because they have not done their part. The sailors, too, have borne a hand in this matter, Capt. Bliven uniting his recourses with the Sunday-school children—ten dollars worth—to surprise us on the seventh anniversary of our marriage with a very handsome piece of *koa* furniture. He also supplied a keg of oil to the parsonage. He believes in the Scripture injunction, "Let your light shine."

Capt. Fisher also contributed five dollars toward building a study for the pastor, which by the way is to be a very neat and comfortable one, framed by your townsman, Mr. Torbert. A keg of oil also from Capt. Fisher—for the study I suppose. We hope to have a "light in the window for you," Capt. Fisher, on your return to our bay next fall.

Our monthly concerts continue to grow in interest, and our contributions are also increasing. Indeed, I am delighted with the liberality of this noble little community, in and out of the church. "The people have a mind to work." I think we may have to call upon Mr. Torbert to give us more church room before long.

I am very grateful to you for the copies of the *Friend* which you send me for distribution among the ships; it seems like an old friend to me, and the "boys" all like it. Please send it along. I will try and do some thing for its support.

Yours truly, FRANK THOMPSON.

What Oahu College Needs.

A New Library Building and Library Fund—A Scientific Professorship—A good Telescope and more Apparatus.

The present seems to us a fitting time to lay the wants and the claims of Oahu College before our readers. Now that the Hawaiian Government is very properly establishing a school in Honolulu on a permanent basis for English speaking children, it is time that public attention should be turned to the importance of putting Oahu College in a position to meet the just expectations of its friends, and the actual wants of the country. It is time that a school which aspires to stand at the head of the educational institutions of the country should be enabled to take a step in advance, instead of struggling along from year to year, unable to enlarge its course of study, to increase its library or apparatus, or to do anything worthy of mention for the cause of science. For the last four or five years since it ceased to ask aid from the American Board, the institution has been running under close reefed topsails. The time has fully come to shake out the reefs, and to set more sail.

The College needs many things, but most of all a professorship of the natural sciences, and a new building to contain the library and scientific collections. And here we would remark that an endowed literary institution like Oahu College is intended not merely for the instruction of its pupils for the time being, but to be a *seat of learning*. Its library is not intended merely for the use of pupils, though it is of great benefit to them both directly, and through the increased facilities it affords their instructors. Indeed, the very presence of a well selected library exerts an influence for good. The true scholar cannot wander through the alcoves, and look at those silent teachers without having his heart stirred within him. The mere familiarity with the names of the standard authors

on various subjects is worth something to the student.

But the library of such an institution should be one such as teachers, authors, professional men, naturalists and others can have access to. Alma Mater should not forget her alumni after they leave her halls. The College ought to continue to be a centre of reunion for all who have been connected with it, and it ought to be ready to aid them in carrying on the literary pursuits which they commenced while pupils.

Again our isolated position, removed as we are, thousands of miles from the great libraries and universities of Europe and the Atlantic States, requires a far more complete library than would be expected of an institution of similar size and pretensions in those countries. How much then is wanted? In the first place a library building is needed, which will cost between 5,000 and 10,000 dollars. For such a moderate sum we do not expect to get a building of much architectural beauty. But what is needed is a fire-proof building, isolated from other buildings, of a form to admit of easy enlargement at some future time, and yet large enough to hold all the books that will probably be collected there during this century. The present room is small, and ill suited to the purpose, and we hope to see it outgrown in a year or two.

Besides the building there should be a permanent fund of \$5,000, the interest of which should be devoted to the purchase of new books every year, and to defraying the incidental expenses of the Library. It would probably be best to keep the Lending Library distinct from the Library of Reference, as is done in many libraries in other countries. The experience of all libraries has shown that donations cannot be relied on as a means of building them up. Such libraries, however, will be most likely to receive donations as can show ample and secure accommodations for books, combined with accessibility and a wise liberality in their arrangements.

Such a fund as we have named, carefully applied to the purchase of live books, would soon show its effects, and would in time form a collection of which the country might be proud. We think that such a fund can and ought to be raised by the friends of learning on these islands. If the friends of the College abroad can aid us in erecting a building, it is well, but the funds necessary to fill it with choice books should be raised here.

The Scientific Professorship is needed even more than the library of which we have spoken. There is nothing which would add more to the popularity and real efficiency of the College than to endow such a professorship and to have it filled by a man of superior ability. The present corps of teachers

is not prepared to carry out as complete and thorough a course of study as they desire, especially for those students who do not take a collegiate course. Such students need by way of compensation a thorough drill in the pure and applied Mathematics, in general Physics and in the fundamental principles of the sciences, to which we would add a thorough knowledge of one modern language besides English. The details and applications of the sciences will have to be left for special scientific schools. We do not expect to see a Polytechnic School at Punahou, but we wish the College to be in a position to meet the wants of the country as they arise, and we believe that with such an addition to its means of instruction, it would retain its young men longer than it does before they go to foreign colleges to complete their studies or enter into active business.

Besides, it is the duty of the College to do something for the advancement of science. It should be a place where the geologist or naturalist might find suitable accommodation for his collections, and feel that they were carefully looked after by competent hands, where complete meteorological registers should be kept, where the volcanic phenomena of our group should be carefully studied and recorded, and where everything relating to the natural history and ethnology of the Pacific Ocean should be collected and preserved. This, however, is more than can be accomplished by the present corps of teachers, already overtasked by their other duties.

We think that there is not a little to attract such a man as we have spoken of. There are few regions more interesting to the naturalist, or where there is more opportunity for original research and discovery than the Pacific Ocean. At the same time these islands are the best centre from which to explore this ocean.

The subject of this Scientific Professorship has been discussed from time to time for the last four years, while the need for it has been constantly increasing. The sum needed, say \$25,000, would bring up the total endowment to \$50,000, the original amount which was proposed to be raised in 1856. Since then more than the above has been raised for the Roberts College in Constantinople, and the Arabic College in Beyrout, while there is not an American college of note that has not received liberal donations during that time. The citizens of Hartford have just spent \$200,000 on a single school house, and the alumni of Harvard are engaged in an effort to raise half a million more for that ancient and wealthy university. We think that the time has fully come when a vigorous effort should be made both

here and in the United States to complete the endowment of Oahu College, to raise that institution to a higher grade, and to found in connection with it a public library.

We do not undertake to enumerate all the wants of the College, but there is one thing which it ought to have without delay, and that is a good telescope. Five hundred dollars would we think procure one that would answer all the purposes of the institution for a good while to come. It would be an excellent investment of capital, and one which would yield sure and speedy returns.

SUPPORT OF COLPORTEUR FOR SEAMEN.—Our special thanks are due to those five mercantile houses in Honolulu which contributed so liberally for the support of Mr. E. Dunscombe as a colporteur among seamen. We refer to C. A. Williams, Esq., Charles Brewer & Co., Charles L. Richards & Co., H. Hackfeld & Co., and F. A. Schaefer & Co. The book containing their subscriptions is placed in the hands of C. R. Bishop, Esq., Treasurer of the Honolulu Sailor's Home Society. Any person interested in this cause, and willing to subscribe for its promotion, may do so by calling upon Mr. Bishop. A donation to the cause of \$100 was made by J. W. Austin, Esq. Other gentlemen have intimated their willingness to promote the good object.

UNITED STATES HOSPITAL.—We learn that the United States Consul has transferred the management of the Hospital to Dr. McGrew, who has removed the patients to the old Maine Hotel on King Street. Dr. McGrew's reputation as a physician and surgeon is a sure guarantee that sick and disabled American seamen will be amply provided for. We have visited the establishment, and find it neatly fitted up with new iron bedsteads and clean bedding. The apartments are airy, and accommodations good.

BOOKS AND PAPERS FOR SEAMEN.—During the absence of the chaplain, we sincerely hope families and persons residing in Honolulu and elsewhere upon the islands will liberally supply the colporteur with reading matter for seamen. No one need fear of sending too much. School-books, &c., &c., as well as newspapers and periodicals, are acceptable. Send Harper's "Monthly" and "Weekly." Illustrated papers are eagerly sought for by seamen about to sail on a long cruise.

RETURN BORROWED BOOKS.—We are doing so, and sincerely hope that all persons having books in their possession belonging to our library will return them immediately.

Mr. Harry S. Griffin and Joseph Swan will find letters by calling upon E. Dunscombe at the Sailor's Home, Honolulu.

Honolulu Pastors, Past and Present.**KAWAIAHAO, OR KING'S CHAPEL.**

Rev. Hiram Bingham,	-	1820-1840
Rev. Richard Armstrong,	-	1841-1846
Rev. E. W. Clark,	-	1846-1863
Rev. H. H. Parker,	-	1863-1860

KAUMAKAPILI, OR SECOND NATIVE CHURCH.

Rev. Lowell Smith, D. D.,	-	1837-1868
Rev. A. Forbes,	-	1868-1869

BETHEL, OR SEAMEN'S CHAPEL.

Rev. John Diell,	-	1833-1840
Rev. S. C. Damon,	-	1842-1869

FORT STREET CHURCH.

Rev. T. E. Taylor,	-	1852-1856
Rev. J. D. Strong,	-	1856-1858
Rev. Eli Corwin,	-	1858-1868

METHODIST EPISCOPAL CHURCH.

Rev. W. S. Turner,	-	1856-1857
Rev. John Maclay,	-	1858-1859
Rev. C. V. Anthony,	-	1860-1861

REFORMED CATHOLIC CHURCH.

Right Reverend Bishop Staley and his clergy,	-	1862-1869
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ROMAN CATHOLIC CHURCH.

Right Reverend Bishop Maigret and his clergy,	-	1837-1869
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EDITORIAL REMARKS.—(1.) It is a remarkable fact that in the foregoing list, including from twenty to thirty clergymen, Protestant and Catholic, we are not aware that more than two have died, viz: Rev. John Diell, first seamen's chaplain, died and was buried at sea in 1841 on his homeward passage around Cape Horn. A monument to his memory has been erected in Nuuanu Valley Cemetery. The other deceased person is the Rev. R. Armstrong, D. D., who died in Honolulu September 23d, 1860.

(2.) The name of the Rev. T. D. Hunt is not inserted in the foregoing list, although he preached a few months in Honolulu in 1848. He would probably have soon organized a church, over which he would have been settled as pastor, but the discovery of gold in California nearly depopulated Honolulu of foreign residents, and he also went to San Francisco, where he organized the First Congregational Church. He is now pastor of the Presbyterian Church in Niles, Michigan.

(3.) The Rev. Mr. Smeathman, an English Episcopal clergyman, preached, or rather read, the Episcopal service a few Sabbaths in Honolulu in 1852.

(4.) The Rev. H. Bingham resides in New Haven, Ct.; the Rev. E. W. Clark in Middletown, Ct.; the Rev. T. E. Taylor in Oakland, Cal.; the Rev. J. D. Strong in Massachusetts; the Rev. E. Corwin at Oakland Point, Cal.; the Rev. Messrs. Turner, Maclay and Anthony were all residing in California at latest dates.

(5.) It has been our privilege to have been acquainted more or less with all the above-

mentioned clerical gentlemen except our predecessor, the Rev. Mr. Diell. Although dead he yet speaks, having founded this chaplaincy. The chapel and parsonage were built under his special superintendence in 1833. In regard to all of our associates and fellow laborers, it is our privilege to bear the most unqualified testimony respecting their zeal, ardor and efficiency in their Divine Master's work. They have occupied no sinecures. With some our differences (speaking theologically) have been "totum cælum;" still in the social and ordinary intercourse of life, we have found them genial and pleasant acquaintances and neighbors. There has been room enough for us all to work, and each to conform to his own peculiar views of truth and method of doing good. After men have agreed to disagree upon theological and religious topics, there is still a broad field upon which they can work more or less harmoniously together. It is no small attainment to respect a man's views who differs from you, and at the same time, by a kindly and judicious course, lead him to respect yours. It is only by this method that men—ministers—can dwell together as children of the same Great Parent and Common Saviour. The Pharisees of old made broad their phylacteries and enlarged the borders of their garments, but they did not wear a mantle of charity. As years roll away, we are more and more inclined to enlarge and broaden our mantle of charity, while we are no less tenacious of holding on to the essential truths and doctrines of the Bible. "Judge not, that ye be not judged," was the precept of our Saviour in his sermon upon the mount. We have ever regarded Honolulu as a good place wherein to preach the Gospel, and we have known many good Christian people residing here, ready to co-operate in the building up of the Church of Christ and the spread of the truth. In no part of the world can we expect to find a larger proportion of Christian people, compared with the entire population, nor anywhere could we expect to find those who better appreciated the labors of Gospel ministers. We have seen that when those preaching the Gospel were faithful and true, the people gathered around them, and appreciated their labors and preaching. We are confident that those who have been dissatisfied and complained of the good people of Honolulu, the fault has been more on their part than on the part of the people. Our experience of a quarter of a century and more has brought us to this conclusion, that when ministers of the Gospel will labor faithfully in their appropriate work, they may always find enough to do, and to employ their hands, heads and hearts, and by minding their Master's and their own business, they would thereby disarm prejudice, and most successfully fulfill the great object of the Gospel minister, viz., the salvation of souls.

Prohibition of Liquor.

The New York *Tribune* gives a very striking example of the results of liquor prohibition on a community, in an account of the flourishing condition of Vineland, in West Jersey, which was established on the principles, first, that no land should be sold except in small tracts to actual settlers, under stipulations which oblige the purchaser to enter at once upon its improvement; and, second, that there should be no grog shop, lager beer saloon, or other place, licensed or permitted to sell alcoholic liquors, unless the people, at a regular election, should decree otherwise. The settlement is now about twelve years old, and contains over ten thousand inhabitants, mostly immigrants in moderate circumstances, who live chiefly by tilling the soil, which is a poor one. Respecting the condition of the little community, the Overseer of the Poor, Mr. S. T. Cortis, reports as follows:

"Though we have a population of 10,000 people, for the period of six months no settler or citizen of Vineland has required relief at my hands as Overseer of the Poor. Within seventy days there has only been one case among what we call the floating population, at an expense of four dollars.

"During the entire year there has only been one indictment, and that a trifling cause of assault and battery among our colored population.

"So few are the fires in Vineland that we have no need of a fire department. There has only been one house burnt down in a year, and two slight fires, which were soon put out.

"We practically have no debt, and our taxes are only one per cent. on the valuation.

"The police expenses of Vineland amount to \$75 per year, the sum paid to me; and our poor expenses a mere trifle.

"I ascribe this remarkable state of things, so nearly approaching the golden age, to the industry of our people and the absence of King Alcohol.

"Let me give you, in contrast to this, the state of things in the town from which I came, in New England. The population of the town was 9,500—a little less than that of Vineland. It maintained forty liquor shops. These kept busy a police judge, city marshal, assistant marshal, four night watchmen, six policemen. Fires were almost continual. That small place maintained a paid fire department of four companies, of forty men each, at an expense of \$3,000 per annum. I belonged to this department for six years, and the fires averaged one about every two weeks, and mostly incendiary. The support of the poor cost \$2,500 per annum. The debt of the township was \$120,000. The condition of things in this New England town is as favorable in that country as that of many other places where liquor is sold."

Such a statement of facts we should suppose would be quite sufficient to convince legislators and tax payers that grog shops were nuisances of the most costly description. Truly the public is very patient under the enormous tax which they impose.

THE FRIEND.

APRIL 1, 1869.

Editor's Visit to the United States.

Just twenty-seven years ago to-day, March 10, 1842, we embarked from New York on board the good ship "Victoria," John H. Spring, master, for Honolulu. After a voyage of seven months, touching at Valparaiso and Callao, we reached Honolulu October 19th, and were kindly welcomed by the few foreigners then residing in this city. Some few of the old residents still remain. With them, and multitudes more as they have come and gone, we have been permitted to dwell and hold pleasant intercourse. The pages of the *Friend* during the last quarter of a century are a partial record of our life and labors in obedience to our ordination vows as a minister of the Gospel and a chaplain of the American Seamen's Friend Society. On the 7th of November, 1841, the Rev. J. Spaulding, Secretary of that Society, in the "old brick church" of the Rev. Dr. Spring, gave us our instructions, from which we quote as follows:

"The particular field of your labors will be the port of Honolulu, and the special object of your solicitude, prayers and efforts will be the sons of the ocean. * * * In this commercial and central position between the coasts of Asia and America, you are to stand erect as a minister of Jesus Christ. With foreign residents you will be expected to maintain a kind and courteous intercourse; and if they shall be disposed to attend upon your ministry, you will watch for their souls as one that must give account. Your work, though distinct from that of the missionary brethren there, embraces the same end—the glory of God in the salvation of men. Therefore, you will co-operate with them; avail yourself of their counsels, and let the world behold how pleasant it is for brethren to dwell together in unity.

"In leaving the United States for a foreign land, you will remember that you leave not your citizenship behind. At Honolulu you will be a citizen still of the land that gave you birth, and entitled to its civil protection. The honor of your own country, therefore, as well as Christian and professional considerations, will cause you to abstain from all interference with the local and political interests of that people. Never let the preacher of Christ become the partisan of the world."

It is not for us to say how far we have succeeded in complying with those instructions. We know what our honest purpose has been. In the good Providence of God, it has been our privilege to enjoy uninterrupted health. In only two or three instances have we been prevented by illness from fulfilling every appointment upon the Sabbath and week day. Aside from an occasional vacation to the other islands, a trip to Oregon and California in '49, to the Eastern States in '51, and a voyage to Micronesia in

'61, we have labored at our assigned post of duty. To all seamen or landsmen who have in any manner, privately or publicly, contributed for our support, or for sustaining any of those enterprises which we have aimed to carry forward, we now return our sincere thanks. We are not unmindful of the fact that without "let or hindrance," and with much encouragement from the Hawaiian Government, we have lived and labored under three KAMEHAMEHAS.

During our absence, we have made such arrangements that we hope the affairs of this chaplaincy will move along harmoniously and prosperously. The supply of the regular preaching upon the Sabbath is entrusted to a Committee of the Bethel Church, viz., Thomas Thrum, Daniel Foster and Joseph O. Carter.

The *Friend* will be continued and appear regularly on the 1st of each month. All business relating to donations and subscriptions is entrusted to Mr. E. Dunscombe, the colporteur for seamen; office at the Sailor's Home. It is our design to correspond for its columns while abroad. Mr. D. is instructed to distribute the *Friend* gratuitously among seamen of all nations visiting the port, and it is to be hoped donors will come forward with their donations, as in former years.

The Bethel will be sustained by the American Seamen's Friend Society and the co-operation of the friends of the establishment in Honolulu and among seamen. The usual annual appropriation of \$800 from the New York Society will be devoted to the support of the preaching and the sustaining of the colporteur.

We especially regret leaving just now, from the fact of the Bethel having recently become the centre of the Chinese missionary operations, Mr. Aheong preaching there Sabbath evenings to an audience of over one hundred of his countrymen. A free school of twenty scholars has been organized, which will be taught three evenings each week by Mr. Dunscombe. Most sincerely we hope this enterprise will not be suffered to languish by the good people of Honolulu and the islands generally.

It is a source of much gratification that the "Bethel," the *Friend* and the "Home" are all free from debt, and we confidently hope the friends of seamen and others will continue to manifest their good will towards them in time to come as they have in times past. While absent, our thoughts will ever revert to Honolulu and our kind friends here among whom we have spent so many years of busy life; and when our visit abroad is finished, we shall hope to return and resume our labors.

☞ All communications for the *Friend* will receive attention if sent to box 99.

A CURIOUS DREAM, BUT SUGGESTIVE.—We recently met the President of Oahu College, and he remarked that his night visions had been remarkable. He fancied himself on a visit to his old Alma Mater, Yale College, New Haven, and while there enjoying the kind hospitalities of his old professors, a wealthy gentleman entered bringing bags of gold. One after another was deposited upon the floor. This treasure was for the endowment of a Professorship. But in what college? "Yale?" Oh no, but "Oahu College!" It was furthermore remarkable the amount of the endowment was \$35 000. The dream so harmonized with our matter-of-fact plea for Oahu College in our present issue, that we could not well refrain from publishing it, even without asking our worthy President's permission. "I had a dream, which was not all a dream," says Byron, and we hope our plea for Oahu College may not prove, in the language of Shakespeare, "such stuff as dreams are made of."

TERM EXAMINATION AT OAHU COLLEGE.—The faculty have commenced holding examinations at the close of each term. These are even more thorough and exacting than the annual examination at the close of the year. Pupils in the languages, Latin and Greek, are furnished with "printed exercises" for translation, and are required to furnish written answers and translations, without the aid of a dictionary or grammar. This is after the style of the best schools in England and America.

PERSONAL.—Some six years ago Joel Bean and wife visited the Sandwich Islands. They were members of the Society of Friends. During their sojourn they became much interested in the Hawaiian people and many of the mission families. Letters recently received from Mr. Bean indicate that he still retains a lively interest in this part of the world. Mr. and Mrs. Bean are now principals of a large school at West Branch, Iowa.

☞ An old subscriber on Long Island, once engaged in the whaling business, desires to subscribe "forever" for the *Friend*, and inquires how he shall make remittance. For his information and that of all other subscribers in the United States, we would say, send through the post-office United States postage stamps of 2, 5 and 10 cent value.

☞ We thankfully received from William H. Sheller, Esq., per Edward Dunscombe, \$10 to be appropriated to school purposes, which is placed at the disposal of the Chinese Free School at the Bethel vestry.

DONATION OF BOOKS.—Mr. H. Dimond has sent to the Depository a valuable donation of new books for distribution among seamen.

Extract from the Chaplain's last Annual Report to the American Seamen's Friend Society for the Year ending December 31st, 1868.

My labors during the year just closed have essentially corresponded with those of former years, viz: preaching upon the Sabbath, editing the *Friend*, visiting the hospitals and shipping, superintending the Bible and Tract Depository, and acting as Chairman of the Executive Committee of the Honolulu Sailor's Home Society. I find that these duties, together with my correspondence, have fully occupied my time. It requires no small amount of financiering to keep the various branches of Christian benevolence free from debt, and at the same time efficient. I rejoice that during the past year the friends and patrons of this chaplaincy have contributed sufficient to meet current expenses, as will appear from the following statement:

American Seamen's Friend Society,	\$800 00
Foreign residents attending Bethel,	800 00
Donors and subscribers for <i>Friend</i> ,	820 66
Contributions for incidental expenses	
of the Bethel,	295 16
Sailor's Home,	464 83

\$3,180 65

In managing the pecuniary affairs of this chaplaincy, I have always found that it was best to keep separate departments, inasmuch as some might feel an interest in one and not in another. The foregoing statement does not include contributions for the "monthly concert," "Sabbath-school," or certain special calls which have been made upon the Bethel congregation.

PUBLIC SCHOOL IN HONOLULU.—We are glad to learn that the Board of Education has purchased that most eligible lot at the corner of School and Fort streets for a new school-house. A better location could not have been selected.

During our absence, we hope seamen will freely call at the Depository for books and papers; and whenever they wish to write letters, they will always find "pen, ink and paper" at the Home by applying to Mr. Dunscombe.

Persons willing to contribute for the support of the Home, Bethel, and gratuitous distribution of the *Friend*, will please pay to Joseph O. Carter, Esq., or Mr. E. Dunscombe.

HAWAIIANS IN MASSACHUSETTS.—In 1850, there were residing in the State of Massachusetts, 65 natives of the Sandwich Islands; and in 1860, the number had increased to 89, so it appears from the official census return.

The post-office address of the editor during his visit to the United States, will be "Worcester, Massachusetts."

The Story of a Popular Song.

W. W., in the *Stationer*, gives the following account of the singing of "Father, Come Home," in one of the music halls in London:

Having reached the hall, we paid the admission fee of sixpence. There was a very neat stage, with gaudy drop-scenes, side wings, and a tolerable good orchestra.

In the stalls sat the chairman to keep order over as motley an audience as ever was seen out of the gallery of the Victoria Theatre. "Costers" seemed to predominate. All appeared plentifully supplied with porter, and all were enjoying their pipes to such an extent as to make the place almost suffocating; for there must have been an audience of nearly five hundred.

A nigger "walk round" was just being finished, and the shouts of "encore!" whistling and stamping of feet made the hall perfectly bewildering. A name was announced from the chairman, which we could not catch, and amidst clapping of hands and stamping of feet, there was a buzz of "This is the song." The waiter called loudly, "Any more orders?" and these being taken and duly executed, all seemed to settle down quietly to listen to the song. There was the symphony, and another buzz of "This is it!" and we began to feel anxious. Presently a female came in front of the curtain, amidst great applause, and commenced "Father, dear father," etc. Every word was distinct, and she sang the ballad with great feeling. In order, however, to fully describe the scene which followed each verse, it is necessary to give "little Mary's song."

"Father, dear father, come home with me now,
The clock in the steeple strikes one! (gong.)
You promised, dear father, that you would come home
As soon as your day's work was done.
Our fire has gone out, our house is all dark,
And mother's been watching since tea,
With poor little Benny so sick in her arms,
And no one to help her but me.
Come home, come home, come home,
Please father, dear father, come home."

At the conclusion of the last line the drop scene drew up, disclosing the father sitting at the door of a public house, in a drunken, bemuddled state, with pipe and pot before him. Little Mary was trying to drag him from his seat, at the same time pointing to a curtain behind, as she took up the refrain from the lady, and touchingly sang, "Come home," &c.

The other curtain was drawn aside, disclosing a wretched room, with the poor mother sitting on the ground with a sickly-looking boy in her lap, and in the act of feeding him with a spoon.

Simultaneously with the drawing of the curtain, the lime-light was brought to bear upon the tableaux, giving them a truly startling effect. After a moment or two, the act-drop came down, and the lady proceeded:

"Father, dear father, come home with me now,
The clock in the steeple strikes two! (gong, gong.)
The night has grown colder, and Benny is worse,
But he has been calling for you.
Indeed he is worse, mother says he will die,
Perhaps before morning shall dawn,
And this was the message she sent me to bring—
'Come quickly, or he will be gone.'
Come home, come home, come home,
Please father, dear father, come home."

The act-drop rises again, and now the child has hold of the pewter pot, trying to

take it from the drunken parent, and as she continues the last two lines, "Come home," &c., the other curtain is drawn aside, and we next see the child stretched on its mother's lap, and as it just raises its little head, and falls back with a gasp, with the lime-light reflecting strongly upon it, there was a reality about the whole terrible to view.

Sobs were heard from all parts of the hall, coming from the female portion of the audience, while tears trickled down many a male cheek. We have seen "Susan Hopley," "The Stranger," "Jane Shore," "East Lynn," and other effective pieces played, but never before did we witness such a scene of general crying. The principal feature called to mind the picture of the "Sister of Mercy," with the dying child in her lap, and the death was fearfully natural. Even the lady who sang the song was affected, and could scarcely proceed with the third verse:

"Father, dear father, come home with me now,
The clock in the steeple strikes three! (gong, gong, gong.)
The house is so lonely, the hours are so long,
For poor weeping mother and me.
Yes, we are alone, poor Benny is dead,
And gone with the angels of light!
And these were the very last words that he said,
'I want to kiss papa—good night!'
Come home, come home, come home,
Please father, dear father, come home."

Again the drop rose, disclosing little Mary on her knees appealing to her father, who, with pot elevated, is in the act of striking her with it, as she sings "Come Home," and then the back curtain draws aside, showing the mother praying over the child's coffin.

But now the sobs burst out still more freely, and two females were carried out fainting. The scene was truly harrowing, and we gladly turned our eyes away.

An additional verse was sung about "Poor Benny" being with the angels above. The drop rose; the father, sober now, is weeping over the coffin with the mother, and little Mary on her knees, singing, "Home, home, father, dear father's come home."

At this moment the curtain is drawn aside and little Benny is suspended over the coffin with wings, smiling down upon them and pointing upwards. The father falls forward on his face, the act-drop descends, and for a minute all is hushed save the sobs of the females.

"There," said a workingman by our side, as he heaved a sigh of relief, "Mr. Spurgeon never preached a better sermon than that!"—an expression to which we assented, and then left the hall.

CONTRIBUTIONS FOR CHINESE COLPORTEUR.
Last Sabbath morning a contribution was taken up at the Fort Street Church, amounting to \$94, (including one donation of \$50,) and a similar collection was taken up at the Bethel, amounting to \$77, (including one donation of \$25.)

TO SUBSCRIBERS.—Persons wishing any change made in the delivery or direction of the *Friend*, will please make it known to Mr. E. Dunscombe. No bills will be sent to subscribers until the end of the year, or next December.

Cabin Boy's Locker.

Those Two Sailor Boys.

We were gratified last Sabbath morning by noticing the attendance, at the Stockton Street Presbyterian Church, of two sailor boys. Evidently they were just from sea, judging from their weather-beaten faces, and hands badly scarred with hard usage, and clothes just from the "chist," wrinkled and soiled. Their red undershirts and general appearance showed indisputably that they were sailors. They came to church as worshippers, bringing with them their polyglot Bible, gilt edged and illustrated. They were familiar, too, with its contents. They followed the pastor in the reading of the Scripture lesson and in looking for the text, and were thankful for the hymn-book kindly handed them by a lady in an adjoining pew. More, they paid close attention to the sermon, nor did they forget their offering to the Lord when the plate was passed around. We would like to know more of the history of these two lads. But we will venture to say that they have or had praying mothers, and that their visit to the house of God was in answer to the prayer of faith. The writer has a brother who once went down to the sea in ships, and did business upon the great waters. He went away from home hardened, intemperate, and with other besetting sins. His parents mourned and grieved to part with their Benjamin, but round and round the world he went, followed by a faithful mother's prayers. Those prayers were answered. He came back and took up his residence in one of the Western States, and after serving a probationary term of two or three years, returned to his native town, and now for many long years he has been a man of mark in New York, and is to-day at the head of a banking house in that State. His aged mother still lives, and he is a source of much happiness and comfort to her, now that she is old and well stricken in years. Though upwards of 84 years of age, she still believes in the efficacy of prayer, and knows, like the writer of this, that the prayer of the righteous availeth much.—*Pacific*.

Captain Adams.

A few days ago we met the captain of the ship "California," now in this port, five months from Boston. He is the son of the Rev. Dr. N. Adams, of the Essex Street Congregational Church in Boston. We had seen him once before in this city, a few years ago. Capt. Adams is a very young man still, but a very competent, skillful and trustworthy man. He makes his ship a kind of floating Bethel. He is an actively religious man, and secures other officers and a crew in sympathy with himself, when it is practicable. He conducts daily morning and evening worship in the cabin, holds special Sunday services, and has a social or Bible class meeting every Wednesday night. Thus he carries his church with him to sea, and offers the blessings and privileges of it to the little world about him. On this last voyage out he was accompanied by Mr. Lovejoy as a passenger, who came fresh from college to this coast for health and recreation, prior to entering on his studies for the Christian min-

istry. This young man was a pleasant companion and valuable helper to Capt. Adams on this voyage, taking upon himself one-half of the labor of conducting the various meetings. Ah, if all captains were such as this one is, and all ships were favored with such religious exercises as his ship is, how pleasant it were to go to sea, how few quarrels there would be on board, how few arrests on arriving in port, how safe would the cargo be, and how practicable it would be for men to become mariners, and still improve in knowledge, manners, character and usefulness.—*Pacific*.

Letter to the Bethel Sabbath-School.

We take the liberty of inserting the following letter, although we know it was not intended for publication. Its contents indicate that the writer still remembers the young people of Honolulu. We are glad the King's Envoy at Washington, while doing all in his power to accomplish the immediate object of his visit to the Government of the United States, finds a little leisure to visit Sabbath-schools, for in our estimation a good Sabbath-school on the Hawaiian Islands is of equal importance to a good sugar plantation. While we hope the Envoy may succeed in securing the treaty, we also trust he may return enriched by the experience which he may derive from visiting schools, and hence be better fitted for his duties on the Board of Education.

WASHINGTON, Jan. 5, 1869.

To the Children of the Honolulu Bethel Sabbath school.

MY DEAR CHILDREN:—It is ten weeks since I left you to journey to this city, nearly seven of them being spent on the way. While on the steamers, on the sea, I heard no church-going bell sounding from church towers to call children to the Sabbath-school, or parents and friends to the later services of the house of God. These privileges belong to the land, yet the forms and spirit of worship are not altogether forgotten on the ships that traverse the great oceans. It happened that my first Sunday on shore was in this city, yet of the seven at sea each had a morning service, that reminded Christian hearts that God hears prayer just as easily from mid-ocean as when offered by your pastor in the Bethel pulpit.

In the Bay of Panama, just at a Sabbath sundown, one poor man who had died of the small-pox, finished his earthly journey by being slid overboard into the deep sea. He had looked forward to reaching an earthly home, was expecting to see his friends, and join in pleasures and renew enjoyments that filled him with joyful anticipations; yet he failed to reach them. There met him instead death, a broken voyage and a watery grave. Life is a voyage; you children are setting out upon it, and there is before you a broad ocean with only one haven—one port in the distance, which you must reach safely to be happy forever. This ocean is sometimes calm, smooth and pleasant, at others rough, tossed and tempestuous, and unless you take with you your Bible as a chart, and the Lord Jesus as your pilot, you will cer-

tainly make a broken voyage, and founder and miserably perish, without even reaching the port of heaven. Like the man buried at sea, your "expectation will be cut off" suddenly and without remedy.

In this city of Washington there are a large number of Sunday-schools, and much zeal and interest manifested in carrying them on. It was Christmas time when I arrived here, and several of the schools were preparing to keep the anniversary of the birth of the infant Jesus. When the time came, they had their school-rooms dressed with evergreen garlands, had appropriate hymns, prizes for distribution, and some had Christmas trees, loaded with presents and lighted with tiny candles. I attended one of the Christmas trees at the Sunday-school of the Freedmen's children. This school is sustained by several Christian men and women, who have especially devoted themselves to the spiritual welfare of these negro children. There were gathered some 150 boys and girls, very well clothed, with eager eyes and expectant faces, with the pretty Christmas tree in full view, while they went through the preliminary exercises. The superintendents made an address to the visitors, and explained the use, progress and wants of the school; how the scholars and parents loved the work, and made the most of the opportunity to learn and be instructed in religious truth. Several hymns were sung with a spirit and sweetness of voice that almost made the visitors stand up from mere excitement. Several addresses were made, and having been desired to tell them about the Island Sunday-schools, I had a word to say of our Bethel and other Honolulu Sunday-schools. They seemed gratified when I told them we had the little paper called the *Freedman*, and that our children had been much interested in them as a class. At one end of the room was an evergreen star, at the other an evergreen cross, the beautiful emblems of the birth and death of Jesus. One of the speakers told this story, illustrating that hymn, "Rock of Ages," &c.: In a deep railroad cutting, where the high and smooth side of rock prevented any escape, and the narrowness between the rock and a passing train was such that persons must almost be crushed, a girl and her little brother were caught by a coming train. They could not run out, while swiftly came on approaching death, apparently. The brave girl sought a slight depression in the rock, and standing in it, grasped the rock, and bade her brother do likewise. On came the train with fearful noise, and a gust of air that, as it passed, nearly swept the children from their feet. At this critical moment the engineer heard the girl crying out to her little brother, "Cling to the rock, Jimmy! cling to the rock!" The train swept on, and the children were saved. So, children, cling to the Rock of Ages, and you will be saved.

I remain, yours truly,

J. MOTT SMITH,

ED. Mr. Bonner once asked Mr. Bennett, of the *Herald*, if he could have the use of three pages of his paper, and upon being told that by paying double price he could have all he wanted, promptly replied that he would take the whole advertising space of the paper. He did take it, and filled it with the repetition of an advertisement, which alone would not have occupied ten lines. It paid, as all thorough advertising is certain to do.

ADVERTISEMENTS.

C. S. BARTOW.

Auctioneer,

Sales Room on Queen Street, one door from
Kaahumanu street. 1y

E. P. ADAMS.

S. G. WILDER.

ADAMS & WILDER.

Auction and Commission Merchants,

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Honolulu, Oahu, H. I. 1y

W. N. LADD,

Importer and Dealer in Hardware, Cutlery, Mechanics'

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C. L. RICHARDS & CO..

Ship Chandlers and Commission Merchants, and
Dealers in General Merchandise,Keep constantly on hand a full assortment of merchandise, for
the supply of Whalers and Merchant vessels.

622 1y

ALLEN & CHILLINGWORTH,

Kawaihae, Hawaii,

Will continue the General Merchandise and Shipping business
at the above port, where they are prepared to furnish
the justly celebrated Kawaihae Potatoes, and
such other recruits as are required

by whale ships, at the

shortest notice and on the most reasonable terms.

Firewood on Hand.

633 1y

C. H. WETMORE, M. D.

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HILO, HAWAII, S. I.

N. B.—Medicine Chests carefully replenished at the

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The Waialua Sugar Plantation, Oahu.

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BOARDING SCHOOL AT KOLOA.

THE REV. DANIEL DOLE, AT KOLOA.

Kauai, has accommodations in his family

For a Few Boarding Scholars.

Persons wishing to learn the Terms will apply to him
or the Editor of "THE FRIEND." 51y

H. L. Chase's Photographic Gallery!

FORT STREET.

IS NOW OPEN AND PREPARED TO
take PHOTOGRAPHS of any size in the BEST STYLE AND
ON THE MOST REASONABLE TERMS.COPYING AND ENLARGING done in the
best manner.For Sale—Cards of the Hawaiian Kings, Queens, Chiefs and
other notable persons.Also—A full assortment of LARGE AND SMALL
FRAMES, For Sale at Low Prices.

H. L. CHASE.

ADVERTISEMENTS.

WILLIAM WEIGHT,

BLACKSMITH,

Foot of Nuuanu Street, opposite Segelken's Tin Shop.

IS PREPARED TO TAKE ALL KINDS
of BLACKSMITHING.Repairs on Carriages, Wagons, Carts, &c., will receive
prompt attention.

McCRACKEN, MERRILL & Co.,

FORWARDING AND

COMMISSION MERCHANTS,

Portland, Oregon.

HAVING BEEN ENGAGED IN OUR PRE-
sent business for upwards of seven years, and being
located in a fire proof brick building, we are prepared to receive
and dispose of Island staples, such as Sugar, Rice, Syrups, Pulu,
Coffee, &c., to advantage. Consignments especially solicited
for the Oregon market, to which personal attention will be paid,
and upon which cash advances will be made when required.

SAN FRANCISCO REFERENCES:

Badger & Lindenberger, Jas. Patrick & Co.,
Fred. Iken, W. T. Coleman & Co.,
Stevens, Baker & Co.

PORTLAND REFERENCES:

Allen & Lewis, Ladd & Tilton, Leonard & Green.

HONOLULU REFERENCES:

Walker & Allen. 1y

J. C. MERRILL,

JOHN M. CRACKEN.

J. C. MERRILL & Co.,

Commission Merchants

—AND—

Auctioneers,

204 and 206 California Street,

SAN FRANCISCO.

ALSO, AGENTS OF THE

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Particular attention given to the sale and purchase of mer-
chandise, ships' business, supplying whaleships, negotiating
exchange, &c.All freight arriving at San Francisco, by or to the Ho-
nolulu Line of Packets, will be forwarded FREE OF COMMISSION.

Exchange on Honolulu bought and sold. 1y

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H. Hackfeld & Co. "

C. Brewer & Co. "

Bishop & Co. "

Dr. R. W. Wood. "

Hon. E. H. Allen. "

D. C. Waterman, Esq. 1y

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AGENTS FOR

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THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was
awarded the highest prize above all European and American
Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,

The Florence Company, Massachusetts

The Parker Company, Connecticut,

J. M. Singer & Co., New York,

Finkle & Lyon, "

Chas. W. Howland, Delaware,

M. Greenwood & Co., Cincinnati, O.,

N. S. C. Perkins, Norwalk, O.,

Wilson H. Smith, Connecticut,

sold 13,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine. 11 1y

GEORGE WILLIAMS,

LICENSED SHIPPING AGENT.

CONTINUES THE BUSINESS ON HIS OLD
Plan of settling with Officers and Seamen immediately on
their Shipping at his Office. Having no connection, either
direct or indirect, with any outfitting establishment, and allow-
ing no debts to be collected at his office, he hopes to give as
good satisfaction in the future as he has in the past.Office on Jas. Robinson & Co.'s Wharf, near the U. S.
Consulate. 666 Sm

ADVERTISEMENTS.

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Officers' table, with lodging, per week, \$6
Seamens' do. do. do. do. 6

Shower Baths on the Premises.

Mrs. CRABB.

Honolulu, April 1, 1868.

Manager.

E. S. FLAGG,

TEACHER OF NAVIGATION.

FOR WORKING A DAY'S WORK BY
middle latitude sailing, or Mercator's sailing, with meridian
altitude of the sun for latitude, and chronometer time for long-
itude, \$10. Lunar observation, \$10 extra.

CALL AT THE SAILORS' HOME.

TERMS—Cash in advance.

—REFERS TO—

Elias Perkins, U. S. Consul. | Reverend Samuel C. Damon.
Honolulu, October, 1863.California, Oregon and Mexico Steamship
Company's

San Francisco and Honolulu Route.

The Company's Splendid A 1



STEAMSHIP IDAHO

WILL RUN REGULARLY

Between Honolulu and San Francisco,
And will leave for latter port March 17th.LIBERAL ADVANCES MADE ON ALL SHIPMENTS
PER STEAMER.Cargo for San Francisco will be received at all times in the
Steamer's Warehouse and receipts for the same given by the
undersigned. No charge for Storage or Cartage.

Fire risks in Warehouse not taken by the Company.

Insurance guaranteed at lower rates than by sailing vessels
Particular care taken of shipments of Fruit.All orders for Goods, to be purchased in San Francisco, will
be received and filled by return of steamer.Shipments from Europe and the United States, intended
for these Islands, will be received by the Company in San
Francisco, if consigned to them, and be forwarded by their
Steamers to Honolulu, free of charge, except actual outlay.Passengers are requested to take their Tickets before 12
o'clock on the date of sailing, and to procure their Passports.All Bills against the steamer must be presented before 2
o'clock on the day of sailing, or they will have to lay over till
the return of the steamer for settlement.

645 H. HACKFELD & CO., Agents.

NOTICE!

IF ANY READER OF THE "SEAMEN'S
FRIEND" has in possession "The Method of the Divine
Government. Physical and Moral, 3d edition, by Rev. James
McCosh, LL. D.," belonging to the Pastor of Makawao, the
borrower will confer a special favor by returning it as speedily
as convenient. J. S. GREEN.

Makawao, February 10, 1869.

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

HONOLULU.

[FROM ITS ENTRANCE.]

O welcome sight! thou beauteous ocean gem!
Thou garden pearl by Nature blest!
Whose answer to our every thought
Is, true embodiment of rest.

Thy very attitude bespeaks thy name,
As in mid-ocean thou art spread;
Thy glowing front by rippling waves art kissed,
While guarding mountains grace thy head.

Stern visaged Diamond Head her vigil keeps,
While unassuming Punchbowl lends
Its brow for warlike implements
To threaten foes, or welcome friends.

Nuuanu Valley too doth share the mist,
Wherein the Rainbow's colors meet
To revel in her foliage dense,
With here and there a home retreat.

Well may Leviathan's pursuers come
From Arctic hardship's scenes to thee.
Where quiet reigns supreme; and here
Regain their spirits worn at sea.

Most favored spot of all this ocean wide!
By Nature gifted to enclain
The "Lines" that cross 'twixt two vast continents;
May progress soon reveal the same.

Awake! and let thy green-clad hills,
Which shelters thee from trade-winds pow'r,
Proclaim the treasure they now hold
Within thy reef, and safe from ocean's roar.

T. G. T.

THE NURSERY.—a Monthly Magazine for Youngest Readers. Boston: January 1, 1869.

Some one has sent us a copy of this "infantile" publication. We have read magazines for the old and the young, but here is something for the very "youngest." In looking over its pages and illustrations, we find the contents well adapted to the class of readers for whom it is designed. We find one communication signed "Minnie," and dated San Francisco. Its contents indicate that it was written by a bright-eyed little girl who was born in Honolulu, and whose father did so much for the children attending at the "old charity school-house," that at after his death they erected a handsome monument to his memory in Nuuanu Cemetery.

•• I wish I could Fly to Her. ••

DEAR NURSERY:—I do not see that any little folks in California have written to you; so I will write, for one.

I know a little girl here, besides myself, who likes you: and I think there must be many who like you; for you do not stay long in the book-stores.

Alice, my little black-eyed sister, who lives far off in Maine, likes you very much. How often, when I see the birds in the air, I wish I could fly to her! When she has done with you, she sends you to me.

I am glad when I see you with mamma's papers; and I do not play, or do anything else, until I read you, and look at all your pictures. Then I lay you by to bind.

Perhaps you would like to know something of little sister and myself. We are Hawaiian Americans; that is, papa and mamma were Americans, and we were born in Honolulu.

I can just remember my home there. I used to pick jessamines in papa's yard, and make wreaths of them. Our dark nurse showed me how. There were pretty roses too!

My swing was on a big tamarind tree, right in front of the door. A turtle-dove built her nest in it.

My papa taught school. The boys and girls who went to his school were of all colors,—white; half-white, which was the color of the natives; and almost black. Some of the scholars were negroes, and some were Chinese. I went to school sometimes, and the scholars were all glad to see me.

Sometimes I would take a walk with my dear papa. Then we would go to the stores, to the sailor's hospital, and on board the vessels in the harbor,—on board the whaleships, the trade-ships, and the war-ships.

I had many friends among the sailors; for they liked papa; and so, for his sake, they liked his little girl. My last walk with him was to a packet from San Francisco.

The mate had brought me a little carriage for my dolly. Little sister was just large enough then to run for her hat, and say, "Go," when she saw us getting ready for a walk.

My kind papa died when I was only four years old. Oh, it was so sad! Then mamma sold everything in our house, and shut it up, and took us to Maine, where she was born.

It was so sad! No papa, no home! But papa loved Jesus; and if we love him too, and do as he bids us, we shall see papa again in heaven.

Mamma has come here to California with me, and by and by sister is coming. I am seven years old. I go to a large public school.

We have earthquakes. One shook our school-house a foot lower lately. It is built on a filled marsh. We were not in it; but I was afraid where I was, the house shook so.

I did not like Jack Frost in Maine, and I do not like earthquakes here in California.

My sister is a bright little puss. She learns most all the "Nursery" verses. We got a printed letter from her this week.

Please excuse blots. I hope it will please you to know that we like you in California.
MINNIE.

Pacific Theological Seminary.

SAN FRANCISCO, Feb. 10, 1869.

The Trustees of the Pacific Theological Seminary have the satisfaction of announcing that they have secured the services of a Professor, and suitable rooms, for the institution. The temporary location of the Seminary is in the city of San Francisco, and the rooms are in the vestry of the First Congregational Church, at the corner of California and Dupont streets.

They are now ready to receive applications from any young men who desire to prepare themselves for the Christian ministry. The privileges and advantages of the institution are offered alike to students from all the evangelical denominations. The work of instruction will be inaugurated Wednesday, March 3d, 1869.

There will be no charge for tuition. Text-books will be furnished, as far as practicable, without expense to the students. Rooms will be furnished gratis to those who are needy, and whose wants are certified to the

Trustees. Students will be received at any stage of progress in their studies. Regular classes will be organized as soon as possible. The term beginning in March will end in June, and the regular year will commence in August.

The Professor who will engage in the work of instruction is the Rev. J. A. Benton, to whom all communications in regard to admission, studies, etc., should be addressed. Co-operation, contributions to the library, and other forms of help, are respectfully solicited from all good people.

A. L. STONE,
President of the Trustees.
J. A. BENTON,
NOAH BROOKS,
J. M. HAVEN,
Committee of the Trustees.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

March 2—Am bk Cambridge, Miller, 16½ days from San Francisco.
5—U S S Ossipee, Sartori, from Hawaii and Maui.
9—Am wh bark Elizabeth Swift, Bliven, from Hilo.
10—Am bark Comet, Abbott, 16½ days from S. Francisco.
10—Am ship King Philip, Hubbard, 19 days from San Francisco.
11—Am wh bark Lagoda, Swift, from New Bedford, 200 bbls sperm oil.
12—Am steamer Idaho, Floyd, 12½ days from San Francisco.

DEPARTURES.

March 4—Am brig Morning Star, Tengstrom, for Marquesas.
6—Am three-masted schr Forest King, Tuttle, for Portland, O.

PASSENGERS.

FOR MARQUESAS—Per Morning Star, March 4th—Rev J W Kaiwi, Rev J F Pogue—2.
FOR PORTLAND—Per Forest King, March 5—A Wixon—1.
FROM SAN FRANCISCO—Per Comet, March 10—Mrs Paxton, Master Paxton, Capt A N Tripp, Capt John Hanna, Jr, John Verree, J M Enright—6.
FROM SAN FRANCISCO—Per steamer Idaho, March 12th—H M Whitney, Miss L Green, Mr and Mrs A Gleason, W L R Johnson, A Marks, A G F Maitland, H Tremper, A Tremper, W Schroeder, A Lowenberg, and 7 others—18.

MARRIED.

WATERHOUSE—DIMOND—On the 9th inst., at the residence of the bride's father, by the Rev. Dr. Gulick, Henry, second son of John Thomas Waterhouse, Esq., to Julia H., youngest daughter of H. Dimond, Esq. No cards.

DIED.

NOHEA—In this city, February 28th, of congestion of the lungs, Mr. S. P. Nohea, a native Hawaiian.

GILMORE—In this city, March 3d, of disease of the lungs, Mr. Richard H. Gilmore, in the 40th year of his age. Deceased was a native of New York City, and had resided in Honolulu about seven years.

HILLEBRAND—In Nuuanu Valley, on the 5th inst., after a protracted and painful illness, Mr. Herrman Hillebrand, aged 35 years. Deceased was a native of Paderborn, Prussia.

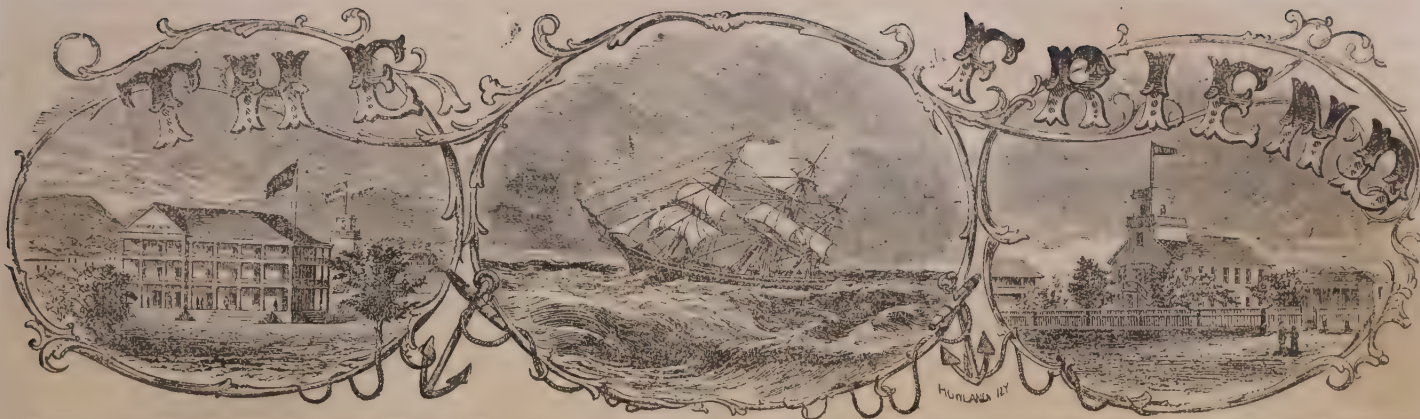
Information Wanted.

NEW ORLEANS, Jan. 7th, 1869.—Dear Sir: Having had a son in a whaleship arrived at Honolulu, some seven years ago, I received a letter from him, stating that he had left the whaler and joined a ship called the "Silver Star," bound to Hampton Roads, since which time I have heard nothing of him. O sir, if you have any feeling for a widowed mother, you will please to answer and let me hear whether you know anything of him since the above date. His name is Robert Leroy McGinniss; sometimes he changes his name to Robert Hurst. Please direct to Mrs. Jane McGinniss, New Orleans, Louisiana.

Respecting Joseph W. Richardson, formerly residing in Honolulu. Any information will be gladly received by Rev. Dr. Gulick, or E. S. Richardson, Lyme, Mass.

Bound Volumes of the "Friend"

FOR SALE AT THE OFFICE. BOUND Volumes, from One to Eighteen Years, or the Entire New Series, from May, 1852, to the present time. Terms, \$1 a Volume, with extra for binding.



New Series, Vol. 19. No. 5.

HONOLULU, MAY 1, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

MAY 1, 1869.

Missionary Work among the Chinese.

During the past few weeks Mr. Aheong has made a missionary tour over a considerable portion of this Island, visiting the sugar plantations, gathering his countrymen together for religious worship. They gladly received him, and manifested much attention in all the services, as he labored to bring the truth before their minds. He informed us that about half of those he came across could read Chinese, to whom he distributed Testaments and tracts. In his travels he found several Japanese, and, knowing a little of their language, was enabled to converse somewhat with them. He has been encouraged in his labors by the willingness of both the Chinese and Japanese to hear the truth.

It is written for our encouragement that "the entrance of Thy words giveth light," and every man and woman whose heart beats in sympathy with the purposes of God, in the grand scheme of human redemption, will surely rejoice to know these efforts are being put forth for a people sitting long in darkness; and the Gospel of Christ, because of its truth, must, sooner or later, shed light, and triumph over the millions of China and Japan.

During the past month there have been

several Sabbath evening services held in the Bethel, for the Chinese, which were largely attended, and a desire expressed on the part of many present to have such continued, but Mr. Aheong has left to labor on the Island of Kauai.

ACKNOWLEDGMENT.—We would thankfully acknowledge a package of religious papers for distribution amongst seamen, from Mr. Castle. As there are many opportunities to scatter such upon the ocean, they are always acceptable. We trust that such not only prove interesting and instructive on ship-board, but is as bread cast upon the waters, that shall be found after many days.

ONE LITTLE TRACT.—"The good one book may do, blessed by God, was never, perhaps, more shown than in the single tract, brought in a peddler's pack, to the door of Richard Baxter's father. It was the means of the conversion of the preacher at Kidderminster. Baxter wrote the 'Saints' Rest,' which was blessed to the conversion of Doddridge. He wrote the 'Rise and Progress,' which was blessed to the conversion of Wilberforce. He wrote his 'Practical View,' which was blessed to the conversion of Leigh Richmond; and he wrote his 'Dairyman's Daughter,' which has been translated into more than fifty languages, and been blessed to the conversion of thousands of souls. So much for one little tract."

☞ Before the sailing of the U. S. S. "Ossipee," for San Francisco, we were handed, as a contribution from some of the crew for the support of the Bethel, the sum of \$9 50, which we acknowledge with thanks.

☞ "You may have a rough voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark."

☞ "You may go to heaven without health, without riches, without honors, without learning, without friends; but you can never get there without Christ."

Editor's Notes and Reflections while Passing Along.

"When thou haply seest
Some rare, noteworthy object in thy travels,
Make me partake of thy happiness.—Shakspeare.

Some of our readers expressed this sentiment when we left Honolulu. While passing along we shall note down in our memorandum book such incidents as shall appear noteworthy, and comment upon them so far as we think our reflections will be interesting, entertaining and instructive to our readers. This was our practice in 1849, when visiting Oregon and California, and in 1861, when cruising among the islands of Micronesia. We are accustomed to view incidents and objects with a "double eye," one for ourself and the other for our readers, with whom we have held pleasant intercourse once a month for so many years respecting the progress of events throughout the world, but especially throughout the island-world of the Pacific. Believing this habit not an unworthy one, we shall continue to practice it while abroad, entrusting, however, the record of local items and domestic intelligence to those who have kindly consented to be responsible for the regular issue of the FRIEND.

GOING FROM HOME.

During our passage from Honolulu to San Francisco we have thus far found but little to vary the monotony of sea life. On the fifth day out a fine American clipper, under full sail below and aloft, passed us, bound, as we fancied, to China or the Guano Islands via Honolulu, and would report the "Idaho." On Tuesday, the 23d, at one o'clock P. M., the China steamer "Great Republic" steamed past the "Idaho," making about three knots to our two. We exchanged salutes, and would gladly have spoken her and sent forward letters, but she did not allow us that privilege. Although we had long contemplated a visit to America, yet, when the time of departure came, we found it no easy task to adjust our affairs, and bid adieu to a spot where we had spent just half of life, and

where we have ever found kind and appreciative friends and co-laborers among foreign residents and foreign visitors. During our wanderings in other lands we do not expect to find better friends or more pleasant homes than we leave behind. We may find more luxury, display and wealth, but such elements are not necessary to constitute a refined and Christian home, which is the best of materials for the foundation of all social, moral and religious welfare and prosperity in Church and State.

PASSAGE OF THE IDAHO.

The distance from South Farrallone Light to four miles south of Makapua, island of Oahu, is 2,044 miles on the arc of a great circle—so reports Captain Floyd—hence the distance from Honolulu to San Francisco is about 2,100 miles. Our speed from day to day was as follows:

Thursday, March 18th, - - - - -	132 miles
Friday, March 19th, - - - - -	177 "
Saturday, March 20th, - - - - -	174 "
Sunday, March 21st, - - - - -	186 "
Monday, March 22d, } - - - - -	424 "
Tuesday, March 23d, } - - - - -	
Wednesday, March 24th, - - - - -	174 "
Thursday, March 25th, - - - - -	182 "
Friday, March 26th, - - - - -	220 "
Saturday, March 27th, - - - - -	195 "
Sunday, March 28th, - - - - -	236 "

Total, - - - - - 2,100 miles

We took no little interest in noting our progress from day to day, because we were sailing on the arc of a great circle, from which we deviated, probably, not over twenty-five miles. The "Idaho's" speed averaged eight knots per hour during the entire passage. Most of the time we were much assisted by favorable winds which increased our speed about two knots per hour, while ordinarily the speed of the vessel was seven knots when not under sail. This passage is reported to be the shortest ever made by the "Idaho."

SAN FRANCISCO—1849 AND 1869.

We first visited this city in 1849, and we now find, after an absence of twenty years, a very different state of things from what was then to be witnessed. The first thing which strikes our attention is the sumptuous style of the hotels. The accommodations at the Lick House strangely contrast with our lodging on the soft side of a floor board, with one blanket, in '49. Then, for a restaurant, we resorted with the merchants of the city to a tent where a negro provided for his guests in every style. It was the best the city then afforded. Now we find hotels, churches, warehouses, stores and all the other elements of a great and prosperous city, resembling cities of older lands. Everything appears orderly and well-conducted. We should infer that the police regulations were good. We notice that ladies do not hesitate to perambulate the streets alone in the evening, going to and from public lec-

tures and churches. The city is evidently growing very fast, and stretching out far over the sand hills. Since our arrival the weather has been beautiful. The air is rather sharp and crispy, which makes the pedestrian walk with vigor and animation. We feel highly invigorated.

We have met many old friends and acquaintances, some of whom we have not seen for nearly a score of years. Among them is William Hooper, Esq., who has kindly piloted us to interesting parts of the city. Yesterday he accompanied us through the well supplied and neatly kept markets. The city may well feel proud of such market accommodations. The Fire Department is well worth visiting. It is situated on the upper side of the Plaza. The whole arrangement is conducted by means of the magnetic telegraph. By touching a spring all the fire bells in the city will announce that a fire has broken out. How vast the improvement upon the old system? Wherever we look, or whatever part of the city we visit, is to be witnessed progress and improvement. Montgomery street is to be extended, and other streets are being graded. New and costly buildings are in process of completion. The effects of the earthquake are rapidly disappearing.

In referring to Mr. Hooper I cannot refrain from alluding to his great success in managing the Funded Debt of San Francisco. We can well remember about eighteen years ago when he undertook this work, to which he has devoted nearly twenty years, the best part of his life, on a salary of only \$250 per month or \$3,000 per annum. His business capacity would have placed him at the head of any mercantile establishment in the city when he was appointed to his present office. He was then a member of the old firm of Cross & Co. His public services have been invaluable to the city. Some of the older residents at the Islands will remember Mr. H. as the gentleman who was once the U. S. Consul. To him also belongs the honor of first commencing the culture and manufacture of sugar at Koloa, Kauai. In 1836, or when he first commenced cultivation, not an ox had been broken to the yoke on that island, and, if we have been correctly informed, *kanakas* drew the first plow! But we have wandered far from the city, the din of which now fills our ears.

We have been here only four days, and yet we have seen much, and hope to see much more before our departure. We enjoy our freedom from professional cares beyond what words can express. It will be pleasant to hear the voices of others in the pulpit, and we intend to improve every opportunity while abroad of hearing preachers and lecturers. This evening, April 1st, we go to attend a

lecture of the Rev. Dr. Stone on "Individuality," while last evening we heard a Catholic priest lecture upon "Common Sense." It was a long lecture, occupying one hour and a half. We can remark that the speaker's ideas of common sense, as applied to history and Christianity, would not correspond to those of a Protestant. In the course of his remarks he referred to the fact that Protestant ministers had compared the Catholic Church to the Apocalyptic lady clothed in scarlet. He facetiously added: "I wonder if she exhibited the Grecian bend." In alluding to Protestant sects he employed the phrase, "Our Christian brethren." This tallies with the spirit of the Pope's late letter to the Protestant world, wherein he speaks of Christians—heretics of course—although not good Catholics. We wonder if Rome is not altering her tactics! Her doctrines may not change, but her bearing towards other sects may! The truth is, even Rome must conform to the spirit of progress of the 19th century.

REV. DR. SCUDDER'S LECTURE.

On Tuesday evening, March 30th, the second after landing in San Francisco, we attended a lecture delivered by Dr. Scudder, on "Hindoo Philosophy" and "Boston Transcendentalism." The Reverend speaker compared the two systems on these five points—God, Matter, Man, Futurity and Salvation. As the speaker was born in India, and had spent twenty years of missionary life preaching in the streets of that mysterious land, it was interesting to listen to a popular exposition of Hindoo philosophy. We felt that he was speaking upon a subject which he had thoroughly studied and made a speciality. When he came to expose the errors of the Boston Transcendentalists—of whom R. W. Emerson is the exponent—we also felt that he was not stepping upon ground which he had not fully explored. His references were full and to the point. The comparison was by no means favorable to the Yankee philosopher. A full report of his lecture has appeared in the "Bulletin," and we copy the closing paragraphs:

"Hindooism is a compact system, but transcendentalism is loose and disjointed, varying with each individual reason, and yielding no authority to Revelation, but all to private reason. The Hindoos hammered out their belief on their own anvil, while the Transcendentalists of Boston purloined theirs from the briefly written magazines and books of French authors, and palmed them off second hand. They were so much inflated with their ideas of self that they were much like the man who, whenever he spoke of himself, reverently took off his hat. The Hindoos have some foundation for their belief and have set up some landmarks by which they try to steer; but the Transcen-

dentalists had none—no two of these gentlemen squinted the same way. It was possible to understand Hindoo philosophy; but the doctrine of the Transcendentalists was moonshine. One could get hold of it no more than he could get hold of two handfuls of moonshine. Transcendentalism is like a soap bubble filled with wind. The Transcendentalists are now studying Hindoo, and love Brahminism, which is mind, dissevered from its moral character. He had heard that some of them were learning the Hindoo language, believing that they could find a strong resemblance in the two systems. He thought they were getting on the right track and if they wish to make a journey to that country he would be happy to give them letters of introduction to the chief priest of a grand old temple, and to the driver of the car of juggernaut. The doctrine of the Hindoo, to that of transcendentalism, was like the lofty and towering locust compared to the vine in an obscure dungeon. He would refer them to the reasoning of a Brahmin, relative to the Creation, as follows: God made all things, consequently he must have existed first, and as he created light, where darkness existed before, he must be darkness. If he were to hear a lie, he preferred a good one—one that would make him gag, and create astonishment. The doctrine of transcendentalism, compared to Hindoo philosophy, was like a puny tadpole compared to a huge bull-frog sitting on the end of a log. And as tadpoles eventually became frogs, if they did not die, there was yet some hope for these Boston Mushroom Philosophers. Transcendentalism drives us away from the Good, the Redeemer, future life and high moral worth. The speaker concluded with several Hindoo proverbs, which, he said, would do as a dessert to top-off with, and aid in digesting some of the substantial: 'He who has killed off ten patients is a perfect doctor.' 'If an ant was measured by its own little hands it would be eight spans in length.' 'Although you take a dog's tail, soak it in oil, and do it up in splints, you cannot take the crook out of it.'

BOOKSTORES OF SAN FRANCISCO.

Almost the first place we visited on landing was a bookstore. H. H. Bancroft and A. Roman & Co. are the principal booksellers and publishers of this city. Both have large and well filled stores. It delighted us exceedingly to visit their establishments. A. Roman & Co. have commenced in good earnest the book publishing business. This is a long stride in advance on the road to a higher civilization. Thousands may buy and sell goods and traffic in lands and stocks, but it is only one man in a thousand, aye, in many thousands, who can write a book which the world will read. Not one in a million can write a book which the world will not let die. Two of the San Francisco ministers are publishing volumes of their writings. We refer to Bishop Kip and the Rev. Dr. Wadsworth. At some future time we shall notice their productions under the heading, "Editor's Table." Other bookstores

are located in various parts of the city. If you would measure a people, or estimate their growth and standing, it is necessary to inquire respecting the books which they read or write. The time will come when California authors will take their place in the world. Here is talent, energy, mind and genius. At present the *material* absorbs the attention, but the tendency is upward. We have not visited any schools, but reserve that treat for some future occasion.

SAN FRANCISCO—HAWAIIANS.

If Boston has its "Hawaiian Club," with its fifty members, San Francisco might form a similar association with quadruple that number. It is astonishing how many people are resididg here, who have either resided on the Hawaiian Islands or have visited that part of the world. We meet them in the street and at hotels, in private and in public. They greet us with much cordiality and many kind enquiries. All feel a kindly sympathy toward the Islanders. Among them we have fallen in with several clergymen: The Rev. F. Buel, agent of the California Bible Society, visited the Islands about twenty years ago, while connected with the whaling service. He remembers the kindness received from several Honolulu families, about whom he had many enquiries to make. Similar were the enquiries of the Rev. J. P. Ludlow, pastor of the Tabernacle Baptist Church of this city. By some in Honolulu he will be remembered as a young man to whom the seamen's chaplain administered the rite of Christian baptism, by IMMERSION, in February, 1853, in the river flowing down Nuuanu Valley. Since that time he has passed through a regular collegiate and theological training at the East, and is now laboring with great usefulness as one of the pastors of this city. We have also met the Rev. A. Williams and Rev. Dr. Benton, both of whose acquaintance we formed at Honolulu. Space would fail us to record the names of all who would either enquire about the Islands or have some message to send thither. Very frequently we meet, while passing along the streets of San Francisco, some shipmaster or sailor who grasps our hand with a refreshing cordiality. Captain C.—whose wife is now in Honolulu—came to us, while sitting at the dinner table of the Lick House, and reminded us of our invitation to him to attend the Bethel Sabbath School in Honolulu, twenty-one years ago, when he was a sailor! He is now the popular commander of the "Great Republic," running to China. It is exceedingly pleasant to renew our acquaintance with so many whom we have known at the Islands, but who are now actively and usefully engaged in the various employments of life. Honolulu has been and is now one of the best

spots on earth wherein to do good, if people are so inclined. Impressions there made are often found to lastingly abide, hence we hope our readers at the Islands will remember and speak a kind word to the stranger and sailor. It will not be forgotten in after years. It may prove a "fit" word which, says Solomon, "is like an apple of gold in a picture of silver!"

To be continued.

A Rich Whale.

Old whalers, says the S. F. *Bulletin* of Feb. 20, are not always content with blubber and bone. Now and then a whale is found whose liver is worth more than a whole cargo of oil. A Boston paper furnishes the following account:

"Capt. Timothy C. Spaulding, of the bark *Elizabeth*, of New Bedford, while coming south-southwest of Madagascar, struck a very large sperm whale. On opening the whale they had the good luck to discover 285 pounds of ambergris—worth on the spot \$20,000. This rare and expensive article is found only now and then, and generally in small quantities. The old price used to be one pound of ambergris for one pound of gold. Sailors say it is a substance found on account of dyspepsia in the whale; it is never found in any but diseased sperm whales, and rarely at that. It is an essential article in the manufacture of nice perfumery."

The largest piece of which we have any record, previous to the above account, weighed 182 pounds, and was bought by the Dutch East India Company; 130 pounds were taken some years ago from a whale near the Windward Islands.

The sailors have an eye to the lean and sick whales, and the old hands at the business prefer a dyspeptic whale, with his hidden treasure, to any amount of blubber.

Ambergris contains 83 per cent. of fatty, fragrant substance called *ambreine*, which is extracted by boiling in alcohol. It is, in its natural state, of a bright gray color, having streaks of black or yellow. The substance is of a waxy nature, having a very fine grain. It is held to be the morbid secretions of a sperm whale. It has a rare fragrance, and the quantity is so small that it always bears a high price. Ambergris Island, off the coast of Yucatan, takes its name from quantities of ambergris found on its shores, the excretions of whales which feed in that vicinity.

☞ A Syracuse paper thus notices the Newcomb collection of shells, most of which were at Oakland for years:

"The Newcomb Cabinet of Conchology is now in process of arrangement under the direction of the collector, Dr. Newcomb, who has just returned from the islands of the Pacific. It is so large that there is no room in the University building which can contain it. It will therefore be set up in apartments rented in the Cornell Library, where it will probably remain until the Museum of Natural History shall be commenced and finished."

The secret of working easily is to keep in good humor. A man who sings at his work will do twice as much as one who snarls at it.

THE FRIEND.

MAY 1, 1869.

During our passage on board the "Idaho" we accidentally heard Judge H. relate the following incident, which occurred on board a Panama steamer bound to San Francisco. We requested him to write out the sketch, which is as follows: E.D.

The Colored Preacher.

I was traveling one summer on the Panama steamer to San Francisco. The ship's company and passengers numbered some twelve hundred. Of all this community, apart by himself, among the steerage passengers, was a colored man, apparently unnoticed, except by casual and scornful remarks about "that big nigger dressed in black." He was a powerfully built man, almost black, with large, well-shaped and intelligent features. One Sunday, after a morning Episcopal service and a sermon in the afternoon from a Methodist or Baptist minister, it was proposed by some of the passengers that the negro, who was ascertained to be a preacher, should be asked to hold an evening service. After some hesitation, he finally was induced to officiate. The large cabin was full. Everyone was present, some from good motives, some from curiosity, others, I fear, from a mischievous idea that they were to find matter for ridicule in the service.

The preacher, after a short prayer, a hymn, and a selection from Scripture, closed his book and delivered an address of some thirty minutes, which I have rarely heard equalled for eloquence, simplicity and *effectiveness*. The deep tones of his voice, not raised above the natural conversational key, were distinctly heard throughout the cabin. Without hesitating for a word, but deliberately, he first reminded his hearers of the solemn warning of their common humanity just received, in the death of a poor woman among the passengers, who with her children was on her way to join her husband in California. Then he spoke of the profanity, gambling and frivolity he had observed on board among "well dressed passengers, officers of the vessel, and all with only a plank between them and the shoreless ocean of eternity." Every word *told*, and was intently and respectfully listened to, and, when he had closed, there was not one of his hearers but instinctively felt that a true, fearless Christian man had stood before them. I will venture to say that not one was there who was not convinced of the error and disgraceful wrong we do in entertaining prejudice against any man merely on account of color.

Every young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look on him with scorn—it is praise; his contempt is honor.

Miss Emily Faithful is one of the most prominent Women's Rights speakers of Great Britain. In a recent address in the Hanover Square Rooms, she said that of 6,000,000 women of England, 2,500,000 were unmarried.

The Sheltering Rock.

From the mountain-pass the widow's dwelling was ten miles off, and no human habitation was nearer than her own. She had undertaken a long journey, carrying with her her only child, a boy two years old.

The morning when the widow left her home gave promise of a lovely day. But, before noon, a sudden change took place in the weather. Northward, the sky became black and lowering. Masses of clouds rested upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle, with black squalls, the surface of the lake. The wind was followed by rain, and the rain by sleet, and the sleet by a heavy fall of snow. It was the month of May—for that storm is remembered as "the great May storm." The wildest day of winter never beheld flakes of snow falling heavier or faster, or whirling with more fury through the mountain-pass, filling every hollow and whitening every rock!

Wearied, and wet, and cold, the widow reached that pass with her child. She knew that a mile beyond it there was a mountain hut which could give shelter; but the moment she attempted to face the storm of snow which was rushing through the gorge, all hope failed of proceeding in that direction. To turn home was equally impossible. She must find shelter. The wild cat's or fox's den would be welcome.

After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she at last found a sheltered nook. She crouched beneath a projecting rock, and pressed her child to her trembling bosom.

The storm continued to rage. The snow was accumulating overhead. Hour after hour passed. It became bitterly cold. The evening approached. The widow's heart was sick with fear and anxiety. Her child—her only child—was all she thought of. She wrapped him in her shawl. But the poor thing had been scantily clad, and the shawl was thin and worn. The widow was poor, and her clothing could hardly defend herself from the piercing cold of such a night as this. But whatever might become of herself, her child must be preserved. The snow, in whirling eddies, entered the recess, which afforded them at best but miserable shelter.

The night came on. The wretched mother then stripped off almost all her own clothing and wrapped it round her child, whom at last in despair she put into a deep crevice of the rock, among some heather and fern.

And now she resolves, at all hazards, to brave the storm, and return home in order to get assistance for her babe, or perish in the attempt. Claspings her infant to her heart, and covering his face with tears and kisses, she laid him softly down in sleep, and rushed into the snowy drift.

That night of storm was succeeded by a peaceful morning. The sun shone from a clear blue sky, and wreaths of mist hung along the tops of the mountains, while a thousand waterfalls poured down their sides. Dark figures, made visible at a distance by the white ground, may now be seen with long poles, examining every hollow near the

mountain-pass. They are people from the village, who are searching for the widow and her son. They have reached the pass. A cry is uttered by one of the shepherds, as he sees a bit of a tartan cloak among the snow. They have found the widow—dead! her arms stretched forth, as if imploring assistance. Before noon, they discovered her child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood.

Many a tear was shed, many an exclamation expressive of admiration and affection was uttered from enthusiastic, sorrowing hearts, when, on that evening, the aged pastor gathered the villagers into the deserted house of mourning, and, by prayer and fatherly exhortation, sought to improve for their souls' good an event so sorrowful.

More than half a century passed away. That aged and faithful man of God had long ago been gathered to his fathers, though his memory still lingered in many a retired glen, among the children's children of parents whom he had baptized. His son, whose locks were white with age, was preaching to a congregation in one of our great cities. The subject of his discourse was the love of Christ. In illustrating the self-sacrificing nature of that "love which seeketh not her own," he narrated the above story of the Highland widow, whom he had himself known in his boyhood, and he asked, "If that child is now alive, what would you think of his heart, if he did not cherish an affection for his mother's memory; and if the sight of her poor tattered cloak, which she had wrapped round him, in order to save his life at the cost of her own, did not fill him with gratitude and love too deep for words? Yet what hearts have you, my hearers, if, in memory of your Saviour's sacrifice of himself, you do not feel them glow with deeper love and with adoring gratitude?"

A few days after this, a message was sent by a dying man requesting to see this clergyman. The request was speedily complied with.

The sick man seized the minister by the hand, and, gazing intently in his face, said: "You do not, you cannot recognize me. But I know you, and knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, and fought and bled for my country. I came to this town a few weeks ago in bad health. Last Lord's day I entered your church—the church of my countrymen—where I could once more hear, in the language of my youth and of my heart, the gospel preached. I heard you tell the story of the widow and her son;" here the voice of the old soldier faltered, his emotion almost choked his utterance; but, recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears. "Yes," he continued, "I am that son! Never, never did I forget my mother's love. Well might you ask what a heart should mine have been if she had been forgotten by me. Dear, very dear to me is her memory; and my only desire now is to lay my bones beside hers in the old churchyard among the hills. But, sir, what breaks my heart and covers me with shame is this—until now I never truly saw the love of my Saviour in giving himself for

me—I confess it! I confess it!” he cried, looking up to heaven, his eyes streaming with tears; and, pressing the minister’s hand close to his breast, he added, “It was God who made you tell that story. Praise be to His holy name that my dear mother did not die in vain, and that the prayers which I was told she used to offer for me have been at last answered; for the love of my mother has been blessed in making me see, as I never saw before, the love of my Saviour. I see it, I believe it. I have found deliverance in old age where I found it in my childhood—in the cleft of the Rock; but it is the Rock of AGES!” And clasping his hands, he repeated with intense fervour, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee!”—[Sunday at Home.

The Bottom of the Ocean.

In 1853, Lieutenant Brooke obtained mud from the bottom of the North Atlantic, between Newfoundland and the Azores, at a depth of more than ten thousand feet, or two miles, by the help of his sounding apparatus. The specimens were sent for examination to Ehrenberg, of Berlin, and to Bailey, of West Point, and those able microscopists found that this deep sea mud was almost entirely composed of the skeletons of living organism—the greater proportions of these being just like the Globigerinæ, already known to occur in the chalk.

Thus far the work had been carried on simply in the interests of science, but Lieut. Brooke’s method of sounding acquired a high commercial value when the enterprise of laying down the telegraphic cable between Great Britain and the United States was undertaken. For it became a matter of immense importance to know not only the depth of the sea over the whole line along which the cable was to be laid, but the exact nature of the bottom, so as to guard against chances of cutting or fraying the strands of that costly rope. The Admiralty consequently ordered Captain Dayman, an old friend and shipmate of mine, to ascertain the depth of the whole line of the cable, and to bring back specimens of the bottom. In former days such a command as this might have sounded very much like one of the impossible things which the young prince in the Fairy Tales is ordered to do before he can obtain the hand of the princess. However, in the months of June and July, 1857, my friend performed the task assigned to him with great precision, without, so far as I know, having met with any reward of that kind. The specimens of Atlantic mud which he procured were sent to me to be examined and reported upon.

The result of these operations is that we know the contour and nature of the surface-soil covered by the North Atlantic for a distance of 1,700 miles from east to west, as well as we all know that of any part of the dry land.

It is a prodigious plain—one of the wildest and most even plains in the world. If the sea were drained off you might drive a wagon all the way from Valentia, on the west coast of Ireland, to Trinity Bay, in Newfoundland. And, except upon one sharp

incline, about two hundred miles from Valentia, I am not quite sure that it would even be necessary to put the skid on, so gentle are the ascents and descents on that long route. From Valentia the road would lie down hill for about three hundred miles to the point at which the bottom is now covered by 1,700 fathoms of sea water. Then would come the central plain—more than one thousand miles wide, the inequalities of the surface of which would be hardly perceptible, though the depth of the water upon it varies from 10,000 to 15,000 feet; and there are places in which Mount Blanc might be sunk without showing its peak above water. Beyond this, the ascent on the American side commences, and gradually leads, for about three hundred miles, to the Newfoundland shore.

Almost the whole bottom of this central plain (which extends for many hundred miles in a north and south direction) is covered by a fine mud, which, when brought to the surface, dries into a grayish white friable substance. You can write with this on a black-board, if you are so inclined, and to the eye it is quite like very soft, grayish chalk. Examined chemically, it proved to be composed almost wholly of carbonate of lime; and if you make a section of it in the same way as that of a piece of chalk was made, and view it with a microscope, it presents innumerable Globigerinæ embedded in the granular matrix. Thus the deep sea mud is substantially chalk.—[Prof. Huxley.

TO THE SLAVES OF TOBACCO.—We find the following in an exchange, and would advise all of our tobacco-chewing readers to try it:

1. Make the most of your *Will*. Drop tobacco, and resolve never to use it again in any form.
2. Go to an apothecary, and buy ten cents’ worth of Gentian root, coarsely ground.
3. Take as much of it after each meal, or oftener, as amounts to a common quid of “fine cut” or “cavendish.”
4. Chew it well, and swallow all the saliva.
5. Continue this a few weeks, and you will come off conqueror; then thank God, and thank us—i. e., the Rev. Geo. Trask.

THE HAWAIIAN CLUB.—The following item was clipped from a Boston paper:

This club held their annual meeting at No. 15 Pemberton square on the 20th Feb. The following officers were chosen:

President, James Hunnewell.
Vice-President, James F. B. Marshall.
Secretary and Treasurer, Edward P. Bond.
Directors, Charles Brewer, Augustus Russ.
Editing Committee, Wm. T. Brigham, James F. Hunnewell, Benjamin Pitman, G. D. Gilman, D. M. Weston.

The following minute, relating to the late Mr. Horace Mann, was entered upon the records of the club:

The members of the Hawaiian Club desire to record their appreciation of the character and labors of their late associate, Mr. Horace Mann. While the purity and usefulness of his character, worthy of the honored name he bore, had won the regard and affection of all whom his modesty would admit to a knowledge of his worth, his services in his chosen department of science gave promise of great usefulness and distinction; and it seems altogether fitting that the friends of Hawaii, which was the scene of his early labors and of his first recognized success, should acknowledge their deep sense of the loss which they have sustained in his early death.

PROGRESS OF THE GOSPEL IN SPAIN.—The Secretaries of the American and Foreign Christian Union have kindly furnished us with the following facts, just received from Mr. Henry C. Hall, their missionary director in Spain. They state that thus far no other Society has proposed to employ, men colporters, or evangelists, in Spain. The Union, because it is American, has every advantage there for successful missionary work, and it designs to do as much as the Christians of America will authorize by their contributions. After giving detailed estimates for printing the Bible, Mr. Hall writes:

“As regarding the advisability of printing here, there can be but one opinion, it seems to me. The facts are: Spain has never permitted the entry of foreign-printed Spanish books. 2d. After having promised to permit, she proves faithless to her promise. 3d. There is no law which prohibits printing. 4th. Matter printed here is of fifty per cent. more value, because gratifying the national pride. Tracts can be printed very cheaply. Paper is cheap, and the ordinary price for labor is twenty to forty cents per day.

For want of other printed truth, Mr. Alonzo and myself have commenced the publication of a weekly newspaper, filled with the facts and stories of the Gospel of Christ, together with an exposition of portions of the Word of God. We are working through all the channels open to us, and the cause of Christ daily and obviously advances. Mr. Alonzo is addressing audiences of ten to fifteen hundred in Seville, in Roman Catholic churches, which for the time have been abandoned. He says: “If you could see the immense multitudes who attend these meetings, you would remember the words of the Master, ‘The harvest is great, but the laborers are few.’ Must we,” he adds, “lose this blessed opportunity of telling these of Jesus, the beauty of His doctrine, and what He did for them and for us, because the meetings are called under the name of clubs?”—[Evangelist.

☞ Read this: The Alonzo Hawes who wrote from St. Albans to the New York *Sun* the sensational story about the son of Mrs. Sigourney, who was supposed to be drowned but is alive, turns out to be a maniac. The whole yarn is a fabrication, as Mrs. Sigourney never lost a son by drowning. This same Hawes robbed Mrs. Sigourney of her silver plate on one occasion, and in return for her kindness in visiting him at the state prison, where he was subsequently incarcerated, pestered the good woman by publishing verses of his own purporting to be hers. His craziness seems to run in a singular vein.

Now read this: A correspondent writes from St. Albans to the New York *Sun*, a strikingly sensational account of the existence of a son of the late Mrs. Lydia H. Sigourney, of Hartford, who was reported to have been drowned in the East River at New York in 1857. The person who was drowned, and had been known through his life as her son, was one exchanged in infancy for her child. This startling statement rests on confessions and documents of a dying woman, which will shortly be given to the public. Mrs. Sigourney’s genuine son served in the war, and returned home a major, and now lives in a Vermont town.

Cabin Boy's Locker.

"Come This Way My Father."

The little song, "Come this Way, My Father," was written by me during a season of great affliction,—occasioned by the loss of my darling little Frank (the hero of the story). The narrative and song were first published in the Waterville "Mail," in the year 1850. The scene of the occurrence was Boothbay, a little harbor about fifteen miles east of Bath.

During a short visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed one bright afternoon that we should make up a party and go down the harbor on a fishing excursion.

We accordingly started, and after sailing about three miles, a young lady of the company declined going further, and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them, and proceeded some six miles further. We remained out much longer than we intended, and, as night approached, a thick fog set in from the sea, entirely enshrouding us. Without compass, and not knowing the right direction to steer, we groped our way along for some hours, until we discovered the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment, and heard, through the thick fog, and above the breaking of the surf, the sweet voice of my boy calling, "Come this way, father,—steer straight for me,—I'm waiting for you!" We steered by that sound, and soon my little boy leaped to my arms with joy, saying, "I knew you would hear me, father!" and nestled to sleep on my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their deaths. Now, when tossed upon the rough sea of life, without compass or guide, enveloped in fogs and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore, "Come this way, father,—steer straight for me!" When oppressed with sadness, I take my way to our quiet cemetery, and still, as I stand by one little mound, the same musical voice echoes from thence, "Come this way, my father,—I'm waiting for thee!"

With this I enclose a correct copy of the song.

Yours, very truly,

A. W. WILDES.

I REMEMBER A voice
Which once guided my way,
When lost on the sea
Fog enshrouded I lay;
'Twas the voice of a child,
As he stood on the shore—
It sounded out clear
O'er the dark billow's roar,
"Come this way, my father!
Steer straight for me,
Here, safe on the shore
I am waiting for thee."

I remember that voice,
As it led our own way,
'Midst rocks and through breakers
And high-dashing spray;

How sweet to my heart
Did it sound from the shore,
As it echoed out clear
O'er the dark billow's roar.
"Come this way, my father,
Steer straight for me,
Here, safe on the shore
I am waiting for thee."

I remember my joy
When I held to my breast
The form of that dear one,
And soothed it to rest;
For the tones of my child
Whispered soft to my ear,
"I called you, dear father,
I knew you would hear
The voice of your darling,
Far o'er the dark sea,
While safe on the shore
I was waiting for thee."

That voice now is hushed
Which then guided my way,
The form I then pressed
Is now mingling with clay;
But the tones of my child
Still sound in my ear.
"I am calling you, father!
Oh can you not hear
The voice of your darling.
As you toss on life's sea?
For on a bright shore
I am waiting for thee."

I remember that voice,—
In many a lone hour
It speaks to my heart
With fresh beauty and power,
And still echoes far out
Over life's troubled wave.
And sounds from the loved lips
That lie in the grave,
"Come this way, my father!
Oh, steer straight for me!
Here, safely in heaven,
I am waiting for thee!"

A Doctor's Story.

At a social meeting of temperance reformers, held recently in the Lecture Hall of the National Temperance League at 337, Strand, Dr. Munroe, of Hull, who has devoted much time to the study of the physiological action of alcohol, made the following remarkable statement, which we give in his own words:

"With regard to the prescription of alcoholic beverages, I will relate one circumstance. Some years ago, before I became a teetotaler, a man came to me to be cured of an abscess in his hand. I said to him, 'You will be obliged during the time you are suffering from this large amount of suppuration which is taking place, to take a bottle of stout every day.'

"'But I am a teetotaler,' said my patient. 'Oh! but you must take it as a medicine.' 'Ah! but doctor, I was a drunken man once, and I should not like to try it.' I believed the drink would do the man good, and said to him that, if he did not choose to follow my advice, he might consult another doctor. However, he took the stout and got better. I said to him afterwards, 'You would have sacrificed your life for this little bottle of stout daily. It has saved your life, and be thankful.' So he went away a cured man.

"I am sorry to say that only a few months after that, I was driving down one of our public thoroughfares, when I saw a poor, miserable, ragged-looking man standing against the public house door. It struck me at once that this man was my late patient. I got out of my conveyance to see him. You know how severe a drunken man may be. He had been a member of a Wesleyan Society, a class-leader, on ornament to the church,

and useful therein before he came to me. I have heard him speak with very great edification. 'O, S—,' I said, 'is that you?' 'This is me,' he said in a sarcastic tone, 'don't you know me?' 'I am ashamed of you,' I said. 'You have no right to be ashamed of me. You are not my doctor. I was a teetotaler, but you sent me here—here, to this public house,—for your medicine, which saved my body but ruined my soul.' He fell into the arms of two or three of his drunken companions and I left him.

"I did not sleep that night, thinking about that man. I was not a teetotaler then, but it almost made me one. From that night I sought him out. He lived a little way from the town when I had last known him. His home was in a pleasant cottage with a little garden before it. He was a happy man in his family. Now, however, he was not there, and, on inquiring where he had gone to, I found it was to a low part of the town. Here, in such a home as only a drunken man can live in, I found him laid upon a straw bed, sleeping off the effects of the previous night's debauch. His poor children were clothed in rags, and the appearance of his broken-hearted wife I shall not soon forget. I talked to the man, reasoned with, and succored him from that time, and never let him rest until he signed the pledge. It took him some time to recover his character in the church, and I had the happiness of seeing him restored to his place there; and now he has a larger class, and is more popular than he was before, and has been a devoted worker in the temperance cause ever since. Can you wonder that I never order strong drink for a patient?"

MONUMENT TO ROBINSON CRUSOE.—Some odd proposals have been made from time to time about the erection of monuments to certain distinguished individuals, but who ever thought of one for Robinson Crusoe? The officers of one of her English Majesty's ships, however, have resolved to place a tablet on the island of Juan Fernandez, bearing the following inscription:

IN MEMORY OF
ALEXANDER SELKIRK,
MARINER,

A native of Largo, in the county of Fife, Scotland, who lived on this island, in complete solitude, for four years and four months.

He was landed from the *Cinque Ports* galley, 96 tons, 18 guns, A. D. 1704, and was taken off in the *Duke* privateer, 12th February, 1709.

He died Lieutenant of H. M. S. *Weymouth*, A. D. 1728, aged 47 years.

This Tablet is erected near Selkirk's look-out, by Commodore Powell and the Officers of H. M. S. *Topaze*, A. D. 1868.

NOTHING LOST.—The new Bridgeport Wood Distilling Company are prosecuting business very successfully. The wood operated on is yellow pine from North Carolina. From experiments they have obtained from one cord of wood the following articles: 40 gallons of pure turpentine, from 5 to 6 barrels of pitch, 140 gallons of pyroligneous acid, 70 bushels of charcoal, and 10,000 feet of gas. The weight of the manufactured articles being equal to the weight of the wood operated upon, nothing is lost, but every article utilized.

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The Waialua Sugar Plantation, Oahu.
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M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,

sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine. 11 tf

NOTICE!

IF ANY READER OF THE "SEAMEN'S
FRIEND" has in possession "The Method of the Divine
Government, Physical and Moral, 3d edition, by Rev. James
McCook, LL. D.," belonging to the Pastor of Makawao, the
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Makawao, February 10, 1869.

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Mar. 14—Am ship Syren, Perkins, 120 days from Boston.
 14—Haw bk Ka Moi, Garrela, 117 dys fm Bremerhaven.
 14—Am wh sh Hibernia, Ludlow, from a cruise, with 250 bbls sperm and 600 bbls whale oil.
 17—Am wh bk Ben Cummings, Halsey, from a cruise, with 175 bbls sperm oil.
 17—Am wh bk Sea Breeze, from coast of California, with 110 bbls wh oil.
 19—Am wh ship Europa, Mellen, from a cruise on line, with 100 bbls sperm oil.
 18—Am wh bk Active, Blackmer, from a cruise, clean.
 20—Schr Ka Moi, Powers, from Maui.
 20—Am wh bk California, Wood, from a cruise, with 100 bbls sperm oil.
 20—Am wh bk Oliver Crocker, Fisher, from a cruise, with 88 bbls sperm and 90 bbls whale oil.
 23—Brit brig Robt Cowan, Gardner, 27 days from Victoria, V. I.
 24—Am wh bk Aurora, Barnes, from a cruise, with 350 bbls sperm oil.
 24—Am wh bk Camilla, Jones, from a cruise, with 300 bbls sperm oil.
 25—Am wh bk Oriole, Hayes, from a cruise, with 300 bbls sperm oil.
 25—Am wh bk Trident, Green, from a cruise with 230 bbls whale oil.
 26—Am wh bk Roman, Jernegan, from New Bedford, with 90 bbls sperm oil.
 27—Am wh ship George Howland, Knowles, from a cruise, with 100 bbls whale oil.
 27—Haw brig Kamehameha V., Rickman, 43 days from Baker's Island.
 27—Am wh ship Vineyard, Smith, from a cruise, with 40 bbls sperm oil.
 33—Am wh bk Awashonka, Norton, from a cruise, clean.
 30—Am sh Sonora, Hutchinson, 16 dys fm San Francisco
 2—Tah schr Eugenie, Hart, 22 days from Tahiti.
 2—Am wh bk Eagle, McKenzie, from coast California, with 500 bbls wh oil.
 10—Am bark D C Murray, Bennet, 15 days from San Francisco.
 10—Am ship Free Trade, Bursley, 20 days from San Francisco.
 14—Am wh bk Hercules, Howland, from a cruise, with 120 bbls wh oil.
 14—Am wh bk J D Thompson, Allen, from New London, with 200 bbls whale oil.
 15—Am bark Ethan Allen, Snow, 84 days from Sydney.
 15—Am stirr Idaho, Floyd, 10 days 19 hours from S. F.
 15—Brit ship Mattie Banks, Ralph, 22 days from Yokohama.
 10—Am wh bk Emily Morgan, Dexter, from New Bedford, with 95 bbls sperm oil.
 16—Am bk Legal Tender, Wentworth, 20 days from Humboldt.
 20—Haw bk Florence, Milton, 19 days fm San Francisco.

DEPARTURES.

- Mar. 13—Am wh bk Elizabeth Swift, Bliven, to cruise.
 13—Am wh bk Helen Mar, Herrendeen, to cruise.
 17—Am bk Cambridge, Miller, for San Francisco.
 17—Am stirr Idaho, Floyd, for San Francisco.
 23—Am bk Comet, Abbott, for San Francisco.
 23—Am wh bk California, Wood, for a cruise.
 23—Am wh bk Oliver Crocker, Fisher, for a cruise.
 26—Am wh bk Lagoda, Swift, for a cruise.
 26—Am wh bk Active, Blackmer, for a cruise.
 26—Am wh bk Trident, Green, for a cruise.
 26—Am bk Sea Breeze, Fisher, for a cruise.
 27—Am wh bk Ben Cummings, Halsey, to cruise.
 31—Am ship Sonora, Hutchinson, for Hongkong.
 31—Am wh bk Roman, Jernegan, to cruise.
 31—Haw brig Pella, Almy, Arctic Ocean.
 31—Am wh sh Hibernia, Ludlow, to cruise.
 April 1—U S S Ossipee, Sartori, for San Francisco.
 1—Am wh bk Awashonka, Norton, to cruise.
 1—Am wh bk Vineyard, Smith, to cruise.
 3—Haw brig Kamehameha V., Rickman, for Guano Islands.
 10—Am wh bk Eagle, McKenzie, for a cruise.
 10—Haw wh brig Kohola, Tripp, for a cruise.
 10—Brit brig Robt Cowan, Gardner, for Portland and Victoria.
 10—Tah schr Eugenie, Hart, for Tahiti, via Kawaihae.
 12—Haw bk Palea, Smith, on a trading voyage.
 12—Haw wh brig Onward, Rathbun, for a cruise.
 15—Am wh bk Camilla, Jones, to cruise.
 18—Am bark Ethan Allen, Snow, for San Francisco.
 18—Am ship Free Trade, Bursley, for Guano Islands.
 19—Am wh bk J D Thompson, Allen, to cruise.
 20—Am wh bk Emily Morgan, Dexter, to cruise.
 21—Am bark D C Murray, Bennett, for San Francisco.
 22—Am stirr Idaho, Floyd, for San Francisco.

MARRIED.

DILLINGHAM—SMITH—At Kaunakapili Church, in this city, April 26th, by the Bride's father assisted by Rev. A. O. Forbes, Mr. H. F. Dillingham to Miss Emma L., only daughter of Rev. Lowell Smith, D. D., all of this city. No cards. [Massachusetts papers please copy.]

BUTLER—BLAISDELL—In Honolulu, on the 25th inst., at the residence of the bride's father, by Rev. L. B. Gulick, Mr. Philip Butler to Miss Elizabeth R., eldest daughter of Mr. J. R. Blaisdell. [California papers please copy.]

DUNNE—HORN—In Honolulu, on Thursday evening, April 1st, at the residence of the bride's father, by the Rev. Mr. Hermann, Frank W. Dunne to Clara E. Horn.

MEMORANDA.

Report of American Ship "Syren."

Left Boston November 13th, 1868, and was 36 days to the equator, crossing it in long 23° 45' W. In lat 30° N, long 44° W met with light baffling winds from the south, and calms; was 13 days to lat 21° N, long 28° W. From the equator to 50° S in the Atlantic was 29 days; from thence to 50° in the Pacific, 13 days; thence to the equator 25 days, crossing in long 122° West, from thence to port 17 days—120 days passage.

Dec. 3, 1868, lat 22° 8' N, long 58° 54' W, exchanged signals with American ship *St. Marks*, 27 days from New York, for Acapulco.

Jan. 1, 1869, lat 26° 10' S, long 40° 40' W, spoke four-masted bark *Hattie C. Besse*, from New York for Portland, O.

Jan. 8, lat 37° S, long 51° W, saw American ship *Fleetwing*, from New York for San Francisco.

Jan. 23. Off Cape Horn saw American ship *Thatcher Magoun*, bound east.

Jan. 23, lat 56° 30' S, long 74° 20' W, signaled American ship *Sunatara*, from New York for San Francisco. Had been in company 5 days. Same day saw American bark *P. C. Merryman*.

Jan. 29, lat 24° S, long 87° 17' W exchanged signals with a *Mechnberg* bark, 52 days from San Francisco, bound to Cork.

Report of Hawaiian Bark "Ka Moi."

Left Bremerhaven Nov. 10, 1868, and the Weser River Nov. 16th. Passed Lands End Nov. 21st. Was 33 days to the equator, crossing in long 27° 34' W; thence to 50° S in the Atlantic 28 days. From 50° S in Atlantic to 50° S in Pacific, 12 days; thence to the equator 27 days, crossing in long 121° 32' W; thence to port 17 days—117 days passage. Off Cape Blanco found chronometer two degrees out, and off Hawaii four degrees and 25 minutes, which made the navigation from the Cape to Hawaii very uncertain.

Report of Ship "Europa," Capt. Mellen.

Sailed from Honolulu Dec. 1st, had strong trades to the line, crossed it the 16th, in long 141° 30' W, bound to Dean's Island. In lat 13° S and long 145° 50' W, saw sperm whales; took fifty barrels. Arrived at Dean's Island Dec. 25th; found the weather very bad there and no whales; left there Jan. 18th for the Marquesas; saw sperm whales in lat 10° 50' S, long 142° 15' W; took four which stowed down fifty barrels, making one hundred sperm this cruise. Cruised off the Marquesas until March 1st, then left for the Sandwich Islands. Sighted Hawaii the 15th, and arrived at this port March 10th. Please report the following ships, if not previously reported; Jan. 17th, off Dean's Island, bark *Islander*, 80 bbls. sperm oil since leaving Honolulu. Same date, bark *John Carver*, clean. Feb. 7th, off Marquesas, bark *Nautilus*.

Report of Bark "Ben. Cummings," Capt. Halsey.

Sailed from Honolulu 10th Dec., 1868, for a cruise on the Line and about the Marquesas; had the winds fresh from E and ESE. Crossed the Line 23d Dec. in long 150° 30' W, and as far south as lat 14° 30' and long 152°. In January had three weeks of N and NW gales and constant rain. Worked up to the Marquesas and cruised about the islands till Feb. 17th, then went into Resolution Bay for wood and water. Saw sperm whales four times during the cruise, and took thirteen, that made 175 barrels of oil. Sailed from Marquesas for Honolulu 27th Feb. Crossed the Line March 3d in long 143°, and arrived at Honolulu March 17th.

Spoke the following ships—Feb. 11th, bark *Awashonks*, Norton, clean; Feb. 14th, ship *California*, Wood, 100 sperm.

PASSENGERS.

FROM BOSTON—Per Syren, March 14th—Gen Appleton, Mr Appleton, Col Hooper, Mrs Webster—4.

FROM BREMEN—Per Ka Moi, March 14th—K Larisch, S Anthon—2.

FOR SAN FRANCISCO—Per Cambridge, March 17th—Mrs R V Husbands and servant, Wm Fettes, E C Anderson—4.

FOR SAN FRANCISCO—Per Idaho, March 17th—Paul Isenberg, Rev S C Damon and wife, Frank Damon, T G Hinrichs, Mrs Houston and 2 Misses Houston and 2 servants, Stephen Spencer, Miss McAllister, Mrs Nicholson and 2 children, Judge Hartwell, John Flaherty, Godfrey Brown, W H Dimond, G H Spalding, A G F Maitland, Israel Andrews, T V Chase, G W Fuson, T Francis, Jos Sylva, Jos Francisco, Antonio Mendonco, T B Louge, T Joseph—30.

FOR SAN FRANCISCO—Per Comet, March 23d—Cape J Hanna, B Hunt—2.

FOR HONGKONG—Per Sonora, March 30—Aching, Cheong, Ahu, Aong—4.

FROM TAHITI—Per Eugenie, April 2—G N Owen and wife—2.

FOR PORTLAND, O.—Per Robert Cowan, April 9th—T S Ward and wife—2.

FOR GUANO ISLANDS—Per Kamehameha V., April 2d—Capt. Wetherbee, Barney Oudt, A Raimcis, L Mccoll, M Sarmyn, and 55 natives—60.

FROM SAN FRANCISCO—Per Free Trade, April 10th—C A Williams, wife, 2 children and 2 servants—6.

FOR TRADING VOYAGE—Per Paia, April 12th—Col F S Pratt, wife and servant—3.

FROM SAN FRANCISCO—Per D. C. Murray, April 12th—Mrs A D Cartwright, Mrs Thompson and son, C H Gray, George Macfarlane, H B Bailey and wife, H McIntyre, J H Black, J Fisher, G W Fowler, Mrs Cross, Master W F Homnick, C C Neil, S H Cooper, J R Gifford, J Strauss, H S Graz, J Smith, M Kipli—20.

FROM SAN FRANCISCO—Per Idaho, April 15th—B Marks, Wm Lomax, Samuel Roys—3.

FOR GUANO ISLANDS—Per Free Trade, April 10th.—Capt W L R Johnson—1.

FOR SAN FRANCISCO—Per D. C. Murray, April 21st.—Mrs J S Paxton and son, Mrs J S McGrew, Mr and Mrs J S Walker, Miss A McIntyre, Mr and Mrs S A Loller, Thos O'Malley, Mrs G B Holland, A L Morrison, R C Stewart, C C Bennett, Wm Berger, G W Hart, Mr C P Ward and servant, Mark Robinson, C H Lewers, Wm Mapler, Jacob Wagner, James Miller, Thos Cooke, Wm Dunn, Geo C Redfield, James Baxter, T B Cushing, Arthur Early, Saml Hood, J Crossley, T C Manor, Lung Chui—32.

FOR SAN FRANCISCO—Per Idaho, April 22d.—Mr and Mrs J T Waterhouse, Miss Waterhouse, Mrs W W Hall, Mrs W H Dimond and child, Mrs Marinette, Mr and Mrs G N Owen, Miss H E Short, Mrs R Cross, Rev Mr Williamson, C S Bartow, Mr McFarlane, A B Clark, J Worth, J J Walsh, J M Oat, B Marks, J S Low, E S Flagg, C F Short, S Magnin, J Brennan and child, T C Stewart, H H Sawyer, H Story, D Lunt, Wm Glade, F W Gardiner, C H Gray, J L Lewis, H Armstrong, Thos Ryan, Wong Yen, A Hart, J Francis, Geo Maxwell, J C Pollard, John Smith, Geo Powers, Yoo Kaa, Acheong, Tam Woo, Ah Tam, Moo Hiah, Pako—48.

DIED.

KELLETT—March 7th, at his residence, Lanihuli, Hanalei, Kauai, in the 77th year of his age, Mr. John Kellett, a native of Yorkshire, England, and for over 40 years a resident of these Islands.

HUGHES—Suddenly, in Honolulu, March 30th, Mr. J. P. Hughes, in the 52d year of his age, formerly of Richmond, Wayne county, Indiana, where his father and other relatives are residing.

FORD—At the Rev. Mr. Green's Seminary, Makawao, Maui, on Sunday, March 28th, Minnehaha, aged 8 years and 6 months, youngest daughter of the late Dr. Seth Porter Ford.

'Tis thus death robs us of the lambs of the flock!

"Oh star, untimely set,
 We will not weep for thee;
 Thy bright and dewy coronet
 Is rising o'er the sea."

TUCKER—At Kaupakua Plantation, near Hilo, Hawaii, Mr George E. Tucker, after a short illness. Deceased was a native of Beverly, Mass.

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Wed., May 12	Frid., May 28	Frid., June 10	Sun., May 23
Thur., June 17	Sat., July 3	Frid., July 16	Mon., June 28

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Information Wanted.

Respecting James Wilks, who left his home in San Jose, Cal., in August last, and came to Honolulu. Any information respecting the above will be gladly received by Mr. George H. McConnell, at his residence on Emma street, or his brother, Wm. Wilks, at San Francisco.

NEW ORLEANS, Jan. 7th, 1869.—Dear Sir: Having had a son in a whaler ship arrived at Honolulu, some seven years ago, I received a letter from him, stating that he had left the whaler and joined a ship called the "Silver Star," bound to Hampton Roads, since which time I have heard nothing of him. Sir, if you have any feeling for a widowed mother, you will please to answer and let me hear whether you know anything of him since the above date. His name is Robert Leroy McGinnis; sometimes he changes his name to Robert Hurst. Please direct to Mrs. Jane McGinnis, New Orleans, Louisiana.



New Series, Vol. 19. No. 6.

HONOLULU, JUNE 1, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

JUNE 1, 1869.

Death of James Hunnewell, Esq.

One of the pleasant features of our visit to the United States was associated with our meeting Mr. Hunnewell, whose lamented death occurred in Boston, May 2d. The sad intelligence reached San Francisco, and was published on the morning of the 4th, among the items of telegraphic news. We feel sad as we now write these lines, May 5th, in the city of San Francisco. For many long years the deceased has been our frequent correspondent and friend. Our last communication from him was dated February 15, and reached us in this city, via Honolulu. He writes in his usual cheerful style, and as usual refers to former events at the islands, indicative of his abiding interest in the people. "My health," he remarks, "is such that I cannot indulge the hope of ever visiting the islands again. I am glad that you are to have time for relaxation, and hope to enjoy a part of it at Charlestown."

It is now more than fifty years since Mr. Hunnewell first visited the islands, and just forty-nine since he landed there on his second voyage, when he was first officer on board the brig *Thaddeus*, which took the pioneer company of missionaries in 1820. His third voyage was as master of the first missionary schooner, the *Missionary Packet*. An account of that voyage has been fully published in our columns. His success and career as a merchant is well known. His benefactions

to Oahu College, and his many services in behalf of the islands generally, entitle his memory to be held in most grateful remembrance. We shall anxiously await the full particulars of his death.

☞ Captain C. Brewer, of Boston, has kindly presented to the Sailors' Home one of those justly celebrated fire extinguishing machines, for which C. Brewer & Co., of this city, are agents. With one of these machines on hand, the Home feels itself almost as safe from fire as any fire-proof establishment in town; and while it is ready at all times to extinguish any conflagration, the presentation of it rekindles the aloha which we feel for the kind-hearted donor.

☞ Before the departure of James W. Austin, Esq., for California, a fine lot of magazines was sent to us for distribution among seamen; which we would thankfully acknowledge. Also a bundle of religious reading from Rev. A. O Forbes.

☞ Strong drink upsets everything about the man addicted to it—his pocket, his character, his mind; alas, that in the world there are so many witnesses of such. Here is one:

"An editor states that during a recent hurricane, with the aid of a glass, he could distinctly see animals and serpents passing through the air at an immense height. He probably looked through a glass of whiskey. We have heard of a man who, with the aid of several glasses, could not only see these animals in the air, but also feel them in his boots, and that too in calm weather."

DEFERRED.—We are compelled, by a press of matter, to defer until next month, several articles intended for the present issue, among them a notice of the proceedings of the Executive Committee of the American Church Missionary Society on the death of the Rev. F. S. Rising.

☞ Our outward works cannot save us without faith: we may help to save others, and yet perish ourselves.

Editor's Notes and Reflections while Passing Along.—No. 2.

"When thou haply seest
Some rare, noteworthy object in thy travels,
Make me partake of thy happiness.—Shakspeare.

Some travelers in visiting a city or country which they have never before explored, delight to report all the unpleasant incidents of their journey, portray all the unfavorable aspects of the country, and depict whatever is apparently wrong in the character of the inhabitants. We have had many such visitors at the islands, and other countries have been visited by the same class of tourists. We feel rather inclined to look on the favorable side of human nature, and the bright side of the cities and countries we may visit. It is always pleasant to witness improvements and to learn what is doing to advance the social, moral and spiritual condition of society; hence our attention has been arrested by the changes in the city of San Francisco since our first visit in 1849, that year so famous in the history of this State. Churches, schools, colleges and benevolent institutions have particularly attracted our attention. Among the useful institutions, no one has been more interesting to visit or worthy of patronage than

THE ORPHAN ASYLUM OF SAN FRANCISCO.

This institution was founded in 1850, and the edifice now occupied was erected in 1852. At present there are 230 inmates of the institution, including children of both sexes. Their ages average from two to fourteen. It is under the direction of a Board of Managers, or Trustees, of which Mrs. Rankin is President, the lady who kindly conducted us over the institution. She has been an efficient officer for many years. It is supported at a cost of \$25,000 per annum, of which sum \$7,500 is an appropriation by the Legislature of the State of California. The remainder is contributed by the citizens of the city and State. At present the institution is in a most flourishing condition. At the time of our visit there was not one upon the sick list, ex-

cept a little child poisoned at the May-day Picnic. The building occupies a favorable situation overlooking the bay and city of San Francisco.

While our sympathies were intensely enlisted in behalf of the little orphans, yet we lifted our heart in thankfulness that, inasmuch as there were orphans in the world, there were those who were inclined to build up and support Orphan Asylums. That is a beautiful and touching element in the character of our Heavenly Father, which should have led David to speak of Him as "a Father of the fatherless and a God of the widow." When his people exercise a watchful care for orphans and the poor generally, then do they most resemble their Divine Master, who came to our world as the most complete embodiment of infinite love and benevolence.

I. O. G. T.

These letters represent the "Independent Order of Good Templars," a temperance organization of the Pacific coast. The centre of its operation is at Sacramento, where is published the *Weekly Rescue*, a newspaper which is the official organ of the Association. Some features of this organization are copied from the order of Odd Fellowship. There is what is styled the "Grand Lodge of California," and besides there are about two hundred Branch Lodges scattered all over the State, in every town and village. The Branch Lodges hold their weekly meetings and report quarterly to the Grand Lodge. Total abstinence from all intoxicating liquors, as a beverage, is the cardinal principle of the Association. The motto of the Rescue is, "Wine is a mocker, strong drink is raging." Not only does the organization endeavor to exert a restraining influence over its individual members, but also to correct and control public sentiment upon the subject of Temperance. It is an incorporated institution, and holds real estate. Under the management of the Grand Lodge of California, an effort is now being made to erect a large and splendid Orphan Asylum at Vallejo. One of the most active and efficient members and officers of the Grand Lodge is Captain A. D. Wood, late Master of the American clipper ship *Oracle*. He has retired from the sea, and is now settled at Vallejo, as a real estate agent and proprietor. We remember him as a visitor at Honolulu while in command of the *Oracle*, but he was always known as a very strenuous and consistent temperance man. Under no circumstances would he encourage, by either precept or example, the use of intoxicating liquors. During our visit to Vallejo, we found him pleasantly settled in a new and elegant house, which he had recently built on one of the most commanding eminences in the town. Long may he live to enjoy the fruits of most prosperous career

as a shipmaster, and long may he live to advocate as a "Good Templar," the principles of total abstinence from all intoxicating drinks as a beverage. California needs such men in abundance to elevate and correct the tone of public sentiment upon the subject of temperance and public morals. In passing along through California, it is gratifying to meet with many such men, some of whom have retired from the seas. In the town of Vallejo we also met the Rev. G. A. Peirce, a Methodist clergyman, and at Benecia the Rev. A. W. Peck, a Baptist minister, but now a school teacher, both of whom have visited the islands more than twenty years ago, as mariners. They retain vivid recollections of kindness received from missionaries and others. We wish to assure missionaries and the members of their families located at seaports on the islands, that kind words spoken to the "wandering sailor-boy" are not forgotten, but are like "apples of gold in pictures of silver."

I. O. O. F.

On the 26th of April, the "Independent Order of Odd Fellows" held its 50th Anniversary. There was a large turn-out of the members of the order, numbering thousands. The day was highly auspicious and the display was quite imposing. Gay banners and music enlivened the scene. The procession passed through many of the streets. A report of the various proceedings, as published in the newspapers of San Francisco, would fill our sheet twice-told. Not belonging to the order, we can only speak of its efforts to do good as they are apparent to an out-sider. If the saying be true, that by their fruits organizations are to be known, we must certainly pronounce the I. O. O. F. a good organization, for we have witnessed much good accomplished by its members, and many we have known at Honolulu, who will ever have occasion to remember what the Odd Fellows have done for them.

Y. M. C. A.

The "Young Men's Christian Association of San Francisco" has been in existence since 1853, and has held its 15th Anniversary. It is an incorporated institution, and owns a fine building situated 232 Sutter street, in the central part of the city. The building is three stories high, and contains a fine lecture-room, besides a spacious reading-room and various offices. It has also a library of about 2000 volumes. It is really a most creditable affair, and speaks well for the earnest zeal and Christian efficiency of the young men of this city.

We had our attention called to the usefulness of the society in the following practical manner. During our absence at Vallejo, a letter was sent to our address through the Post Office, but in consequence of the

insufficiency of postage it was detained, and was en route to that tomb of such unfortunate epistles, the Dead Letter Office at Washington. The letter was forwarded to us by the Y. M. C. A., accompanied by the following printed note:

"The Young Men's Christian Association of San Francisco, find this letter in the Post Office without a proper stamp, and prepay the postage to save it from the Dead Letter Office at Washington. Whatever you choose to return for the favor will be devoted to the support of our Free Public Library and Reading Room, 282 Sutter street."

We were of course very glad to receive the letter. On our return to the city we called at the office of the Y. M. C. A., where we learned that twice each week an officer of the Association goes to the San Francisco Post Office and sends forward all letters detained for the want of postage stamps. Having often done this same kind of work at Honolulu, we were glad to find bread cast upon waters returning after many days! We wonder if any sailor's letters are now detained in the Honolulu Post Office for want of postage? If so, we hereby authorize the Postmaster General to send forward all such imprisoned epistles, and charge the same to Box "99."

The object of the Y. M. C. A. may be learned from the following sections of the Constitution:

SEC. 2. The object of this Association shall be the development of Christian character and activity in its members; the promotion of evangelical religion; the cultivation of Christian sympathy; and the improvement of the mental and spiritual condition of young men.

SEC. 3. The means employed for the attainment of these objects shall be the efforts of the members in the sphere of their daily life, with devotional meetings, classes for Biblical instruction, mission Sunday Schools, lectures, a library and reading-room, or any other agencies in accordance with the Scriptures.

The Board of Directors is composed of one from each of the Protestant churches of San Francisco. We noticed the Board was composed of 23 members, hence we infer there are at least so many Protestant churches in this growing city, where our old associate, the Rev. T. Dwight Hunt commenced his labors in the fall of 1848. How vividly we remember the time when report came to Honolulu that persons dying here had no clergyman to officiate at their funerals. We conferred with Rev. Mr. Hunt, and urged him to visit this city. He did so, and the First Congregational Church was subsequently organized under his ministry. Now we see that church first on the list of those supporting the Y. M. C. A., and we heard the eloquent pastor of said church deliver an interesting lecture in the lecture-room of the Y. M. C. A., soon after our arrival, on "Individuality." Thus it is pleasant to note the progress of events, as we are "passing along."

A DAY ON MARE ISLAND.

Having been reading for years, that the

Government of the United States had been expending large appropriations for the construction of a Navy Yard at Mare Island, we felt a strong desire to visit the spot and witness what had been accomplished. Such an opportunity was afforded on Thursday, April 22d. The first object which attracted our attention was the immense Dry Dock, capable of lifting a frigate, with all its armament, "high and dry" out of the water. Only a few days before our arrival the "Pensacola," flag-ship of the North Pacific Squadron, was thus elevated with all on board, and the Admiral's flag flying and sentry patrolling on his usual round. This dock is constructed in sections, so that it may be adjusted to the size of the vessel which needs repairing.

By the kindness of Paymaster Marcy, our party was conducted over the grounds and through the extensive works, where every description of machinery was in readiness to turn out steam-engines and boilers, and whatever might be required for the construction or repair of vessels belonging to the Navy of the United States. Solidity, durability, and strength, characterize buildings, machinery and the extensive works. Dwellings for the commandant and officers, together with ample barrack-accommodations for sailors and marines, when detached from vessels in commission, were situated at convenient distances from the water's edge. The grounds and gardens were beautifully laid out and neatly kept, besides undergoing constant improvements.

Among the immense quantities of the war-material scattered on the grounds, our attention was attracted to two "15-inch" guns, belonging to one of the Monitors lying in the harbor, either the "Camanche" or "Monadnock." Each weighed over 21 tons. They were decidedly "big guns," and when we knew that they possessed reserved power sufficient to send a shell or solid shot six or seven miles, we felt no inclination to turn rebel, unless certain of keeping beyond their range. Our curiosity was soon to be gratified by inspecting the great wonder of this warlike age. We refer to a real iron-clad Monitor, the "Monadnock," a vessel which had been under fire at Fort Fisher, for upon her sides were the marks or indentations of rebel shot. This was the first Monitor we had ever seen. After entering her turrets, going below her decks, and exploring fore-castle, ward-room, furnaces, and engines, we experienced something of the same feeling that the Queen of Sheba gave utterance to when she had surveyed the wealth and magnificence of Jerusalem, in the days of Solomon—"the half was not told me." We never before obtained so vivid an impression of the progress

of the age in the art and science of constructing vessels for warlike purposes. We do not now wonder that the naval engagement between the "Merrimac" and the first Monitor built by Ericsson, in Hampton Roads, revolutionized the whole system of naval warfare, and led to the practical banishment of wooden vessels from all the navies of the world. A person can form no adequate idea of the strength and resistance of a real iron-clad until he has inspected a Monitor. The prestige given to our country from having built the first Monitor, exceeds all that would have been obtained by victory in a hundred battles, on sea or land. Capt. John Ericsson, who has just died at Richland, N. Y., has thereby conferred an honor upon his adopted country fully equal to that of Fulton, who discovered the method of applying steam to the propelling of vessels on water. Not only does *this* honor belong to Ericsson, but also that of the three-bladed screw-propeller, the caloric engine, and how many other inventions we know not.

Mare Island is about three miles long and half a mile wide. It is entirely owned by the Government, and probably will remain the great Naval Depot of the Pacific coast so long as the Republic shall stand. Subsequent appropriations of Congress will enable the Navy Department to increase, enlarge, and perfect the already extensive works upon the island. Should Vallejo be made the Grand Terminus of the Pacific Railroad, it appears altogether proper that travelers and visitors from the East to the Pacific coast should be brought to face the Naval Power of the United States when they land from the cars, after their long journey across the continent.

OAKLAND, BENICIA, VALLEJO AND SANTA CLARA.

During our sojourn in California, we have enjoyed the privilege and improved the opportunity of visiting some of the rising towns in the vicinity of San Francisco. Our first visit was to San Mateo, and next we went over to Oakland. This city stands in the relation to San Francisco that Brooklyn does to New York. It is a growing and prosperous city. We were most favorably disappointed in its appearance. Its avenues, streets and public squares are spacious and well laid out. It is a city of public schools and higher seminaries of learning. When the University is well established, Oakland will become the Cambridge of the Pacific coast. Its many eligible sites for building beautiful residences and public edifices will render Oakland all that its sanguine admirers now claim for it. We rode out to the neighboring town of Brooklyn and caught a good view of the surrounding country. The prospect was charming.

Benicia still retains the appearance which it presented at our visit eighteen years ago. This too is to be a place for seminaries of learning. In addition to the Catholic Nunnery, and the flourishing Female Seminary of Rev. Mr. and Mrs. Mills, the new Theological School and Seminary of the Episcopal Church has been there established. We spent three days at the Female Seminary of Mr. Mills, and were most favorably impressed with the order and arrangement of the institution. It is just the school needed for the young ladies of California. Parents having daughters there may well congratulate themselves upon the fact that they are taught by a corps of teachers in every respect qualified for their responsible task. We attended recitations in Latin, Natural Theology, Butler's Analogy, and Rhetoric, which would have done honor to any college in the land.

While referring to the success of this Seminary, we cannot refrain from alluding to the noble work which Miss Atkins (now Mrs. Lynch) performed for female education on this coast. She gave an impetus to the cause of female education at a most critical and important period in the history of this State. At Benicia her name is still remembered with high esteem. It was our privilege to become acquainted with this lady at Honolulu on her voyage to Japan, China and Siam. We copy the following from the *Cleveland Leader* of March 30th:

"The many friends of that accomplished lady, Miss Mary Atkins, were agreeably surprised to learn of her marriage with John Lynch, a member of the Louisiana Legislature, which was solemnized at St. Paul's Church Sunday evening. She received her education at Oberlin, where she graduated with honor. Some twelve years ago she went to California and established the Benicia Female Seminary, which became an institution of high repute. Subsequently she accompanied a nephew of hers, Capt. Turner, formerly of Geneva, Ohio, who commanded a clipper ship, to China, Japan and Siam, and for a lady traveler saw much of those strange countries. Mrs. Lynch, for the brief period she has resided in this city since her return from California, has created a large circle of warm and admiring friends, and her presence in our midst will be sadly missed."

At Benicia we were gratified to meet once more our old friend, Capt. Walsh, who gave us such a cordial welcome to the Pacific twenty-seven years ago, when we landed in Valparaiso, Chile, after a voyage around Cape Horn, while he was there residing as a prosperous merchant. Years have dealt kindly with this veteran of the seas, who achieved a wide reputation some thirty or forty years ago as commander of the famous American brig "John Gilpin," running between Mexico and China.

Vallejo receives its name from General

Vallejo, so well known in the history of California before it became a part of the United States. The city is well situated, and destined to become, as the inhabitants confidently predict, the Chicago of this part of the world. It is the natural outlet of a large wheat-growing region, and is connected by railroad with Sacramento. Some predict that the great Pacific Railroad will make its western terminus there. It is situated exactly opposite Mare Island Navy Yard. The harbor is good, and the site for a large city most excellent. The minds of many are fully possessed with the idea that in a few years broad streets and avenues will extend far over hill and valley, and that a thriving population will gather hither. We hope their expectations may be fully realized. A grain elevator is now being constructed at South Vallejo, and it is expected that very soon it will be made a port of entry.

Our visit to Santa Clara introduced us to the San Jose Valley, the garden of California. It is a most charming region. The richness of the soil reminds us of the productive lands lying along the valley of the Connecticut River about Northampton and Hadley, Mass. San Jose is just fifty miles south of San Francisco, and is connected by railroad. Santa Clara is situated three miles south of San Jose. Our remarks upon "New Park Farm" will indicate the general character of the surrounding portions of the valley.

NEW PARK FARM.

While at Santa Clara we were the guest of J. P. Pierce, Esq., proprietor of this beautiful estate. It contains ninety-five acres, and is divided off into vineyard, garden, orchard and tillage. Already twelve acres are carefully laid out with strawberries. Besides its vineyard proper, vines are trained to cover arbors which, if running in a straight line, would extend nearly one mile. The orchards are arranged so that a succession of fruits follow each other in regular order,—cherries, apricots, peaches, pears, apples. The whole farm is under a high state of cultivation and kept in the most perfect order. Five white laborers and about twenty Chinese are constantly employed.

The system of irrigation is most complete and perfect. Miles of pipe extend underground to all parts of the garden requiring to be watered. These are so admirably arranged that by removing a plug each row of strawberries will be easily watered. Water is abundantly supplied from several artesian wells, which have never as yet been exhausted. The garden and grounds are most beautifully laid out. Walks are bordered with pinks, geraniums, roses and many other species of flowers. At this season the roses are in perfection, exhibiting such wealth,

abundance, fragrance and beauty that one might almost gather a variety sufficient to manufacture the celebrated perfume of a "thousand flowers." The beautiful residence of the proprietor is embowered in them, extending over door-ways, hanging in clusters from verandas, and fairly covering the sides of his dwelling. Not merely is this beautiful spot designed to gratify the eye, but its fruits are gathered for the San Francisco market. At the height of the strawberry season, beside supplying the family and guests, nearly a *ton a day* is conveyed to market. These are gathered by the Chinese, whose nimble fingers and patient minds seem well designed for such garden employments.

We are sorry to record the fact that among a certain class of the population of California there is a strong prejudice against employing Chinese laborers. This prejudice exists among the Irish and those of Secession proclivities. So bitter is this prejudice that Klu-Klux clans threaten to revenge upon those employing Chinese or those teaching the Chinese. Already the Methodist Church of San Jose has been burnt by the enemies of the Chinese. A barn on New Park Farm has also been reduced to ashes. This occurred only a few days before our visit. Such wanton, wicked and unjustifiable conduct will not accomplish the design of those so base as to practice it. These Chinese laborers will not be driven from the San Jose Valley or the State. Additional numbers arrive by every vessel from China.

New Park Farm may be regarded as superior to most farms in this region, because its proprietor is willing to expend thousands to gratify his fancy; but still there are scattered through this valley hundreds of farms, valued at three, four, five and ten hundred dollars per acre. It is a rich region, and will ever remain the garden of California. The fruits of this valley will always supply the market of San Francisco abundantly with the choicest specimens of grapes, strawberries, and other varieties. The wheat that has been produced there has been found even more profitable than the fruits. The soil however is rather capricious, for it will not yield a crop of Indian corn, or some other kinds of grain.

ARTESIAN WELLS OF SAN JOSE VALLEY.

These wells are worthy of more than a passing notice. Such is the geological formation of this region, that in many parts of the valley (though not all) artesian wells have been found to send forth an inexhaustible supply of pure water. One of the deepest of these wells is upon the New Park Farm. This well is 700 feet deep, and in 24 hours will send forth water sufficient to fill a reservoir holding 250,000 gallons. This well fills a ten-inch pipe with water. Other

wells in the region vary from two to five hundred feet. The question arises, will not these wells ere long drain the fountain from whence they are supplied? Probably not, unless California should be visited by a succession of very dry seasons. In boring these wells, first there is a stratum of gravel, but below that a layer of clay, and then another layer of gravel. The water is found in the lower layer of gravel; so reported our informant, who had been engaged in sinking one or more of these wells. We are not aware as similar wells have been successfully sunk in any other region this side of the Rocky Mountains, except in this valley of San Jose.

MAY DAY.

This is a famous day among young and old in California. It is a day for celebrations and picnics. We left Santa Clara in the morning, and expected to have spent the day at Redwood, but we fortunately fell in with a party inviting us to visit the picnic grounds at Belmont, where would gather four Sabbath-schools belonging to four Congregational churches of San Francisco. At the appointed time arrived about 1,400 children, accompanied by their superintendents and teachers. They were soon dispersed over the grounds and through the groves. The region was alive with merry and happy children released from the confinement of schools and city life. It was pleasant to witness this great concourse, some engaged in one kind of sport and some in another. Among them we noticed those belonging to the orphan school, numbering nearly two hundred. They were dressed uniformly, and are well taken care of, so we were informed, but still our heart felt sad in view of so many growing up without knowing a father's and a mother's kind, protecting and fostering care. On our return to the city the train of cars was very long, and drawn by two engines. There could not have been less than 2,000 persons upon the train, and so far as we have learned no accident occurred on that happy May Day.

HAWAIIAN EVANGELICAL ASSOCIATION.—The Annual Meeting of this body opened on Monday last. Already a portion of the American Missionaries have arrived to attend it, and more will probably come in during the week. We have been furnished with the following, which is the proposed programme of the proceedings during the continuance of the meetings of the Association:

May 30—Sabbath, 4 p. m.—Annual Sermon, Home Missions, by Rev. J. H. Moku, Kawaiahaeo.
 7½ p. m.—Annual Sermon, Home Missions, by Rev. H. H. Parker, Fort Street Church.
 May 31—Monday, 10 a. m.—Hawaiian Evangelical Association organizes, Kawaiahaeo.
 June 1—Tuesday, 1 p. m.—Hawaiian Sabbath School Association organizes, Kawaiahaeo.
 7 p. m.—Trustees of Oahu College, Missionary House.
 June 2—Wednesday, 7½ p. m.—Popular Meeting of Sabbath School Association, Kawaiahaeo.
 June 3—Thursday, 7½ p. m.—Popular Meeting of Sabbath School Association, Kaunakapili.
 June 4—Friday, 7½ p. m.—Alumni Meeting of Oahu College, Punahou.
 June 5—Saturday, 10 p. m.—Sabbath School Celebration, Kawaiahaeo.
 7 p. m.—Hawaiian Board, Missionary House.
 7½ p. m.—Hawaiian Mission Children's Business Meeting, at Mr. H. M. Whitney's.
 June 6—Sabbath, 4 p. m.—Annual Sermon, Foreign Missions, Rev. A. Pali, Kaunakapili.
 7½ p. m.—Annual Sermon, Foreign Missions, Rev. D. Dole, Fort Street Church.
 June 7—Monday, 7½ p. m.—Monthly Concerts at Kawaiahaeo and Fort Street Churches.
 June 8—Tuesday, 1 p. m.—Punahou Examination.
 7 p. m.—Hawaiian Board, Missionary House.
 June 9—Wednesday, 1 p. m.—Punahou Examination.
 June 10—Thursday, 1 p. m.—Kawaiahaeo Female Seminary Examination.
 7½ p. m.—Punahou Exhibition.
 June 11—Friday, 7 p. m.—Hawaiian Board, Missionary House.
 June 12—Saturday, 7½ p. m.—Hawaiian Mission Children's Society, Annual Meeting, Fort St. Church Vestry.

SERMON.

The following practical sermon, preached by the Rev. FRANK THOMPSON, (lately installed Pastor of the Foreign Church at Hilo,) is, by the desire of many, published in the *Friend*. We trust the attentive perusal of it will prove a word spoken in season to the reader.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii, 8:9.

The Lord tells us in these words, expressly by the Apostle, how we are saved, and how we are not saved. We are saved by grace through faith; and we are not saved by works. Grace is taken in various senses in the word of God: sometimes in a very limited, and sometimes in an enlarged sense. It appears in this passage to be taken in its most comprehensive sense, embracing within its meaning all that is implied in its application to the salvation of man in the Scriptures. Grace is sometimes put to signify the everlasting love of God to his people; as for instance, 2d Timothy 1:9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Sometimes it signifies the effectual calling of the sinner, by the operation of the Spirit of God, quickening his soul, as we have it in the 5th verse of this chapter: "Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved.)" Sometimes grace signifies abounding mercy, as in Rom. 5:20, 21: "Where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Sometimes it is taken for the free and full pardon of sin, as in Rom. 3:24: "Being justified freely by his grace, through the redemption that is in Christ Jesus." Sometimes it means the being in a state of pardon and acceptance with God, as in Rom. 5:2: "By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Sometimes it signifies the final salvation of the Lord's people, as in 1st Peter 1:13: "Be sober, and hope to the end, for the grace that is to be brought unto you at the salvation of Jesus Christ." In the text, I conceive it comprehends all these things, all the blessings of the grace which brings salvation to the sinner's soul. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God," from first to last—from beginning to end—from the grace that called you to the grace that shall open the doors of eternal glory to your view.

Now the truth, "By grace are ye saved through faith," is a very precious one to every child of God, and yet we fear it is a truth which is often distorted, very much to the discomfort of many of God's own people. They seem to think that a maximum of faith is essential to salvation, that is to say, their faith is of no consequence unless they possess a certain degree of it. That this is not the teaching of God's word, I think will readily appear. I invite your attention, therefore, briefly to the consideration of faith

in its relation to salvation. It is of great importance to put faith in its proper place; it is indispensable to have the judgment, the understanding clear upon this subject, for I know of no subject on which the minds of believers are more frequently in error, perplexed and harassed than on this. They are not saved by works, they say, but they are saved by faith. But when they find their faith weak, when they find doubts and darkness arise in their minds, then their hope of salvation is gone—they are all agitated. "Oh, we are saved by faith, but I do not believe. I feel I have no faith." It is of the greatest importance, therefore, rightly to understand this, "By grace are ye saved through faith." Faith no more saves you than works, considered in itself. It is no more the act of your mind in believing, or it is no more your strongest confidence that saves you, than it is your works. Faith is the channel through which salvation is given to you. Your salvation is Christ,—the glorious grace of God in giving Christ; Christ's righteousness, the gift of grace,—Christ's blood, the gift of grace,—his finished salvation, the gift of grace,—all is the grace of God, all the manifestations of the riches, "the exceeding riches of his grace in his kindness toward us through Christ Jesus." Faith is merely the vessel, as it were, by which this salvation is given to you. If man rejects it and casts it off, of course he must perish; if a man receives it and embraces it, all the blessings of it are his; but remember, the blessings are all in Christ, and not in your faith. Faith receives and embraces the blessings, but is not the blessing itself, because salvation is in Christ, and not in faith. It is the medicine that heals the body, and not the cup in which that medicine is conveyed. If a medicine is administered to you in a vessel of gold, silver, China, delf, or glass, yea, though the vessel be not only fragile, but cracked, or partly broken, it matters not, it is the medicine, and not the cup, that conveys healing to your body. And it is the balm of Christ's blood, it is the salvation of the Lord Jesus Christ, by which your soul is saved, though the faith may be very weak by which you receive him.

An illustration, perhaps, will convey more clearly to your minds that the important difference lies not between a weak and a strong faith, but between a true and a false one. It is the object of your faith that gives character to it. We may suppose two shipwrecked mariners swimming from the waves to a bank of sand, one very confident, the other trembling with fear. They reach the bank of sand, but it is a quicksand, and both are engulfed. All the spirit, the courage and confidence of the one could not save him, because the ground on which he trod sank under his feet. The other perishes, not by his fears or apprehensions, but because the ground on which he trod sank beneath him too. So it is with sinners. It is not the strength or weakness of their faith, that is, the truth of the object in which they believe. It is not the strength or confidence with which one believes, or the weakness with which another believes, but it is this—that the thing which we believe is God's eternal truth. So if two men believe a lie as the hope of their souls—one going on with the utmost possible confidence, and the other

trembling and fearing—they shall both perish in the lie they have believed; "for they have not fled for refuge to lay hold on the hope set before them" in the gospel, but they have fled to a refuge of lies. It is sometimes said it matters not what a man believes, providing he is candid and honest in his belief. But does it not? A hungry man may believe a stone to be a loaf of bread, will it however satisfy his hunger? Will it matter anything whether the merchant takes with him to market current money with which to purchase goods? Can he by any amount of believing convert pewter or brass into gold? Yes dearly beloved, we will be held accountable by God for our beliefs. So if a man rests his eternal salvation on a false object, he must of necessity perish, and no amount of believing will save him. Man prefers to rely on his own ingenuity rather than on the wisdom of God; he prefers his own system to that which God has provided; he will tax his own brain for something to satisfy; he will depend on his own good behavior rather than on the grace and mercy of God for the salvation of his soul. Man's religion keeps God at a distance, God's brings him nigh. Homage to God, but not communion with him, is the object of the former; nearness of fellowship and companionship, coupled with lowliest reverence, is the aim of the latter. Man says, "God is my enemy, and must be appeased; or, he is at the best a doubtful friend, and must be kept at a distance; he is incomprehensible and unapproachable, and therefore can have no common sympathies with me. I will lay my gift upon his altar, and retire out of his presence." God says, "Man is my creature, and though he is a sinner, dreading, but not loving me, I will not leave him to his misery; I will come nigh; I will speak with him in love; I will win back his confidence, and teach him to love me; I will make him feel that I am not his enemy, but his friend; I will show him that in my favor is life, and that companionship with me is the joy and health of his being." Man's religion begins by enjoining worship—God's by preparing the worshiper. And here the difference is as wide as it is striking. The main idea that man has in connection with worship is, that it is the means of securing acceptance and effecting reconciliation with God. And it matters not whether you believe in these human systems with confidence or whether you believe in them with trembling doubt and apprehension, they shall perish in their iniquity who rest upon such refuges of lies, for there is no offering in them, nor in anything in earth or heaven for the sinner to save his soul but the blood of our crucified Redeemer. It is the nature that is corrupt. It is the perverted heart, will and affections, which produce perverted actions; the activities themselves are neither good nor bad, in themselves considered. They have no moral character, only as it is given by the motive, intention, or purpose. And the fountain cannot be purified by throwing salt into the stream; neither can the heart of man be renewed by mere discipline or education. To suppose this is to mistake the true character of man, and his relation to God and eternity. No, my hearers, "by grace are ye saved," and faith is merely the instrumental means. Faith is essential as the medium through which

streams of healing must flow into the soul. As the atmosphere above and around us is the medium through which the genial rays of the sun reach our earth, and causes it to blossom and bud, bringing forth seed to the sower and bread to the eater, so also is our faith the channel of blessing to our souls.

Let me again illustrate true faith. Two shipwrecked mariners are buffeting their way from a wreck to a rock. One is confident and joyous—the other trembling and fearing, lest the waves should overwhelm him and sweep him again into the bosom of the deep; but the rock is inaccessible to the waves, and both are equally secure. Why? It is not the courage or confidence of the one that saves him, but because he is on the rock. All the doubts and fears of the other cannot overwhelm him. Why? Because notwithstanding all his doubts and fears, he is on a rock too. So when sinners have indeed “fled for refuge to lay hold upon the hope set before them,” when they have indeed fled to Jesus—the Rock, the Fortress of their salvation, whether they believe with joyous, lightsome heart, with full assurance of faith, or whether they are, as many are, doubting, trembling, fearing in the weakness and unbelief of their own hearts, still they are both equally secure, for both are resting on the “Rock of Ages.” Jesus is the hope, Jesus is the Rock, Jesus is the salvation of them both. Let me not be misunderstood. Faith is as essential to your salvation as the blood of Christ, but on very different grounds and for a very different purpose. In respect to our ultimate salvation it matters not whether we live in the possession of a strong, confident, joyous faith or not. If our faith is a true faith, that is, having Christ as our personal friend and Redeemer for its object, then our salvation is secure. But it does make a great difference in our efficiency as laborers in the Lord’s vineyard, and in our enjoyment and religious experience, whether we live in possession of a joyous, confident faith or not. Our loyalty to Christ requires that we should so live; our privilege as children of God requires it; our efficiency in his service requires it. He who so lives, and so stands upon the rock, has nothing to fear, and he has both hands to extend to his perishing fellow-men. Then too, it honors Christ so to live, while he of the trembling faith is always in doubt and fear, and has to cling, as it were, with one hand to the rock, and therefore has but one to extend to dying mortals—a one-handed Christian, but, gets safe, being on the rock. Wherefore the babe in Christ is as safe as the father in Christ. The weakest believer is as safe as the strongest, because it is not their faith, but Christ, that saves them. It is not by faith you are saved through grace, but “by grace are ye saved through faith.” Grace is that which gives salvation, and therefore, that he might “be strong in the Lord, and in the power of his might,” Paul exhorts Timothy to be “strong in the grace that is in Christ Jesus.” 2d Tim. 2:1. This may not seem very important to some of you, but if you are distressed and agitated with doubts and fears, as certainly some—perhaps many of you who believe the gospel are—you will see what a blessing it is for a sinner to be taught to look out of himself, and how blessed it is for him to see that all his salvation is in

Christ Jesus his Lord. How hard it is when persons have taken up a false system, and have not been rightly instructed in God’s truth, to drive these vain fancies out of their minds! How often have the servants of God been seen doubting and trembling, and writing bitter things against themselves, even on the bed of death, because instead of looking to Jesus as their all, they were looking into themselves for confidence, and expecting comfort and courage from the strength of their faith, instead of from Christ, the strength of their salvation. You who are strong in the faith of Christ Jesus—you who are resting with joyous confidence on your Lord, beware; we are in an enemy’s land, and always in danger. “Let him that thinketh he standeth, take heed lest he fall.” We are often solicited by the adversary, when faith is strong, to look away from Christ to ourselves, to transfer our confidence from Jesus to our faith. Beware lest the confidence of faith should be degenerated into confidence in faith. The Apostle says, “When I am weak, then am I strong.” Strong faith is often a very hard tried faith. Recollect strong faith ought to be victorious faith. “This is the victory that overcometh the world, even our faith.” Those of you who are weak in the faith that is in Christ Jesus—trembling and doubting,—if indeed you are looking unto him, take courage,—look out of your faith. It is not your faith, it is Jesus that saves you. It is not the strength of your own confidence, it is the strength of him in whom you confide. Think of this; lift up your hearts. Remember that Jesus is the same to the weakest as to the strongest. The rock is the same to the man that trembles on it, as to the man who stands with the stoutest heart upon it. Jesus is the same to both. O weak believers! lift up your hands that hang down; you may be “walking in darkness, and have no light;” but he that does so, “let him trust in the Lord, and stay himself upon his God,—in darkness as well as in light,—in doubts as well as in confidence,—in difficulty as well as in the easy course of prosperity.” Therefore lift up the hands that hang down, and the feeble knees. Let the weak take courage, let the strong “watch and pray.” Remember the character of your shepherd; remember what is said, “He gathereth the lambs in his arms, and carrieth them in his bosom, and gently leadeth those that are with young.” The strong walk firmly and boldly on; he gathereth the weak ones in his arms, he gently leadeth those that are weary and heavy laden with burdens of anxious doubts and fears.

You then that are weak and weary, heavy laden, burdened with a sense of your sins, oh! look out of yourselves to Jesus, cast your burden on Christ. He is able to sustain it—he is mighty to bear it. Remember, “underneath are the everlasting arms.” The bearer of your burden is omnipotent. What weight of sin or sorrow is too great for Christ to carry? And what burden ought to be too heavy for us to cast upon him? We cannot bear it, but Christ can.

Rev. S. C. Damon, D.D., occupied the pulpit of Rev. Mr. Klink, at Vallejo, on Sunday last, and of the Benecia Cong. church on the Sunday previous.

S. F. Pacific, April 29.

Arrival of the Missionary Packet “Morning Star.”

This fine vessel arrived in port on the 30th of April from the Marquesas, having been about 57 days over the whole voyage. The Rev. J. F. Pogue took passage in her as delegate of the Hawaiian Board. The following extracts are taken from his report:

“Three Sabbaths at the Marquesas.”

UAPŌU.

March 28.—A delightful Sabbath morning. There are no people living in the immediate vicinity of Rev. S. Kauwealoha’s house. After prayers and breakfast, we prepared to go over to the next valley, Hakahe-kau, say $1\frac{1}{2}$ to 2 miles, to church. The church here is a very neat one, the most so of any on the islands. It is built with boards, thatched with cocoa leaf, having a floor of stones, upon which is spread a covering made of split bamboo, which gives it a neat appearance. The house is well adapted for the purpose for which it is used. In the morning I preached; Rev. J. W. Kaiwi followed with my sermon in Marquesan; after which Kauwealoha made some remarks, and the meeting was closed. The Sabbath-school then began; verses from different parts of the Scripture were recited by all. There were about 48 persons present at the morning service. After a short recess, the people came together again to observe the Lord’s Supper. Twenty communicants were present from five or six different nations. The Lord was with us; it was good to be there. The pastor of the church presided, and was aided by Kaiwi. After the communion I made some remarks, exhorting them to brotherly love, to give of their substance for the spread of the gospel, and to have their children educated for the Lord. The meeting being dismissed, with Kaiwi I returned on foot to Hakanahi. My first Sabbath spent with the churches of Nuuhiva was a day to be long remembered.

HANAMANU, ISLAND OF HIVAŌA.

April 4.—This Sabbath morning we left the vessel for Hanamanu. The people were at meeting when we landed. We made our way to the house of worship, and soon were surrounded by a goodly number of the natives. After saluting Honiaie and Daniela, we went into the meeting-house, where we had some conversation with them. We learned that Elizabeth, the wife of Daniela, died on the 7th of November, 1868, in the full assurance of hope. The Sabbath service had been kept up during the year, and there were two places of worship in the valley, in which schools are taught—one by Honiaie, and the other by Daniela. At 10 o’clock the horn was blown. The people having assembled together before, now came into the meeting-house for Sabbath-school. There were about 50 persons inside, and as many, if not more, outside. The two schools taught in the valley meet in one place on the Lord’s day to attend Sabbath-school. During the year 45 have been taught in these places, 35 of whom were present, the very great majority of them being women, a few men, and fewer children. Two of the women were dressed in calico, the rest in native kapa. The scholars read the 5th chapter of Matthew, 15 of whom did very well; 13

read in the Pi-a-Pa, answered questions from the Hawina Kamalii, and 4 from the Hawaiian Primer; after which 7 recited several chapters of the New Testament which had been committed to memory; one man only among this seven. At the close of the Sabbath-school I preached to them, and Kaiwi followed with the substance of my sermon in the Marquesan language. Those inside the house gave very good attention, while those outside walked about talking, joking, smoking, &c. Services concluded, we took a lunch, and then went up to the other place of worship. We had conversation with many who followed us, but they cared for none of these things.

OMOA, ISLAND OF FATUIVA.

We arose early and had a service at the house of Kaiwi. This meeting was held every morning and evening during our stay at Omoa. Very few, however, of the Marquesans attended. At 10 A. M., we assembled in the church for worship; about 50, all told, were present; two or three Marquesan men. I preached, and Kaiwi interpreted. Rev. J. Kakela took part, reading and expounding the Scriptures. After preaching the Sabbath-school met. The scholars read in the Hawaiian New Testament, recited the catechism, sung, &c. The morning services were then closed. At 4 P. M., we met again to commemorate the death of our risen and all-conquering Lord. The congregation was not large; 22 from eight different nations sat together in heavenly places; we indeed realized "it was good to be there." The Lord manifested himself in the breaking of bread. It was delightful to feel that there is power in the blood of Christ to save the savage, cannibal Marquesan, and to know that this blood had been applied to the hearts of some, who were even then around the throne, casting their crowns at the feet of him who purchased for them eternal life. We hope impressions may have been made which will be lasting. Hapuku, Kaiwi, Kauwealoha and myself took part in the exercises. We returned to the house of Kaiwi, feeling that the Lord was with us indeed; that he had a people among this nation, whom he would make our brethren of the Mission the means of saving from the impending ruin which hung over them. May the Lord give them patience to persevere to the end, and humility to labor as their Master would have them in bringing in these now lost souls.

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and at the Exhibition in London in 1862.

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record of its sales. In 1861—

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The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. O. Perkins, Norwalk, O.,
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sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

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11 tf

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NOTICE!

IF ANY READER OF THE "SEAMEN'S
FRIEND" has in possession "The Method of the Divine
Government, Physical and Moral, 3d edition, by Rev. James
McCosk, LL. D.," belonging to the Pastor of Makawao, the
borrower will confer a special favor by returning it as speedily
as convenient. J. S. GREEN.

Makawao, February 10, 1869.

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Hon. E. H. Allen. "
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661 1y

THE FRIEND:

PUBLISHED AND EDITED BY
SAMUEL C. DAMON,

Editor's Table.

Our "table" we take with us in our travels, and have had laid upon it several fine specimens of books published in California. One of these is a volume of Sermons recently issued by Roman & Co., from the pen of the Rev. Charles Wadsworth, D. D., Minister of Calvary Church, San Francisco. The volume contains twenty sermons, and if they are a fair sample of the style of sermonizing by the Pastor of Calvary Church, then most surely his people are highly favored. There is simplicity of plan, beauty of style, lucidness of arrangement, aptness of illustration, and force of expression, which render them models of a certain style of pulpit oratory. We have read several of these sermons, viz., those entitled "The Child's Teacher," "God's Thoughts," "Young Man's Mission," "The Mother's Sorrow," and we shall not fail to read every sermon contained in the volume, for more profitable and entertaining reading is seldom to be found. These sermons evince a finish, culture, earnestness and wealth of thought which are seldom to be met with in this age of preachers who labor for popular effect. The minister of the Gospel who comes before his congregation with such well-digested and carefully prepared sermons, will not fail to gather around him a class of thoughtful, serious-minded and devout hearers and thinkers. Having read these sermons, we felt a strong desire to hear Dr. Wadsworth preach. This privilege we enjoyed on the first Sabbath in May. His sermon was on the text, John 11: 15—"And I am glad for your sakes that I was not there, to the intent ye may believe." The style of this discourse strikingly resembled that of his printed sermons. This was delivered in the vestry of the new Calvary Church. In two or three weeks the congregation is expecting to worship in the new church. It is internally one of the finest audience-rooms, designed for a church, which we have seen in San Francisco. It will comfortably seat a thousand and more. The style of finish may be inferred from the cost of the edifice, which will be nearly \$100,000, aside from the ground, which cost \$40,000. The location is in the most central part of the city. The external architecture of the edifice is very peculiar. It is surely not Gothic, or Doric, or any other style of church building we have ever seen. Ten turrets rise from the square top. It has no tower, but seems designed to be built of solid masonry, well designed to withstand earthquakes. Perhaps this idea was running in the architect's mind. It is a good, solid edifice—long may it stand, and in it may its eloquent and thoughtful pastor long stand to preach "Christ and Him crucified" to the crowds of eager and listening hearers, as they may gather on the Sabbath and other occasions.

Installation.

Pursuant to letters missive from the "First Foreign Church of Hilo," an Ecclesiastical Council convened at the house of worship of said church May 15th, 1869, at 9 o'clock A. M., to examine, and if expedient, to install Rev. Frank Thompson as Pastor of said church. The following churches were represented at the Council: Bethel Church, Honolulu—Rev. Lowell Smith, D. D., Brother Wm. Babcock; Fort Street Church, Honolulu—Brother A. F. Judd; Haili Church, Hilo—Rev. T. Coan, Brother Pihi; Waipio Church, Hamakua—Brother Halemannu.

Rev. Samuel S. Mitchell, late of Syria, and Rev. D. B. Lyman were invited to participate in the exercises.

The Council organized by the choice of Rev. Titus Coan, Moderator; Charles H. Wetmore, Scribe.

The exercises were opened with prayer by the Moderator; after which copies of the call extended to Rev. Frank Thompson, and his acceptance of the same to become "primarily Pastor of the church, and secondarily, Seamen's Chaplain for Hilo," were read and approved. The certificate of Rev. Frank Thompson's ordination by the "Hamden East Association of Springfield, Massachusetts," U. S. A., November 12th, 1868, was then read and accepted, and the Council adjourned to meet again in the evening at 7½ o'clock.

Met according to adjournment at 7½ o'clock P. M. A statement of doctrinal belief was read by the candidate, and at the request of the Council, he gave an account of his religious experience and his reasons for entering upon the work of the gospel ministry. After a brief examination, which the Council declared to be entirely satisfactory, the following order of exercises for his installation was adopted: Invocation and reading 1st hymn, by Rev. S. S. Mitchell; reading Scriptures and prayer, by Rev. D. B. Lyman; singing by the choir; sermon, by Rev. Lowell Smith, D. D.; installation prayer, by Rev. T. Coan; singing by the choir; charge to the pastor, by Rev. S. S. Mitchell; charge to the people, by Rev. T. Coan; singing by the choir; benediction by the pastor.

The Council adjourned to meet again at 3 o'clock P. M., May 16th, at the church.

At the hour appointed the council came together for the services of the installation, when the parts were performed according to assignment, and the Council adjourned.

T. COAN, Moderator,
CHAS. H. WETMORE, Scribe.

Information Wanted.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. L., or at the office of this paper.

DIED.

HEPPINGSTONE—Off Ascension Island (Micronesia), Feb. 14th, of scapletina, John, oldest child of Capt. John Heppingstone, master of whaling bark *Julian*.

RAU—In this city, May 5th, 1869, John Rau, a native of North Germany, and for nearly 20 years a resident on these Islands, aged about 50 years.

TORBERT—In Hilo, May 4th, of croup, Isabelle Keith, aged 2 years, daughter of L. L. and Catherine Torbert.

HOWE—In this city, May 28th, George G. Howe, a native of Massachusetts, aged 49 years, and for many years a lumber merchant in this place.

FRIEL—On January 25th, George Friel, Jr., son of the late Mr. George Friel, of this city, fell overboard from the ship *Ceylon*, on her passage from this port to Boston, and was drowned, aged 15 years 11 months and 14 days.

A REEF.—A dangerous reef of sandstone rock has been discovered off King's Island. Its northern extreme commences at a point East a quarter South (by compass) four and a half miles from the Sea Elephant Rock. At the shoalest part it is twenty-two feet deep, and it lies East three quarters South (by compass) four and a half miles from the same rock, and six miles from the nearest part of King's Island. It is in latitude 39 degrees 51 minutes S. and longitude 144 degrees 16 minutes E. The reef extends several miles to the southward; and a dangerous sea, it is stated, will be found on or near it in bad weather.—*Melbourne Argus*, Nov. 9.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

April 25—Am brig *Manuella*, Larson, 14 days from San Francisco.
29—Am bk *Vernon*, Bartlett, 29 days from Puget Sound.
30—Am brig *Morning Star*, Tengstrom, 13 days from the Marquesas Islands.
May 3—Am bark *Comet*, Fuller, 14 days from San Francisco.
5—Am ship *Lorenzo*, Follansbee, 19 days from Yokohama.
6—Am bark *Cambridge*, Miller, 15 days from San Francisco.
7—Am schr *Alaska*, Beck, 27 days from Astoria.
8—Am schr *Flying Dart*, Bannister, 18 days from Tahiti.
8—N G bk *Dominga*, Wing, 58 days from Auckland.
19—Am ship *Resolute*, Freeman, 22 days from San Francisco.
20—Am ship *Sumatra*, Mullin, 19 days from San Francisco.
23—Am stmr *Idaho*, Floyd, 11 days from San Francisco.
23—Am schr *M A Snow*, Callahan, 16 days from San Francisco.
24—Am brig *North Star*, Hatch, 22 days from Humboldt.
26—Brit bark *Briton*, Ross, 65 days from Melbourne.

DEPARTURES.

April 23—Br ship *Mattie Banks*, Ralph, for Guano Islands.
27—Haw bk *Ka Moi*, Garrels, for Bremen.
May 3—Haw bark *Florence*, Milton, for Ochotsk.
6—Am bark *Vernon*, Bartlett, for Puget Sound.
6—Am bk *Legal Tender*, Wentworth, for Ochotsk.
11—Am bark *Comet*, Fuller, for San Francisco.
11—Am ship *Syren*, Perkins, for Boston.
14—Am ship *Lorenzo*, Follansbee, for Baker's Island.
15—Am schr *Alaska*, Beck, for Portland.
17—Am bark *Cambridge*, Miller, for San Francisco.
20—Am ship *Sumatra*, Mullin, for Hongkong.
21—Schr *Fairy Queen*, Smith, for Kaula.
22—N G bark *Dominga*, Wing, for Ochotsk Sea.
22—Am brig *Manuella*, Larson, for Ochotsk Sea.
26—Am ship *Resolute*, Freeman, for Baker's Island.
26—Am stmr *Idaho*, Floyd, for San Francisco.

PASSENGERS.

FROM SAN FRANCISCO—Per *Comet*, April 3d—Mr Wilder, wife and 3 children, Miss E. Wilder, Judge A. S. Hartwell, Rev. S. S. Mitchell, Jule Antone, A. Sumter—10.
FROM SAN FRANCISCO—Per *Cambridge*, April 6th—Caps M. A. Abbott, Henry Pippett, John Wheeler—3.
FROM ASTORIA—Per *Alaska*, May 7—Wm Burns.
FROM AUCKLAND—Per *Dominga*, May 8th—J. Compton, Mr and Mrs Cox, Mr and Mrs Newbury, Mr Ferguson—6.
FROM TAHITI—Per *Flying Dart*, May 8th—E. Probert, Jas. Houghton, J. Minos—3.
FOR SAN FRANCISCO—Per *Comet*, May 11th—Mr and Mrs Cox, Mr and Mrs Newbury, Mrs J. Bartlett and child, Mr Ferguson, J. Cohn, Mr Dormookan, G. Fowler, J. Compton, I. Fisher, J. Reed, C. Briggs, F. B. Sears, C. Swinton—16.
FOR SAN FRANCISCO—Per *Cambridge*, May 11th—George Weatze, Henry Smith, R. Haeds, W. Burns, S. S. Hinckley, Mr Kinney—6.
FOR HONGKONG—Per *Sumatra*, May 21st—Akeau, Young Sang—2.
FROM SAN FRANCISCO—Per stmr *Idaho*, May 23d—Mrs E. Dunscomb, M. Atwood, L. L. Lombard, M. Phillips, Chas. Makee, S. Megnin, A. D. Jenny, W. Johnson, S. Warren, R. Wakeman, S. R. Lofquist, J. Peters, Cosa Linicola, Ahun, Ah Poo, Ro Young, —16.
FROM SAN FRANCISCO—Per M. A. Snow, May 23d—W. Whittenden—1.
FROM MELBOURNE—Per *Briton*, May 27—Mr and Mrs Stewart and 4 children, Miss Hughes—7.
FOR SAN FRANCISCO—Per stmr *Idaho*, May 28th—J. W. Austin, wife, 3 children and servant; Mrs Cavarly, 2 children and servant; F. Coshy, wife and child; Mr and Mrs W. N. Ladd, H. A. P. Carter, Miss Helen Judd, Miss Phillips, C. McIntyre, The Bishop of Arathia, S. Harnard, A. Marks, Mrs. Cohn, Miss Caroline Bentz, E. F. Bishop, Capt. Callahan, Mrs. Hester Squier, C. Kelly, W. H. Pugh, J. Thompson, Jas. Carney, Singaro, Chinsan, S. E. HoRmann, J. T. White, M. Balgud, B. Hubbard, Jas. Peters, Ahfon, J. Fischer, J. Smith—41.

MARRIED.

DILLINGHAM—SMITH—At Kaunakapili Church, in this city, April 26th, by the Bride's father, assisted by Rev. A. O. Forbes, Mr. B. F. Dillingham with Miss Emma L., only daughter of Rev. Lowell Smith, D. D., all of this city. No cards. [Massachusetts papers please copy.]



New Series, Vol. 19. No. 7.]

HONOLULU, JULY 1, 1869.

[Old Series, Vol. 26.

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THE FRIEND.

JULY 1, 1869.

[From the Pacific Commercial Advertiser, June 12.]

From the Overland Party.

We stated in our last issue that the company of Honolulu travelers was to leave Sacramento on the 13th. We have a short note from them, written from the very "summit," noting progress up to that point, which will interest all our readers:

From the Summit, 7,042 Feet Above the Sea-Level.

ALTA, May 13, 1869.

FRIEND WHITNEY:—The "Honolulu party" left Sacramento this morning precisely at half-past 6, and we now are 69 miles on our way, at 20 minutes to 11 A. M. We have safely doubled "Cape Horn," and are rapidly approaching the summit of the "Sierra Nevada." I shall forward this note from the "summit," 105 miles from Sacramento. The cars are excellent; the road thus far is good; the weather remarkably pleasant. It is most delightful traveling. At every moment some new view breaks upon the eye. We are continually passing villages occupied by busy miners. While I sit writing at "Alta," I can look out upon a beautiful small lake. Off goes the whistle, and I must stop!

SHADY RUN, 11 A. M.—4,125 feet—We have risen 500 feet in four miles. The grade is very steep; it requires two powerful engines. Our speed up the hill is about one mile in five minutes. We shall soon enter the snowy region; we can see the snow peaks a few miles off.

BLUE CANON—4,700 feet.

EMIGRANT GAP—5,300 feet—We are under a snow-shed. These sheds are solid structures, and will support any amount of snow; but they obstruct the tourist's prospect.

CISCO—5,911 feet—Quarter-past 12—Here we have obtained a good dinner. The snow lies around, but the weather is mild and pleasant. Strawberries, oranges, and pea-nuts are for sale, by a traveling fruit-dealer, who varies the monotony by passing along through the cars with papers.

The first "through" train of cars arrived yesterday in Sacramento. The Rev. Dr. Todd of Pittsburg, came as passenger. It was my privilege to shake hands with him. He passed on immediately to San Francisco.

We expect to be at the summit in ten minutes, so

I must bid you a kind *aloha*, hoping that you and all our Island friends are well, as we all are.

You will not probably hear from us again until we have crossed the Rocky Mountains, and entered the great valley of the Mississippi.

Yours truly,
In behalf of the "Honolulu Party,"

At Omaha, the party separated, some bound north to Minnesota, and the rest east to New York. Mr. Waterhouse and his family arrived in New York on the 21st, eight days from Sacramento, having paid a short visit to the Niagara falls. This is good speed.

But we have reports of better time. Mr. Chas. W. Brooks came through from New York to San Francisco in six days and seventeen hours, while a Frenchman arrived in the same city by the same train in eighteen days from Paris. Adding for steamer time to Honolulu, passengers can now come through from Paris or London to this place in less than thirty days, or if the connections are well timed, in 25 days.

HAWAIIAN EVANGELICAL ASSOCIATION.—This body assembled in this city on the 31st of May, and held daily sessions during that and the following week. It will be seen from the following list, that the Association consists now mainly of native Hawaiian pastors and laymen, and their appearance and conduct are certainly creditable to them and the cause which they represent.

HAWAII.

Revs. T. Coan, D. B. Lyman, Hilo; H. Pahio, Onomea; J. Hanaloa, Laupahoehoe; J. W. Hanu, Puula, Puna; D. Ma-kaukane, Opehekao; S. W. Papaula, Kapailua, South Kona; D. S. Kupahu, Helani, North Kona; G. W. Pilipo, Kailua, North Kona; G. P. Kaonohimaka, Kalaoa, North Kona; S. C. Luhiau, Kaipuhua, South Kohala; E. Bond, Ioei, North Kohala.
Delegates—Messrs. J. A. Kahookaumaha, Kapae, Haac.

MAUI.

Revs. J. H. Moku, Lahaina; D. Baldwin, Lahaina; S. E. Bishop, Lahainaluna; M. Kuena, Lahainaluna; J. Kikiakoi, Olowalu; W. P. Alexander, Wailuku; W. P. Kahale, Wailuku; S. Kamakahike, Koolau; D. Pahi, Kipahulu.
Delegates—Messrs. A. Kaukau, J. W. Ninihua, Kapoi.

LANAI AND MOLOKAI.

Revs. Noa Pali; S. W. Nueku, Halawa.

OAHU.

Revs. H. H. Parker, A. E. Forbes, P. J. Gulick, L. H. Gulick, B. W. Parker, A. Bishop, L. Smith, Honolulu; J. Wai-waloe, Waimanalo; J. Manuel, Kaneohe; P. W. Kaawa, Waikane; E. Kekoa, Kahana; H. Kauaihiho, Hauula; J. N. Paikuli, Wai'alua; O. H. Gulick, Wai'alua; A. Kaolike, Wai-anae; Hon. J. H. Ewa; Rev. S. N. Holokahiki, Wailupe.
Delegates—Messrs. Natanaela, Bolobola, Kamoana, S. Ka-poiaku.

KAUAI.

Revs. D. Dole, Koloa; A. Kaukau, Waimea; J. Waiaman, Lihue; A. Pali, Waioli.
Delegates—Messrs. A. Wilcox, J. Kauai, G. W. Lilikalani, Kaunooe.

CORRESPONDING MEMBERS.

His Ex. P. Kanoa, Major W. L. Mochonua, Rev. S. S. Mitchell, Pres. W. D. Alexander, E. O. Hall, Esq., Dr. G. P. Judd, S. N. Castle, Rev. H. Bingham from Apia, Gilbert Islands; H. Aca from Ebon Island, and S. P. Ahcong, Chinese Colpor-teur.

Editor's Notes and Reflections while Pass-ing Along.—No. 3.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker of thy happiness.—Shakespeare.

GRAND RAILROAD CELEBRATION.

During our visit to the coast of California, twenty years ago, on the 4th of July, 1849, we were at the spot where Sacramento now stands. California had not become a State of the Union, and only a few cloth covered dwellings, and tents indicated that a city was to be built. The tall forest trees and dense underground were falling before the axe. Vessels were moored to the trees, and all was hurry and confusion. About the spot where the new capitol now stands, with its spacious wings and lofty dome, a crowd of Americans just arrived from their long voyage around Cape Horn or across the Isthmus, assembled to celebrate the 4th, and Dr. Gwin, subsequently a Senator, was the orator of the day. There being no other clergymen present upon the occasion, it fell to our lot to invoke the divine blessing. There was no public dinner, for Sacramento had no hotel accommodation! The novelty of the occasion, the wildness of the scene, the noble appearance of the tall forest trees, and enthusiasm of those mingling together on these remote shores, so far from the older States of the Union, all combined to render the occasion one of the most memorable "Fourths" that we have ever witnessed at home or in foreign lands.

Nearly twenty years have since passed away, and most of that time has been spent in a foreign land, and now, on the 8th of May, we again find ourselves a visitor at Sacramento. But how changed the prospect from the window of the Capitol Hotel! Broad streets and spacious avenues stretch away north and south, east and west. A great and prosperous city with its busy hum lies before us. The city is supplied with daily papers, railroad trains arrive from various directions. One's ears are deafened by the

engine's shrill whistle. The city is full of strangers from all the surrounding country and distant cities. Remarks the editor of the *Union*:

"The first delegation arrived as early as five A. M. It was the special train from Reno, bringing the Virginia and Golden Hill firemen—a large and splendid looking body of men, proud to greet the friends and acquaintances of their old home, for many of them were once Sacramentans. The music of their band woke up the slumbering city with the piping notes of the swallows. Next came the trains from Colfax and Lincoln, bringing a vast delegation of military, and citizens from Placer, Nevada, Yuba, Sutter, Butte and Colusa counties. Sixty-five extra cars were brought into requisition to accommodate these. Then came the Folsom train, 30 cars, bringing delegations from Placerville, El Dorado, Latrobe, Shingle Springs, Diamond Springs, Folsom and the country around. Shortly after the Stocktonians and delegations from Woodbridge, Liberty, Hicksville and the great farming regions of the San Joaquin arrived, 600 in all. Vallejo and the towns and farms of Solano, Napa and Yolo sent in 2,500 on special trains, besides those who came on the regular trains at noon and the night before. The various railways are estimated to have dispatched not less than 160 extra cars, averaging sixty to the car. By nine o'clock the city was crowded in all the principal streets with the largest, most orderly and eager number of people ever collected here at one time—and still they came, from farms, roads, river, in boats, cars, and in every conceivable style of conveyance, till the sidewalks of J and K, Second and Front and Fourth streets, were too small to hold the throng. The signal which announced to all the laying down of the last rail and the driving of the last spike at Promontory Point was given by a shot from the 'Union Boy' and simultaneous blast from twenty-three locomotives on the levee and the ringing of all the bells in the town. This deafening clamor lasted fifteen minutes."

But for what purpose this immense concourse? We answer in the language of the orator of the day:

"Fellow Citizens: We meet to-day to celebrate one of the most remarkable events of this eventful age, one whose influence upon the future of our country and upon human destiny it would be difficult properly to measure; one of the grandest triumphs of American enterprise, engineering and constructive skill and energy of which our history can boast. It ushers in a new era in American progress, and while it is an event of world-wide significance, it is one of special importance to our own country and our own State."

The 8th of May, 1869, will be ever memorable in the annals of railroads on the the Western Continent. Our limits will not allow us to publish a full description of all the proceedings which marked the occasion. A grand chorus of guns, bells and steam whistles, was only one of the many methods adopted for giving expression to the pent

up feelings of the people. The streets and avenues were lined with spectators, witnessing the long procession formed of military companies, Masonic and Odd Fellow fraternities, engine companies, schools, etc. At the appointed time, an immense multitude convened at the railroad depot of the Central Pacific Railroad, to listen to an address upon the occasion by His Excellency Governor H. H. Haight.

The Rev. J. A. Benton, the chaplain of the day, invoked the divine blessing. It appeared highly proper that Mr. Benton should officiate on the occasion, as he has been so intimately associated with the religious welfare of the people of Sacramento from the ever memorable year '49. On this occasion, his invocation was quite remarkable. It was composed for the most of passages from the Old Testament Scriptures eminently adapted and fitting to the occasion, hence we are glad to see it printed *vibatum* in the newspaper. This prayer was followed by an original ode, by L. E. Crane, sung to "America."

Through toil-built mountain gates,
We come, O, Sister States!
With hymns of praise;
Where white Sierras rise,
Where green plains face the skies,
We grasp the victor's prize,
To crown our days!

The wild, grand march is done!
The guarded ways are won
From sea to sea!
We see His mighty hand
Now clasp this iron band,
To grace our matchless land,
Where all is free!

Glad be the song we sing!
Columbia's harp we string
With iron cords;
Swift shall grand music sweep
Round thrones beyond the deep,
Till tyrants kneel and weep,
Or grasp their sword!

Our Nation, pure and free,
Give thanks, O God, to Thee,
For wisdom taught
No grim war-harness Mars,
Not one slave-fetter scars
These iron-music bars
Her sons have wrought!

The immense audience then listened to an eloquent and appropriate address by His Excellency Governor Haight. It was our privilege to find a seat upon the platform where we could hear every word as it fell from the speaker's lips, and rarely have we been more interested in the utterance and delivery of a public address. As our readers will doubtless peruse it, as published in the larger newspapers of the day, we would allude to one or two points of an historical nature. It appears from the Governor's statements that just one century ago, or upon the 14th of May, 1769, a Catholic priest, Father Juan Crespi, formed the first white man's settlement in California. Upon which historical event, the orator remarks, that it seems highly becoming to commemorate the

first settlement of California, by an event "which links together in iron bonds the two great oceans of the world, and carries California at one bound into the center of the great family of nations."

The labor on the Central Pacific Railroad was commenced on January 8th, 1863, and the "last spike" was driven on the 8th of May, 1869, a period of six years and four months.

The people of Sacramento, more than of any other city or town, have occasion to celebrate this day with rejoicings, for it was their citizens, their business men and their people who commenced and carried forward the work. This point was appropriately touched upon by the orator.

After these public services were closed, a large number repaired to another part of the city where a collation was provided, and appropriate speeches were made. The only feature of this gathering which we deem worthy of notice, was the just tribute paid to the patient and laborious Chinese laborers who have toiled so long and faithfully, and without whose invaluable and indispensable labors the "last spike" would not have been driven for many long years to come. Mr. E. B. Crocker, one of the Directors of the Central Pacific Railroad, spoke as follows:

"Fellow Citizens: It is so long since I have been in the habit of public speaking that I am quite out of practice. I do not intend to make any speech, but will ask your indulgence while I make one or two brief remarks. Fellow citizens, we have met to celebrate the completion of one of the greatest works of the age [cheers], and in the midst of our rejoicing at this event I wish to call to mind that the early completion of this railroad we have built has been in a great measure due to that poor, destitute class of laborers called the Chinese—to the fidelity and industry they have shown—and the great amount of laborers of this land that have been employed upon the work."

"Fellow citizens, this Pacific Railroad is one of the greatest works the world has ever seen—one of the grandest results of human labor. [Loud cheers.] And that labor directed to a useful and beneficial purpose. [Cheers.] When we look back at the great works of antiquity, the walls of Babylon, the pyramids of Egypt, the great wall of China, and other great works of the ages that are past, we find what can be accomplished by human labor, when directed by pride and ambition, but find little of it that has been of any benefit to mankind. Many have been totally destroyed, and the latest work of antiquity that has been preserved—the great pyramids of Egypt—answers no useful purpose; but the great work we have just completed is a benefit—not merely for to-day, but will be so for all time—not merely for ourselves, but for our children and our children's children." [Loud cheers.]

This passing tribute to the toiling and patient Chinaman is justly due, and to have had no allusion or reference to what he has

done would have been a most flagrant injustice. We hold to honoring those to whom honor is due, and we feel ashamed of those calling themselves Americans who are not willing to concede to the Chinese those equal rights which they yield to other foreigners coming to America. A better day, we hope, is dawning upon our world, and the construction of long lines of railroads we think eminently calculated to introduce that better era. The memorable scenes of the 8th of May, as witnessed in Sacramento, we shall long remember, especially as we came to the coast for the very purpose of taking a trip across the continent upon the railroad, the completion of which has made so deep an impression upon the public mind. Hoping in a day or two to pass over this long line of railroad, we shall endeavor at some future time to pen our "notes and reflections while passing along" for the perusal of the readers of the *Friend*.

A SABBATH AT SACRAMENTO.

After attending the grand railroad celebration it was our privilege to spend a quiet and pleasant Sabbath at Sacramento. In the morning we attended the First Congregational Church where the Rev. I. E. Dwinell, D. D., officiates as minister. His discourse this morning was based upon that remarkable passage, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain." Unless our memory is at fault, he also read another passage as a part of his text from the prophet Nahum: "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall jostle one against another in the broad way; they shall seem like torches, they shall run like lightning."

It required no very wayward flight of the hearer's imagination to convert the prophet Nahum's chariots into steam engines "with flaming torches," raging through the streets, and hurrying like lightning along the Central Pacific Railroad and over the dizzy crags and fearful chasms of the Sierra Nevada mountains.

The pastor improved the occasion for directing the attention of his hearers to some of the higher aspects of the results which would flow from the construction of railroads, and especially of the great Pacific Railroad. He rapidly sketched the history of this great undertaking, which had been now so successfully carried forward to completion. When this was done, he most easily and happily carried the mind of the

hearer forward to a more elevated plane of thought, and led him to contemplate God's providential plans in thereby elevating the social and moral condition of the human race. Most beautifully the preacher described the happy results which might be expected to flow from encircling the globe with a line of railroads and steamboat lines of communication. No longer could the inhabitants of the globe be kept apart and estranged from each other. These vast enterprises were unquestionably designed "to prepare the way for the Lord." His closing appeal on behalf of the Sabbath and the principles of sobriety and temperance, was thrillingly interesting and impressive. Most sincerely we hope this most admirable discourse will be published and extensively circulated. The sentiments which it contained are well calculated to do a vast amount of good when disseminated among the people. As a finished literary effort this sermon possessed points of real excellence. There was a rhythmical and graceful flow of language which fell upon the ear in pleasing cadence and rounded periods. It was never our privilege previously to listen to a discourse of the Congregational pastor of Sacramento, but if his other discourses are in this style of composition, thought and delivery, we are not surprised that his services should have been sought, for the professorship of the Pacific Theological Seminary, or that his people cried, "No," when they supposed he might leave his pastorate for another field of labor.

While Sacramento has always experienced many of the depressing moral influences arising from its position as a mining center of operations and travel, yet we were glad to find that there were many earnest laborers who were striving to do good among the people, both resident and transient. There exists in Sacramento a Young Men's Christian Association which keeps open a free reading room and library, besides furnishing a room for weekly and monthly meetings for prayer and religious conference.

The cause of temperance has many earnest advocates among the Sacramentans. On Sabbath afternoon, we attended a meeting of the Band of Hope. This is an organization among the children who have associated and banded themselves together, solemnly pledging each other that they will abstain from the use of intoxicating liquors, the use of tobacco and profanity. The meeting at which we were present was numerously attended by both children and adults. Dr. Haswell is President of the association, and appears to be very enthusiastic in the good cause. The Band of Hope is organized under the direction of the order of Good Templars, about whom we have already written.

The young people, members of the Band of Hope, honored the editor of the *Friend*, by electing him an honorary member. He was not disposed to decline the honor inasmuch as the rules did not require any great amount of self-denial on his part. We hope there is "a great gulf" fixed between us and the use of intoxicating liquors, tobacco and profanity.

In the evening we were present at the Monthly Sabbath School Concert, of the Rev. Dr. Dwinell's Church. It was numerously attended. One of the speakers was Mr. Peters, an agent of the American Sunday School Union, who is employed to visit destitute regions and districts of California, for the purpose of establishing Sabbath schools. No more worthy, useful and noble object. Great good in this way has already been accomplished. Thus ended a most agreeable Sabbath spent in a city at present occupying a most advantageous position for exerting a moral and political influence upon this great and growing State of California.

VISIT TO THE MINT OF SAN FRANCISCO.

Just before leaving San Francisco we visited the Mint. It is situated in the most busy part of the city, and the accommodations are narrow and contracted. It was interesting to examine the various processes which the gold undergoes from the time it enters in the forms it presents when dug from the earth until it comes forth in bright gold pieces. At the time of our visit there was some stir among those connected with the establishment in consequence of the removal of the late superintendent. We find the subject thus discussed in a late number of the *N. Y. Times*. We republish it because these paragraphs contain some interesting statistics respecting the Mint of San Francisco.

"The facts are these: Three thousand miles from Washington, almost in another country, a United States Mint has been for some fifteen years coining the bullion intrusted to it by private citizens, under the superintendence of an official—B. Swain, Esq.—known and esteemed by all parties for his integrity and ability. His subordinates and employees have been equally valued and trusted by the whole community of California for their honesty and fidelity. No Republican or Democrat has ever breathed a word of reproach against the thorough integrity and faithfulness of all these Mint officials. Mr. Swain himself is a man of fortune and high position outside of his official place. It will interest our readers to know something of the honest work done by these California office-holders. In the course of each year some \$30,000,000 worth of bullion are put into the hands of these men for coining, being deposited by some twelve thousand different persons, and requiring sixty thousand separate assays.

So necessary is loss and wastage, that the Government allows one-fifth of one per cent. on the amount of bullion handled. This

legal wastage in gold would be in one year \$19,810. That is the loss allowed to the Superintendent. We need not say that, under a political Superintendent, appointed suddenly by a successful party, this has been usually the loss, whether through incompetency or dishonesty. Under the changes threatened, this amount will certainly go 'up the chimneys,' as the saying is in San Francisco. Under Mr. Swain's management this legal loss was reduced in one year (1866) to \$2,126; and in silver, owing to the silver contained in gold, there was no loss, but a gain of \$3,141, though the legal loss was \$3,290.

In the coiner's department the results are equally remarkable.

During the year 1866 the legal loss allowed him was \$44,923; the real loss was only \$1,063. Taking gold and silver together in that year, \$30,000,000 of bullion were manipulated in the San Francisco Mint, and the legal wastage was \$109,937, which of course could have gone into the pockets of the Superintendent and his subordinates, and which will undoubtedly do so with their political successors.

The real loss to the Government was only five hundred and sixty-three dollars!

We hear much of California 'sharper' and rogues (and undoubtedly our California fellow-citizens are tolerably wide awake), but we should like to know of any important office managed with half such integrity and business efficiency as this.

General Grant is said to have a leaning toward honest men who do public work as if it were their own. We commend to him these simple facts in San Francisco.

This Mint, as is well known, is an important national institution. It was established in 1854, and has coined since then over \$240,000,000, or half the amount coined by the Philadelphia Mint since 1793. It had accommodations for coining \$5,000,000 per annum, but so efficient has been its management that its work is from four to five times that amount.

This well conducted business establishment, managed by a Republican and an appointee of Mr. Lincoln's, saving to the country nearly one hundred thousand dollars a year, and, above all, showing the nation that public business was capable of being conducted as honestly and thoroughly as any private business, one might have supposed was safe from being the prize of successful partisans in an election campaign."

A BANKER'S COUNTRY RESIDENT.

While at Belmont, attending the Sabbath School Picnic, we improved the opportunity of visiting the new edifice built by W. G. Ralston, Esq., the Banker and President of the California Bank. It is situated about a half mile from the depot, entirely obscured from the view of all public travel. A road leading thither has been constructed at great expense by the proprietor of the rising palatial residence. The building is difficult to describe. Report says that it will contain seventy rooms, and is to be fitted up to accommodate fifty guests. The dining rooms, music hall, library, billiard rooms, and

all the other apartments were to be fitted up without reference to expense. The carpenters were busily at work upon stair-casings and polishing mantel-pieces, made not of marble, but of costly woods. We recognized one of our island woods, the *koa*, which was to have given to it the *place of honor* in the building, for it was the *library* that was constructed of this wood!

The building is to be lighted with gas made upon the premises. The stables and out-buildings were all built in a style corresponding to the main edifice. When finished, it will doubtless prove to be far the most costly and elegant private residence in California or in America, west of the Rocky Mountains and north of Mexico. The site did not appear to be so very desirable on account of the view in front or rear. It is entirely surrounded by an amphitheatre of hills, and perhaps for this very reason the rich banker made choice of this particular spot.

Although the place is just twenty-five miles from the city, yet we were told that in summer the proprietor drives into the city every morning, occupying two hours more or less on the road. He often out-runs the railroad train. He has a relay of fast horses awaiting him midway. Report says that he is fond of driving a fast team. Thus is exhibited one phase of California life. In contrast with this, another attracted our attention while at San Jose. Some three miles from the city of San Jose, stands a brick flouring mill, over the door of which is this inscription, "Lick Mill, erected 1852." The proprietor is also proprietor of the famous Lick House, in San Francisco. It is said that he resides in the house near the mill, but what is quite remarkable, the whole establishment presented the appearance of utter dilapidation and neglect. All the buildings were going to ruin. Years must have passed since the last effort was put forth to arrest the work of decay. He has an income of hundreds of thousands per annum, and yet he manifests but little inclination to enjoy life after the style of his brother millionaire, the Banker of Belmont! California is a fine theatre for the display of human character and the study of human nature.

RICH INHERITANCE.—Patrick Henry left in his will the following important passage: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given all the world, they would be poor."

☞ Broadway Tabernacle last year gave \$30,000 to benevolent objects. The income from pew-rents is \$17,000.

Laying the Corner Stone of the Orphans' Home at Vallejo, Cal.

At first it was thought advisable to defer any ceremonial demonstration until the time of dedication, but the Committee were made the recipient of a handsome donation in the shape of an elegant free-stone block, completely dressed with cavity for the reception of the copper-box which another generous citizen of Vallejo had presented. The stone was the gift of James Doyle; the box of some one, whose name escaped our pencil and memory. Then A. D. Wood, Secretary of the Board, telegraphed to various places announcing the ceremony of laying the corner stone upon Tuesday, May 11th. The G. W. C. T., R. R. Merrill, at once issued a dispensation and request to Vallejo Lodge No. 64 to lay the corner stone in the name and in behalf of the Grand Lodge. On the day appointed, the Lodge and visitors assembled in the hall of No. 64, and adopted a programme of exercises, as follows:

1. Song—Lodge Choir.
2. Reading portion of Scriptures—Rev. N. B. Klink.
3. Song—Lodge Choir.
4. Prayer—Rev. N. B. Klink.
5. Laying of the Corner Stone, by Rev. S. C. Damon, D. D., of Honolulu.
6. Oration by Rev. Bro. Pierce.
7. Song—Lodge Choir.
8. Reading list of articles deposited in the stone as follows:
 - 1st. Bound volume report of proceedings of the R. W. G. L., I. O. G. T., of North America.
 - 2d. Bound volume report of proceedings of the Grand Lodge, I. O. G. T., of California, including last session.
 - 3d. Constitution and By-Laws of the Grand Lodge, I. O. G. T., of California, and of Subordinate Lodges.
 - 4th. Articles of Association of "Orphans' Homestead."
 - 5th. The Weekly Rescue, organ of the G. L. of California; Vallejo Recorder, Vallejo Chronicle, Solano Advertiser, Solano Press, and Herald; Sacramento Union of May 10th, containing an account of Railroad celebration; Record, Bulletin, Alta, Times, Call, Chronicle, and Marysville Appeal; United States Mail, and Traveller's Guide.
 - 6th. Resources of Vallejo (a pamphlet).
 - 7th. Constitution, Ritual and Badges of Band of Hope.
 - 8th. Articles of Agreement between the G. L. of California and O. H. A.
 - 9th. Bond of Trustee of Board of Trustees Grand Lodge, Autograph letters of R. R. Merrill, G. W. C. T.; of W. H. Mills, G. W. S.; of J. A. Spencer, R. W. G. S.; of A. D. Wood, G. W. C.; of John B. Carrington, P. G. Rep.; of F. B. Haswell, Past Grand Secretary G. L. of California.
 - 10th. Real Estate Circulars, quoting sales of real estate in cities of California.
 - 11th. The quarterly password in the cypher of the Order.
 - 12th. Returns of G. L. of California to R. W. G. L. of North America for this fiscal year.
 - 13th. United States postage stamps of various denominations.
 - 14th. Wells, Fargo and Co., and Union Express Co.'s franks.

- 15th. Card of E. T. Starr.
- 16th. Programme Teachers' Institute. Excursion May Day.
- 17th. Photographs of the city of Vallejo, 1868; of J. A. Spencer, R. W. G. Secretary.
- 18th. Business cards of the principal firms of Vallejo; blank check of Bank of California.
- 19th. The telegram announcing the completion of Pacific Railroad; latest gold quotation; telegram of May 11th, 1869.
- 20th. Tribune Almanac, 1869; Alta (Cal.) Almanac, 1869.
- 21st. Articles of Association, etc., of the Union Homestead Association.
- 22d. Postal scrip of various denominations; nickel cent.; revenue stamps.
- 23d. Proposals to build the Orphans' Home; certificate of stock; receipt and seal of O. H. A.; seal of G. L. and O. H. A.
- 24th. Silver coins U. S. 1869.
- 25th. Supplies of the Grand Lodge; ritual.
- 26th. Programme Orphans' Night, May 11th.

The ceremonies throughout were impressive; the oration was eloquent and appropriate, and the attendance, considering the brief notice, was large. Among the visitors present we noticed Bro. John B. Carrington of Denver, Bro. Ralph Ellis and lady of Napa City, Bro. A. Keller of Georgetown, Bro. Titus Ewing, late of Lincoln; Bro. F. B. Haswell, of Pensacola Lodge, San Francisco and Bro. G. W. Smith, of Siloam No. 2, Sacramento. Vallejo Lodge No. 64 is entitled to all praise for its prompt and efficient action. The building site received the highest praise from all visitors present, and is certainly as eligible as could have been selected.—*Rescue*.

Rev. F. S. Rising.

To many of our island readers this name is familiar, he having sojourned for a few months among us in 1866, and became endeared to many hearts. His death was recorded in our February number; and while we mourn for his loss, we take comfort in the assurance that he has been called up higher, to join the Church triumphant, to mingle amid that great multitude who have washed their robes and made them white in the blood of the Lamb.

At a meeting of the Executive Committee of the American Church Missionary Society, held in New York February 8th, 1869, the following minute, prepared by the Rev. Dr. Tyng at the request of the Committee, was ordered to be entered upon the minutes. We transfer it to the *Friend* as a tribute to the memory of that good man, so soon called from this life:

The Rev. Franklin Samuel Rising, the Financial Secretary of the American Church Missionary Society, was suddenly taken from the present life by the collision of two steamers, in one of which he was a passenger, on the Ohio River, between Cincinnati and Louisville, on Friday evening, December 5th, 1868.

He was, at the time of his unexpected de-

parture, on a tour of official duty, in connection with the business and interests of this Society. No tidings or information have since been obtained in reference to the particular details of his departure, or of the manner or immediate cause of his death, or of any of his effects recovered, or any personal tokens of his body accurately identified.

The whole history of the event, so far as he and his companion, the Rev. Robert J. Parvin, the Secretary of the Evangelical Education Society, are concerned, is still an entire mystery, of which this Committee can give no account.

Mr. Rising was about thirty-five years of age. He was a native of the city of New York, educated in the public schools of this city, and in the College of the city of New York, connected with them—in which he was employed as a tutor, after his graduation, with a high literary and moral character.

He was a member of the Sunday-school of St. George's Church in this city.

In that church he was confirmed in the spring of 1852. He was ordained a Deacon in 1860, and first employed in the ministry as an assistant to the Rector of St. George's Church.

He was subsequently minister of the church at Bergen Point, New Jersey, where he was ordained a Presbyterian.

His mind was much directed afterward to the personal demands of Foreign Missions, and held much correspondence in reference to an engagement in that important ministry.

The way not being opened for his entrance upon any desired branch of this work, he directed his attention to the territory of Nevada, and went thither as the first minister of the Episcopal Church there. He organized and established a flourishing church in Virginia City, and others in other towns and settlements of that territory.

His health failing, under the heavy pressure of his solitary labors there, he was obliged to resign, and made a tour to the Sandwich Islands.

On his return from this temporary absence from the United States, he was elected as the Financial Secretary of this Society.

After two years' faithful service in this office, he has been suddenly called by the Divine Lord of the Church on the earth to a higher ministry and a more exalted sphere of being.

He is absent from the body, and present with the Lord.

Mr. Rising was a man of high talent, and accomplished as a scholar. He was acceptable as a preacher and public speaker. He had remarkable administrative powers, and the ability—in his order and industry—for the effective discharge of much business. His services in the office which he filled would have been invaluable, with the advance of power and influence, which the experience of years would have given him; and we looked to him as a man eminently adapted to carry out the interests and operations of this Society to a high degree of efficiency and power in their results.

His religious principles of doctrine and conduct were eminently clear, distinct, and emphatic. His opinions and expressions were never indefinite, or questionable. And yet while he was perfectly distinct and unswerving in the subject of his testimony, he

was a pattern of gentleness and peacefulness in its utterance.

His personal walk in life was one of eminent purity—his whole aspect wearing the impress of his mind, in gravity, pureness, knowledge and peace.

The loss of such a man from the church in its warfare on earth is great. Few are found so qualified for every good work.

His departure has been in circumstances which extremely intensify the grief which survivors must feel for such a departure. God alone can illustrate the purpose, and explain the mystery of the event.

This Committee record the present minute as an expression of their abiding estimate of his worth, and of their own loss.

Cabin Boy's Locker.

Tom's First "Drunk."

The boy came in *drunk*. It was the first time. Often before had he taken his "biters" when hurrying down his lunch at the eating house near the store; but this was the first time he had been sensibly overcome by any strong drink. His father had brandy and wine in the closet, never on the table, always under lock and key—never supposing that the boy had a key, too, to the same closet. Boys are pretty sharp—sharper than some excellent fathers suppose. The fable of the old crab who told the young crab that he ought to go straight instead of sidewise, and who met the response from crab junior, "Why do you go sidewise yourself?" has its echo in the household life of many a father and son to-day. It was the case in this instance. The good old man wanted the boy to do well. He did his best to conceal from him and the rest of the family his own appetite for strong drink. He would not willingly have set him a bad example; but when the paternal eyes blink and grow bloodshot, and the paternal nose becomes rubicund, there is no lock so strong, no key so complicated as to shut the secret from the family and the world. Tom not only knew that his father drank, but he drank from his father's bottles.

It was a bright September afternoon, Tom had been playing base-ball with some of his friends; or rather, he had been trying to play; for there was an unsteadiness about his gait, and a wildness in his eye, which made it as probable that he would hit somebody in the head with the ball as that he would send it as balls ought to be sent. He was excused, and his place filled by somebody else. Feeling badly, he wanted to lie down on the grass; but a couple of kind friends perceived what was the matter with him, and thought he had better go home while he was at least partially able to work his own passage. "Come Tom, we will go home with you. Stand up like a man, old fellow. Here's an arm on each side of you. Now, put one foot before the other and move along." But the stupefied brain refused to telegram the word down to the unwilling feet which way to go, or what to do, and Tom didn't move along in good style. "Something's got to be done, boys—quick, too, for he's getting bad." And poor Tom, getting every minute more limp and helpless,

unconsciously resigned himself into their hands, that they might do whatever they pleased with him. A grocer's large wheelbarrow was brought into requisition, and, with his head drooping to one side, and his legs dangling over the end of the uncomfortable vehicle, poor Tom rode to the door of his father's house. Father was out, and the friends lifted the poor lad up-stairs and laid him out on a sofa, where he slept and snored as only those who are under the influence of strong drink do sleep and snore.

The sleeping and the snoring go on for a while, and pa comes home. The room where the favorite closet is, is the same to which Tom has been carried, and is the first room in the house which the old gentleman visits. As he goes to unlock the closet, he sees and hears the slumbering and snoring Tom. Shall he be angry, or shall he pity him? He hardly knows which. Never was so embarrassed in his life. His own son—evidently drunk. Drunk by his father's example. No! stop a moment. "Was I ever drunk? Did he ever see me in this condition? No, he didn't; the young rascal! He ought to be thrashed. Needs a lesson now at the beginning, and perhaps he will never do it again. I will thrash him, big as he is. Here, Tom! Wake up there, sir! What's the meaning of this? Give an account of yourself, sir!"

But it is hard work to wake the poor boy out of his drunken sleep. Let him sleep on, old gentleman, and he will give you an account of himself when he wakes up. You will take your little "nip" meantime, will you? And do you notice any diminution in the amount of brandy in that bottle as you take it out of the closet? Not particularly. You do not scrutinize very closely as you quietly withdraw it from the closet and as quietly put it back again.

Well, after a while the alcohol goes out of the poor boy's brain, and he begins to be himself again. But it is slow and stupid work. Poor fellow? It would be ridiculous, were it not so sad.

"Where am I, and what's the matter?"

"Matter enough," responds the old man, in no very mild tones. "You are drunk, sir? That's what's the matter!"

"D-d-d-runk? d-d-d-runk? d-d-did you—hic—say, d-d-dad?"

"Yes, sir; you've been lying here, in my house, *dead* drunk! drunk as a fool! Now, what have you to say for yourself?"

"Sa-a-a-y? Wh-h-hy—fact is—h'c—fact is—h'c—d-d-dad, I-I-I g-g-got it—h'c—out—out—o' your b-b-bott—h'c—bottle!"

"Out of *my* bottle! O God! And is *my* son drunk, for the first time, out of his own father's bottle? O God! forgive him and forgive me!"

And the old man rushed to the closet, took his brandy-bottle and his gin-bottle, and his wine-bottle, and dashed them down on the stone floor of the fire-place, and said, "God help me never to touch liquor again!—and God help poor Tom!" And then he put his arms around poor Tom's neck and cried like a baby.

Poor old man! The fetters were upon him, and the shaking them off was not the work of a moment, nor was it the easy work that the dashing down of a few bottles, in a moment of terrible remorse indicated. The

habit was one of too long standing to be rid of so speedily. And after a few days the craving for stimulus carried its poor slave to the "Importer of Genuine Liquors," and the key of the closet was again turned on a few bottles of "genuine" poison for "private" consumption.

And poor Tom? His first *drunk* was not his last. A few tears of contrition; a few resolutions made in his own strength—broken in his own weakness; a few strivings to do better, chilled by the reflection, "Father does it—why shouldn't I?" and poor Tom's regular habit was to get drunk.

Poor boy! He went into the army. Forced marches and exposure in all sorts of weather were too much for a constitution undermined by habitual intoxication, and kept up by the abominable liquid fire supplied by the sutlers. Tom is gone. Tom's father survived him. Too late to save Tom, he saw the error of his own ways. God heard his earnest cry for deliverance from the destroyer, and the temperance sermon preached by poor Tom's life and death took such a hold on the old man's saddened heart, that for three years before his death not one drop of strong drink went down his throat.

My boy, beware of your first *drunk*. Don't touch a drop of the poison, no matter who sets you the example.

Good father, smash your bottle, please, if you have it in the closet. Don't wait till the power of your example has taken such fast hold of your boy that he is a drunkard.—*Temperance Advocate.*

Have I no Father?

"I was once in an awful, storm at sea; we were for many hours tossed about in sight of dangerous rocks; the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of the waves, as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance, it was, that the captain's child, a little girl of about twelve years old, was in the cabin with us. He had come two or three times, in the midst of his cares and toils, to see how his child went on, and it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbow and bending her eyes anxiously to the door as if anxious for her father's reappearance. He came at last. He was a large, bluff, sailor-like man; an immense coat, great sea boots; an oil skin cap with flaps hanging down on his neck were streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arms over her, but did not speak.

After a little while, he asked if she were alarmed. 'Father,' the child answered, 'let me be with you, I shall not be afraid.'

'With me!' he cried; 'you could not stand it for an instant.'

'Father, let me be with you,' she repeated. 'My child, you would be more frightened then,' he replied as he kissed her while the tears were on his rough cheeks.

'No, father, I will not be afraid if you take me with you. O! father let me be with you!' and she threw her arms around his neck, and clung fast to him. The strong man was overcome; he lifted his child in his arms, and carried her away with him.

How much I felt her departure! As long as the captain's child was near, I felt her to be sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger the father would run to his child; I was certain that were the vessel about to be abandoned in the midst of the wild waves, I should know every movement, for the captain would not desert his child. Thus in the presence of that child I had comforted myself, and when she went, I felt abandoned, and for the first time fearful I rose, and managed to get on deck. The sea and sky seemed one. It was a dreadful sight! and shuddering, I shrunk back and threw my self again on my couch. Then came the thought; the child is content, she is with her father; 'and have I no father?' O God, I thank thee! in that moment I could answer, 'Yes.' An unseen father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father; a Father whose love surpasseth knowledge. The thought calmed my mind. Reader, does it calm yours?

Oh! cries the trembling soul, the storm is fearful; the sky is hid; we walk in darkness and have no light. 'Be still and know that I am God,' saith the Lord; be happy, and know that God is thy Father.

'Fear not, for I am with thee; be not dismayed, for I am thy God.' All things are under the dominion of Christ, and all things, yea, even terrible things shall work together for good to them that love God. Tempest tossed soul; as the child clung to her father's bosom, so cling thou to thy God; in the moment of thine extremity he will appear to be with thee, or take thee to be with him.'

The London Missionary Society is building a new ship in the place of the *John Williams*, which was wrecked last year among the islands of the Pacific. She is named the *Samoa*, from the Society's principal mission in Polynesia which was founded by the Rev. John Williams, in 1840. She was expected to leave England some time in October, and commence her voyage among the islands of the Pacific from Sidney, some time in March.

Since the Young Men's Christian Association has changed its quarters in Paris, it has vigorously increased in numbers and zeal. Its Paris members count 30 Germans, 70 French, and 150 English and Americans. It has daily prayer-meeting at noon, open to all, evening Bible-classes, and excellent lectures by first-rate men. Life seems flowing in, as well as into some of its provincial branches.

The Emperor Napoleon is said to be hostile to the great Ecumenical Council. The Pope is displeased with France, the last support now left him, and has written a very bitter letter to the Archbishop of Paris, whom he declines to make a cardinal.

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IF ANY READER OF THE "SEAMEN'S FRIEND" has in possession "The Method of the Divine Government, Physical and Moral, 3d edition, by Rev. James McCosh, LL. D.," belonging to the Pastor of Makawao, the borrower will confer a special favor by returning it as speedily as convenient.

J. S. GREEN.

Makawao, February 10, 1869.

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sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

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Thur., July 22	Mon., Aug. 2	Sat., July 3	Frid., July 16
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PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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TERMS:

One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

Heroic Conduct of a Midshipman.

The following official correspondence, records the heroic act of one of our young naval officers and its prompt and generous recognition by his superior officers;

UNITED STATES FLAG-SHIP GUERRIERE, }
HARBOR OF RIO DE JANEIRO, Feb. 9, 1869. }

SIR:—I have the honor to bring to your notice, the self-sacrificing and brave conduct of T. B. M. Mason, of this vessel, who promptly periled his own life and thereby saved two of his shipmates, enlisted men, from drowning. The circumstances of the case are as follows: The two men, Patrick Joyce, ordinary seamen, and Michael Cochran, coal-heaver, were in the steam launch, one of them being in single irons. They both jumped overboard and swam away from the boat. Mr. Mason was on the landing. Seeing that one of the men was exhausted and had gone down, he threw off his coat, jumped overboard after him and saved him. He then got on board the launch, and some one saying that the other man was drowning, Mr. Mason again jumped overboard, swam after him, and saved him in the same manner. This occurred yesterday.

Very respectfully your obedient servant,
M. B. WOOLSEY,

Captain Commanding Guerriere.
Rear-Admiral Chas. H. Davis, Commanding South Atlantic Squadron.

NAVY DEPARTMENT, }
WASHINGTON, D. C., March 29th, 1869. }

SIR:—The Department has just learned from a dispatch received from Rear-Admiral Chas. H. Davis, communicating a copy of a letter addressed to him by Captain M. B. Woolsey, commanding the *Guerriere* of your having, by two distinct acts of valor, saved the lives of two of your shipmates, enlisted men, in the harbor of Rio de Janeiro, on the 8th of February last.

I desire to express to you the Department's high appreciation of your heroic conduct on the occasion mentioned, which cannot fail to reflect credit on you and commend you to the esteem of your brother officers and shipmates in the service.

It is gratifying to the Department to learn, also, from the despatch of Rear-Admiral Davis, that your "behavior and character are in perfect harmony with these noble actions."

Very respectfully,

A. E. BORIE,

Secretary of the Navy.
Midshipman T. B. M. Mason, U. S. ship Guerriere, South Atlantic Squadron.

The *Army and Navy Journal* tells us that Midshipman Mason is a son of a well-known citizen of New York, Mr. T. Bailey Myers, the young gentleman having assumed the maiden name of his mother.—*Sailor's Magazine*.

THE LAHAINA CONSULATE.—In the *Norwich Bulletin* of April 28, we find the following, which indicates that the Senate did not respond to President Grant's motion to have his townsman, Mr. Houghton, sent out to represent the American Government at Lahaina. It is probable the present incumbents will retain their position, for the present at least:

The appointment of Horace Houghton as Consul to Lahaina, H. I., in place of Elias Perkins, of New London, was annulled by the adjournment of the Senate without action, and he must be reappointed before his name can again go before that body for confirmation. In the meantime, the friends of Mr. Perkins are making strong efforts to have him continued in the position which for eight years he has so creditably filled.

Report of the Examining Committee, Oahu College, June 8th, 9th and 10th, 1869.

The Committee have attended each of the exercises of this Examination. We have been much pleased, and have observed marked progress and improvement. The most noticeable advance is in the increase, so desirable, of the amount of Natural Science taught in the school. We were glad to note a greater clearness and promptness in the scholars' replies. In this there is still room for improvement.

The classes in Greek and Latin showed their usual thorough training by the accomplished President. A class in Natural Philosophy and one in Astronomy were deserving of especial notice for the fulness and accuracy of the knowledge shown by the pupils.

In Geometry and Surveying there was good proficiency. We would remark the peculiar neatness of the diagrams.

The examination as a whole gave clear evidence of patient and skillful labor on the part of the teachers, and creditable exertions on the part of the scholars. Both have acquitted themselves well.

The Declarations and Orations on Thursday evening were, as a whole, of an unusually high order. The music was artistic, and the singing showed skillful training. It appears to the committee however, that the songs selected should have embraced some elevated or stirring sentiments, exhibiting music not merely as a handmaid to the sense, but serving in the higher ministrations of the spirit.

D. B. LYMAN,

T. COAN,

S. E. BISHOP,

D. DOLE.

Committee.

☞ We would with thanks acknowledge the following given for distribution among seamen: From Mrs. J. G. Dickson, a fine bundle of religious papers; also a lot from Mrs. M. P. Chamberlain, which are very acceptable. Also a box of Tahitian Bibles from Rev. W. Wyatt Gill, B. A., Mangaia, Hervey Is., for the use of Tahitian seamen; and a lot of papers, &c., from Rev. J. Rowell, San Francisco. We would also acknowledge from Mr. C. J. Allen, Howland's Island, \$2.50 for support of the *Friend*, and \$2.50 for Bethel.

☞ The missionary packet *Morning Star*, sails the second week of this month for Micronesia. The Rev. J. F. Pogue goes as delegate of the Hawaiian Board, accompanied by five Hawaiian missionaries, the largest reinforcement ever sent down at one time from these Islands.

DIED.

JOHNSON.—In Honolulu, June 14th, of scarlet fever, ANN JOHNSON, aged 3 years and 6 days, eldest daughter of William and Margery Johnson.

MAITLAND.—In Honolulu, June 4th, at the residence of her parents, Mrs. Mary G. Maitland, aged 24 years and 4 days, only daughter of Alex. J. and Eliza A. Cartwright. [San Francisco and New York papers please copy.]

LOVE.—In Honolulu, June 4th, Sarah, second daughter of Mr. Robert Love, aged 5 years 5 months and 13 days.

NEWMAN.—At Koloa, Kuni, May 13th, Louis W., infant son of the late Charles F. Newman, aged 10 months and 9 days.

WEIGHT.—In this city, June 9th, Elizabeth Jane Weight, aged 2 years and 9 months, daughter of William and Elizabeth Weight. "And all wept and bewailed her; but He said, weep not, she is not dead, but sleepeth."

SACKETT.—At Honala, Kona, Hawaii, May 23, Francis Sackett, aged 35 years and 6 months. He was formerly of Leonidas, Michigan, and is supposed to have relatives living there. [Michigan papers please copy.]

RICHARDSON.—In Hilo, Hawaii, June 1st, of consumption, George D. Richardson, a native of Rochester, Vermont, U. S., aged 27 years, 2 months and 15 days. [Boston and Chicago papers please copy.]

Information Wanted.

Concerning John Clancy, who has been from home since 1860. When last heard from was on the Sandwich Islands. Any information about him will be thankfully received by his sister Elizabeth Clancy, Olneyville, North Providence, Rhode Island, or at the office of this paper.

As regards Frans Oscar Tengstrom, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

June 1—Am bark J W Seaver, Reaney, fm Sen, in distress.
9—Am bark D. C. Murray, Bennett, 14 days from San Francisco.
10—Haw bark Kamehameha V, Rickman, 39 days from Howland's Island.
15—Haw bark Maunaloa, English, from Islands in the South Pacific.
16—Brit brig Fred. Thompson, Brown, 166 fm Liverpool.

DEPARTURES.

May 29—Am schr Flying Dart, Bannister, for Ochotsk.
June 1—Schr Nellie Merrill, Cluney, for Johnson's Island.
5—Am brig North Star, Hatch, for Portland, O.
11—Am bark J. W. Seaver, Reaney, for Sitka.
12—Brit bark Briton, Ross, for Australia.

MEMORANDA.

Report of Brig Fred. Thompson.

Left Liverpool, January 1st; experienced very heavy weather in the Irish Channel; put into Holyhead, in company with a large fleet, where we remained until January 22d, when we again set sail. In lat. 46° north, long. 15° 20' west, experienced heavy gales from the southward and westward, which continued for ten days, leaving us in lat. 42° north, long. 17° west. Crossed the equator, in the Atlantic, in long. 23° 30' west, February 25th, 34 days from Holyhead. Took the Southeast trades in lat. 6° 30' south, long. 26° 17' west. Crossed the parallel of 50° south, March 29th, in long. 62° 19' west. Passed through the Straits of Lemaire April 2d. April 6th, 7th and 9th had very heavy gales—on the latter date shipped a sea which carried away bulwarks. Crossed lat. 50° south in the Pacific, April 21st, in long. 84° 30' west. Crossed the equator May 29th, in long. 119° 8' west. Made Hawaii June 13th, and came into port on the 16th, 145 days from Holyhead and 166 days from Liverpool.

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PASSENGERS.

FROM SAN FRANCISCO.—Per D. C. Murray, June 9th.—Mrs J. Paty, Mrs H. Benson, child and servant, Miss B. Macfarlane, Mr and Mrs J. H. Finn, Mr and Mrs L. Joseph, C. C. Bennett, C. P. Ward, A. J. Agnew, M. Robinson, H. Blum, and 6 Chinese in the steerage.—20.

SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 19. No. 7.

HONOLULU, JULY 1, 1869.

{Old Series, Vol. 26.

SIXTH ANNUAL REPORT

OF THE

Board of the Hawaiian Evangelical Association, June, 1869.

HOME DEPARTMENT.

Contributions of the Churches.

There has been a very gratifying increase of benevolence on the part of the Hawaiian Churches during the past year. The donations to our Treasury from home sources, amount to \$9,462 94; which is the largest sum we have reported during any year, being \$3,376 46 more than last year, and even \$484 10 more than reported June, 1867. One very generous donation of \$500 from Mr. and Mrs. H. Dimond, should be especially acknowledged.

Our expenditures for various objects have been this year greatly enlarged, so that notwithstanding the receipts of the last few weeks, which have been poured in upon us so largely, we close our year with a much smaller sum than we reported last June. It is very necessary that we have a considerable sum in our Treasury at the close of the missionary year, as our receipts during the few months following are usually, at that season, very small, and our expenses necessarily very large, as it is then we dispatch the *Morning Star* on her yearly voyage to Micronesia.

In accordance with the suggestion of the General Association made last year, the following table presents the contributions of each church to our Treasury during the past year. From this it appears that the average contribution to our Board this year of each church member, is not far from half a dollar. And it should be remembered that this is less than one third of the total contributions of our churches to religious objects, as reported last year. It will be noticed that there are a few churches among us, that have not contributed any thing during the year to the general work of the church. There are doubtless local reasons for this, but it is a matter of regret that any excuse should be considered valid for such a neglect. And it is remarkable that some of the churches, in apparently most untoward circumstances, should have done so nobly for the cause of missions. The Lord will bless those who thus remember him and his work.

Those churches which have a star attached to them, have sent in their contributions since the close of the Treasurer's books on the 15th of May, and previous to May 29th, too late

to have the figures appear in this year's report. It should be remarked that though we average the contributions to each church member, yet we well know that contributions to missions, as to many other religious objects, are made by many who are not church members. And it should be remembered also, especially regarding Honolulu, that very large donations come from members of the foreign community. If we deduct the \$1,717 76, contributed by foreigners in Honolulu, it will leave the average to each Hawaiian church member on Oahu but .21. The figures will then stand thus—the average contribution of each church member to the general treasury:

From Oahu	.21
From Maui	.32
From Kauai	.43
From Hawaii	.49

[Tables Omitted.]

Home Missions.

In August last, Mr. S. P. Aheong commenced his labors among his fellow countrymen, the Chinese on these Islands. Since then, he has made the entire tour of the group of which very full reports have been published in the *Kuokoa*. He has had the kindest reception from the Chinese and their employers where ever he has been, and we trust he has accomplished much good.

He estimates that there are 1,317 Chinese on these Islands, of whom 1,201 are men, 76 women, and 40 children of pure Chinese blood, 30 of whom are boys and 10 girls. There are 273 Chinese on Hawaii, 249 on Maui, 569 on Oahu, and 216 on Kauai. He also reports 91 half Chinese and half Hawaiian males, and 76 females, making a total of 167 half-caste Chinese. One hundred and twenty-one (121) Chinamen are married to Hawaiian wives.

Mr. Aheong has established Hawaiian schools for the Chinese wherever they desired to be taught, and teachers, mostly Hawaiians, could be found. In February, he opened an English school in the vestry of the Bethel Church, Honolulu, which has continued very satisfactorily by Mr. E. Dunscomb. It is a free school, taught three evenings of each week, under the auspices of this Board. There is a regular attendance of about nine pupils.

The total cost of our Chinese work is about \$1,100 a year. To meet this, we have received from English speaking sources among us the sum of \$387, and from purely Hawaiian sources \$337 62, making a total of \$724 62, specifically for this object.

Theological School.

The Theological School at Wailuku, has been in progress now six years. There have been four classes, as follows: In 1863, 13 pupils; 1865, 11 pupils; 1867, 19 new pupils; and in 1868, 12 more. Four of these have died, 13 have been ordained, and 12 have been licensed to preach. One of those ordained, and one of the licensed, have fallen. One licensed minister has gone to Micronesia, and three others are accepted by us as candidates for the foreign work.

These facts must be very encouraging to all the patrons of this institution, and especially to Rev. W. P. Alexander, who has so successfully helped supply the wants of our churches.

Female Education.

The pupils of Waialua Seminary came together with remarkable promptitude on the 1st of September, after a vacation of two and a half months. The number has averaged about seventy during the year. The buildings are now in a very satisfactory state, and the institution comfortably accommodates about seventy-five pupils.

The expenses of the Waialua Seminary have been \$2,450 from the American Board, and \$600 from our own Treasury. In addition to which we have appropriated \$399 for assistant teaching in the Makawao Female Seminary, and \$200 for assistant teaching in the Koloa Female Seminary.

There has been no marked change in the facts regarding these schools during the year. All the girl's boarding schools in our connection are in a prosperous condition externally. Their teachers, however, mourn that the influences of the Holy Spirit are not more manifest on the hearts of the pupils. And we would draw the attention of our churches to the painful fact, that though there is such a large number of girls under religious instruction, yet very few are willing to go on foreign missions, so that more than one young man fully prepared and competent cannot go abroad, because unable to find an educated wife. Nor is the fault mainly in the young women themselves. Several of them have been ready to go, but friends and relatives oppose! We trust this matter will receive the prayerful attention of the General Association and of Christians throughout our Islands. The difficulty has in past time been, that we had no young women competent to be missionaries. Now that they are fully qualified, another and a worse impediment arises. The difficulty is in the worldly state of our churches as a whole, Let us pray the Lord to remove it.

Publications.

We have during the year received from the American Bible Society a part of the new and beautiful edition of the Hawaiian Bible and Testament. The cost of the new Bibles and Testaments received was \$2,400 50 in American currency. The American Bible Society very kindly allow our accounts to stand open, we paying them the avails of the Bibles when sold. We regret that so large a portion of the first invoice were bound expensively. Had the cheapest binding been used, the whole invoice would probably, before this, have been disposed of. The remainder of the edition is probably on its way from N. Y., in the cheaper binding; also a small cheap new edition of the Testament and Psalms, most kindly prepared by the American Bible Society, under Rev. E. W. Clark's supervision. On the arrival of these new books, we shall endeavor to give them a prompt and wide circulation, perhaps employing one or more colporteurs, as suggested by the General Association of last year.

We have added two new question books for the use of Sabbath schools; No. 3 having been translated by Rev. E. Bond, and No. 4 by Rev. W. P. Alexander. Another question book is in the course of preparation by Rev. O. H. Gulick.

The circulation of the *Alaula* has been somewhat larger than during the year before, being about 2,800 copies; yet we could desire that its circulation were still further increased, as it might easily be.

We take great satisfaction in announcing that the commentary on Matthew by Rev. J. F. Pogue, has been revised and is now all but ready for the press; and that the Bible Text Book, translated and arranged by Messrs. B. W. Parker and L. Lyons, is also ready for publication. The Rev. E. W. Clark reports the Bible Dictionary as more than two thirds translated. We hope to be able to make arrangements with the Tract Societies of America, by which these invaluable works will ere long be in the hands of our pastors and students.

We have this year printed at these Islands in six different languages 19 different publications—six in the Hawaiian language, two in that of the Marquesas Islands, four for the Gilbert Islands, three for Marshall Islands, one for Kusaie, and two for Ponape, making a total of 2,169,600 pages; besides which, we have received 1,058,715 pages from the presses of the American Bible Society.

There have been put into circulation on these Islands 1,393,397 pages of Hawaiian publications in book form during the year, besides what is equal to about 500,000 of *Alaula*, and besides about 179,660 pages of Chinese works. Our gratuitous circulation of our own publications is as follows:

Bibles and Testaments - - 38,386 pages
Bound Volumes - - - - 17,226 "
Tracts - - - - - 35,586 "

Total - - - - 91,198

Our total expenditures for the Book Department have been \$5,337 54, of which \$1,000 were from the American Board, \$440 from the American Bible Society, \$2,129 86 avails of books, and from our own Treasury \$1,857 68.

We submit to the Association, tables very carefully prepared by Mr. Warren Chamber-

lain, the very efficient clerk of our Book Department, showing the circulation of our books and newspapers. There are large parishes on our Islands where a new book and newspaper is a very rare object. Our pastors are not all awake to the importance of these agencies.

Publications during Year Ending May 1869.

	No. of Pages.	No. of Copies.	Total Number of Pages.
New Bible.....Hawaiian	1,456	440	640,640
New Testaments....."	322	425	137,275
Hawaiian English Testaments....."	727	400	290,800
The Alaula....."	16	6,000	960,000
Annual Report General Ass'n....."	42	200	12,600
Annual Rep't Sab. Sch. Ass'n....."	15	400	6,000
Sabbath Sch. Ques. Book No. 3....."	122	3,000	396,000
Sabbath Sch. Ques. Book No. 4....."	12	3,000	36,000
Pastor's Hand Book....."	104	500	52,000
Geography.....Marquesan	24	1,000	24,000
Arithmetic....."	48	1,000	48,000
Extracts from Luke.....Gilbert Is	24	1,000	24,000
Mark....."	96	2,000	192,000
Acts....."	96	2,000	192,000
Hymns....."	64	1,000	64,000
Hymns.....Marshall Is	42	1,000	42,000
John....."	52	1,000	52,000
Mark....."	41	1,000	41,000
Acts.....Kusaie	60	1,000	60,000
Arithmetic.....Ponape	26	500	13,000
Geography....."	24	1,000	24,000
Total.....	3,426	23,055	3,228,315

FOREIGN DEPARTMENT.

The Morning Star

The *Morning Star* performed her second voyage to Micronesia in 1868, leaving Honolulu, June 26th, and returning December 16; and on the 4th of March, 1869, she started for the Marquesas Islands, returning again to Honolulu on the 30th of April.

Attention should be drawn to the fact that we cannot maintain a vessel of this kind, without a large expenditure of money. We have received from the American Board since June last for the *Morning Star* \$4,200. She has earned the sum of \$1,000 06 during the year. The voyage to Micronesia, with repair, cost \$5,972 14, and the voyage this spring to the Marquesas has cost \$1,521 80, making a total of \$7,493 94, of which \$2,192 88 were from the contributions of our own churches. And it is to be expected that our expenditures for our vessel will increase rather than diminish as our missions grow.

Micronesia.

AMERICAN MISSIONARIES.—*Gilbert Islands*—Rev. H. Bingham, Jr., and wife. They spend a part of each year at Honolulu.

Marshall Islands—Rev. B. G. Snow, and wife—the latter in the United States of America.

Ponape—1. Rono Kiti—Rev. A. A. Sturges, and wife. 2. Jokois—Rev. E. D. Doane, and wife; the latter on the Hawaiian Islands.

GILBERT ISLAND MISSION.—*Butaritari*—Rev. J. W. Kanoa and wife; Mr. R. Maka, and wife.

Apaiang—Rev. J. H. Mahoe and wife.

Tarawa—Mr. G. Haina and wife.

Tapiteua—Rev. W. B. Kapu and wife; Mr. G. Leleo and wife.

MARSHALL ISLAND MISSION.—*Ebon*—Rev. D. Kapali and wife.

Namarik—Mr. J. W. Kaelemakule and wife.

Returned for health—Mr. H. Aea and wife.

The Gilbert Islands.

A new station was taken on *Tapiteua* or

Drummond's Island in August last, under very favorable auspices, by Rev. D. Kapu and G. Leleo. How desirable that a number of well qualified men and women be speedily found to occupy the other populous islands of that group, several of whom are ready and waiting. The Christians of the Samoa Islands stand ready to press in to the southern islands, and how can we request them not to enter, if we are not able to soon supply all these islands with the heavenly light.

Tarawa and *Apaiang* were last summer in a very agitated state from a civil war. Mr. and Mrs. Bingham, and Mr. and Mrs. Mahoe, suffered much from the savages, and escaped narrowly with their lives during the ten weeks while the *Morning Star* was gone to the west. Yet there were 27 reported as having been admitted to the church during the year ending June, 1868. The receipts from the sale of books and monthly concert, though not large, are under the circumstances very gratifying, as will be seen by the appended table.

Mr. and Mrs. Bingham have been diligently engaged during the last six months, in superintending the printing of several works in Honolulu. It is questionable whether their health will be sufficient to make it advisable, that they visit the Gilbert Islands again this year.

At *Butaritari*, the work has made very satisfactory progress. The young men are greatly interested in learning to read. Several are spoken of by the Hawaiian missionaries as hopefully pious; and though not a single person has been admitted to the church, the monthly concert contributions in oil amount to \$41 75, and the avails of books to \$63 12. And this from the island from which, three years ago, our missionaries fled in fear of their lives!

The Marshall Islands.

It is a very encouraging feature of the work on *Ebon*, that a number of natives have been selected as teachers of the day schools. A part of the avails of their monthly concert, oil, will this year be devoted to the support of their own teachers, whom they propose to send out to other islands. It will be seen in the accompanying table, that the monthly collections and the avails for books both from *Ebon* and *Namarik* are very large. They are bright examples to all our missions. Mr. Snow is invited to visit the United States of America, by the return of the *Morning Star*. Mr. H. Aea is much improved in health, and will return in the *Morning Star* to *Ebon*.

The Caroline Islands.

The Christians of *Kusaie* welcomed Mr. Snow in October last. He found that 13 individuals had been set aside by the action of the native Christians themselves during the year. Ten of these were restored, while Mr. Snow was with them, on a public confession of sin, which melted many to tears, and even the King, who is not a church member, had to wipe his eyes. Twelve persons gave their testimony for Christ for the first time, at about the same time, among whom "were the queen and the wife of another high chief, and one of the highest in rank of the old priesthood, and one of the very oldest women on the island."

Mr. Sturges, on *Ponape*, spends a consid-

erable portion of his time at Owa, on the north eastern side of the island, where the chief and the people have given him a very kind welcome. Mrs. Sturges has there a very full school, sometimes numbering over 60 pupils. The chief called "Wajai," of the Metalanim tribe, is an earnest working member of the church. On the 4th of January last, Mr. Sturges wrote: "Our own church are waking up some. Last week, we observed as a week of prayer. Some seemed to catch a little life, and we hope for better things in the way of doing for God, and bettering themselves. We are very sad over the death of many whom we thought to send out as teachers."

Much effort is being made by our missionaries on Ponape, to bring forward native helpers and teachers. They were prepared to send missionaries westward, and the *Morning Star's* not going west, alone prevented. A native has been stationed at Ron Kiti, Mr. Sturges' former station in the Kiti tribe, of whom he writes: "Our native teacher has done well; the interest in the meetings has been increased; quite a number of new ones have joined the Christian party since we left last spring. We are encouraged by this effort to make the work self-sustaining."

A "fearful storm" on the 3d of December, 1868, destroyed four houses belonging to the mission at Kiti, among them the native meeting house. Mr. Sturges says of the latter: "It was a severe blow, but the Christians took hold so promptly and cheerfully, and rebuilt, that we are rather glad it was destroyed. There is more life and energy in our handful of people than I thought for." In consequence of some mistake, we are unable to give full statistics of Mr. Sturges' field.

Mr. Doane has taken his station in the Jokoits tribe, on the north side of the island, and we are able to present approximate statistics of the church under his care, gathered from Mrs. Doane, who has been obliged to

visit these islands for her health. A number have withdrawn from the Christian party in his field, finding there was no immediate gain from adhering to it; and the conduct of some professing the Christian name is, at times, very trying. Yet Mr. Doane wrote, in August last, regarding the ten months preceding: "Our congregation has numbered from one hundred and seventy to three hundred; perhaps the average number has been 250. A portion of the time we have begun the religious meetings of the day by a morning prayer meeting, continuing one hour before church. At the noon intermission, a female and male prayer meeting, taking the order I have put them, both followed by a Sabbath school of all the congregation. Our best readers have been installed as teachers of classes, and the main point has been to teach all to read. We have had also an infant class, and then catechetical exercises for the whole school. We have held a Wednesday prayer meeting, and since January, we have observed the monthly concert. During 7½ months we have had day school, five days in the week—the attendance ranging from 20 to 70, averaging about forty." In summing up he says: "We have opposition and lukewarmness on the part of many church members, and there are many only nominally with us, yet over and above all this, there is much light. What is needed is the outpouring of the blessed Spirit, and then we shall reap a glorious harvest."

The Marquesas Islands.

UAPOU.—*Hakahekau*—Rev. S. Kauwealoha and his wife.

HIVA OA.—*Puamau*—Rev. J. Kekela and his wife.

ATUONA.—Rev. Z. Hapuku and his wife.

FATUVA.—*Omoa*—Rev. J. W. Kaiwi and his wife.

The Marquesan mission were greatly favored this spring by the visit of the Rev. J.

F. Pogue as delegate. Kauwealoha has much reason to be encouraged by the success of his Girls' Boarding School, which numbers eight pupils. The Boys' Boarding School has met serious difficulties from the wild dissipations at Puamau, but further efforts will be made the coming year. The church at Hanamenu continues steadfast, though they have no missionary among them; and four have been admitted to membership in that valley during the year. It is very gratifying to be able to report \$73 10, monthly concert contributions from the Marquesan Islands, by this return of the *Morning Star*, \$44 25 of which were from Kauwealoha's church on Uapou. Mr. Pogue reports the system of day schools as not being very actively kept up, and that the pupils are still mainly women, with a few men and almost no children. Mr. Pogue remarks: "The great lack of these churches the past year, has been an outpouring of the Holy Spirit."

A general meeting was held at Omoa, at which many important subjects were discussed. It was decided that Kaiwi should commence a select school at Omoa, for the express purpose of fitting persons as teachers. The manuscript of a hymn book has been sent to us, to be revised by Mr. Bicknell. The missionaries call for two more men and their wives.

Statistics of Foreign Missions.

It appears from the following table that 60 were added to our foreign missionary churches during the year last reported. The total number now in good and regular standing is 610, which is a gain of 69 over last year. The sum total received from them is \$689 07, which is an increase of \$99 74 over the last year. We may well adopt the words of Mr. Doane, regarding Ponape: "In summing up all that has been done, and the general prospect of our field, there is much to encourage." To God be all the praise!

Statistics of Marquesan and Micronesian Churches, for 1869.

	Whole No. for Profession	Whole No. by Certificate	Total of Admissions	By Profession this year	By Certificate this year	Total Dismissed to other Churches	Dismissed this Year	Whole No. of Deaths	Died this Year	Suspended this Year	Excommunicated this Year	Restored this Year	Remaining Suspended	Total now in Regular Standing	Whole No. Children Baptized	Children Baptized this Year	Couples Married this Year	To Hawaiian Board	To A. B. C. F. M.	Avails of Books	Total
MARQUESAN ISLANDS—																					
FATUVA—Omoa	29	2	31					7	3	2				18	13	1		\$ 10 14			\$ 10 14
HIVA OA—Puamau	6		5					1	1				3	4	4	1		5 00			5 00
ATUONA	10		10			2		1					1	14	7	1		9 21			9 21
UAPOU—Hakahekau	14	1	15	3		1	1	1	1	2		1	1	23	7	2		4 00			4 00
UAHUNA—Hakatu	22	4	26	4	1	1	1	1	1	1			1	14	7			44 75			44 25
UAHUNA—Hakatu	12	3	15			2		1	1	1				14	7						
UAHUNA—Hakatu	22	2	24					1	1	1				20	7						
Total	114	12	126	7	1	5	1	12	6	7		3	6	97	49	6		73 10			73 10
MICRONESIA—																					
<i>Caroline Islands.</i>																					
PONAPE—Jokoits				6			4					2	2	78	3	12		67 00			57 00
KITIT—Metalanim								32	7	2	13	0		141	79	2		45 00	46 50		91 50
KUSAIE (Nov. 2, '67, to Oct. 30, '68)	197	8	205			8								173	79	2		104 75	97 00		201 75
MARSHALL ISLANDS																		60 00	60 00		120 00
KRON (Nov. 2, '67, to Oct. 30, '68)	110		110	20				4	1	2	10	2	2	90	50	19	2	44 50	31 00		125 50
NAMARIK																		6 00	6 00		12 00
JALUIT																		17 00	63 12		80 12
GILBERT ISLANDS																		41 75	63 12		104 87
APALANG	33		33	27								1	2	31	2	2	4	6 00	6 00		12 00
TARAWA	1			1														17 00	6 00		23 00
WUTAHITANI																		41 75	63 12		104 87
Total	341	8	349	54	1	8	4	36	8	4	23	14	6	513	121	26	31	271 60	45 00	309 87	626 47
Grand Total	455	20	475	61	1	13	5	48	14	11	23	17	12	610	170	32	21	334 70	45 00	309 87	690 97

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Translated from the Hawaiian.

Great is the joy of Christians when they meet to mingle their prayers and praises at a throne of grace, and together consult in regard to those things which pertain to the Kingdom of Christ. This joy has been ours during the days which have just passed.

The annual meeting of the Hawaiian Evangelical Association commenced on the 31st day of May, and adjourned on the 12th day of June, 1869. The meeting was a full one, the whole number present being 59, viz., 14 missionary fathers, 5 sons of missionaries, 27 native pastors, and 13 native delegates. The Rev. H. Bingham, Jr., of Apaiang, Gilbert Islands, was also present, and took part in our discussions; as also the Rev. S. S. Mitchell of the Syrian Mission, together with several corresponding members, among them the Chinese colporteur, Mr. S. P. Aheong.

Interest was added to the meetings by the presence of some of the aged mothers of the mission, whose cheerful countenances did much to encourage those upon whom devolves the responsibility of carrying to completion the work begun by their venerated husbands. May they long be spared to encourage and incite to duty those who are hereafter to bear the heat and burden of building up the spiritual walls of this Zion. Two of our number have been removed by death the past year.

The Rev. L. Andrews, who had lived upon the islands forty-one years, died on the 29th day of September, 1868. He was for many years engaged on missionary work, and was first teacher of the Seminary at Lahainaluna. He prepared several books for the schools, and was one of the translators of the Bible into the Hawaiian language, and was afterwards for many years a Judge of the Supreme Court. He was an Israelite in whom there was no guile. Strong and ardent was his love for the Hawaiian nation and people. He has gone to his rest. We too are on our way to this same rest, if we prove faithful unto the end.

The Rev. Timoteo Pohano, the pastor of the church at Hakalau, Hawaii, has also been called by the Master. He died on the 17th of May, 1869. He has received the crown which God will give to all the faithful ones. May we listen to the admonition given us by their death—be ye also ready.

Death has also removed from our midst one whose venerable form was often seen in our streets—a father of Kings—a beloved member of the 1st Church of Honolulu—frequently a corresponding member of this association. He died in the Lord, full of years, in a good old age, having witnessed all the transforming influences which the gospel has exerted upon the nation. "Blessed are the dead who die in the Lord."

During this year we have had no extraordinary convulsions of nature, such as we experienced in the year 1868. No earthquakes, no wars. Peace has reigned in all our borders, with the exception of an outbreak of fanaticism under a false prophet, by name Kaona, at Kona, Hawaii. In some parts of the islands there has been a scarcity of food, but no great suffering has existed on that account. While in session an item of news, which caused much sorrow, was com-

municated to us—the destruction of the buildings of the Female Seminary at Makawao, Maui. The school and teachers have suffered much loss, and the pupils have been scattered to their homes.

At this meeting much more time than usual has been spent in devotional exercises. It was good to draw near to a throne of grace, and ask for the great blessing which all our churches need—an outpouring of the Holy Spirit. We are not without hope that impressions for good may have been made, which, carried to our homes, may result in a revival of pure and undefiled religion.

There were several things which were an occasion of joy to us during this meeting. The procession of the scholars of the Sabbath Schools of Honolulu, and the exercises connected with it in the Stone Church; the sermons preached in the English and Hawaiian language before the Hawaiian Board; together with the report of our Chinese colporteur, Mr. Aheong, among his brethren the Chinese. He has been indefatigable in his labors. Seed has been sown which may spring up and bear fruit to the glory of God. That this may be so, let us earnestly beseech Him who alone can give power to the word preached. Let us not forget to pray for our colporteur, and also for the Chinese among us.

Education.

Your committee would say in regard to the district schools, that we have some reason to hope that the foundation upon which the management of these schools has been based, and against which this association has protested for two or three years past, has been somewhat modified. Some little improvement in the management of these schools may be seen the past year, when compared with previous years. In districts where great opposition was shown to the unskillful and inefficient manner in which the schools were managed by the Inspector General, there has been a little improvement when compared with other districts. This can be accounted for from the strong expression of opposition raised in these districts, by those who are interested in education and the improvement of the schools. In other districts, however, the character of the schools is not changed, and the same cause which excited the opposition of the association still exists.

Boarding Schools.

The number of pupils in these schools has increased the past year. These pupils have quietly pursued their studies. The health of teachers and pupils has been good, and the teachers have been earnest and self-denying in imparting knowledge. May the Lord prepare the hearts of many of the pupils of these schools, to become efficient laborers in his vineyard.

Independent Schools.

These schools are efficient. Parents and children greatly desire to drink at these fountains of knowledge. Many prefer these to the district schools. Let us ask God to make the instruction imparted to the pupils of these schools the means of glorifying Christ and his church. If the hearts of the pupils are not seasoned with grace, our labors for them will be all in vain.

Books.

Your committee are sorry to hear that the new Bibles which were printed in the United States have been exhausted. Great has

been the desire of the people for this edition of the Bible. We would suggest that the depository be well supplied with these Bibles and other books. We would also exhort the pastors of churches to exert themselves to circulate books among the people of their charge, that light may increase and darkness vanish.

Newspapers.

Our newspapers, the *Kuokoa* and the *Ala-ula*, are a great help in spreading righteousness. Let us do what we can to overcome those things which hinder the circulation of these papers. If these lights are extinguished, the cause of truth must suffer.

Sabbath Schools.

These have greatly prospered the past year. We hope they may be carried on with still greater zeal this year. Much good seed has been sown in these schools. May it spring up and bear fruit abundantly to the glory of God. A noble army of superintendents and delegates of Sabbath Schools met at Honolulu nei, in convention to consult for the interests of these schools. May they always be ready to do battle for the right and truth.

Churches.

As your committee have listened to the station reports, they have been pained to hear the repeated expression, "The Holy Spirit has not been with us the past year." This is a cause of grief. Our labors will all be in vain unless this Blessed Spirit aid in the work. The past year has been one of dearth. Not many from their wanderings have entered the fold of the Good Shepherd. In some respects, however, there has been progress. Many of the churches have contributed of their substance for the Kingdom of Christ. Meetings on the Sabbath have been well attended. Sabbath schools have been in a flourishing condition. The work has not retrograded. Progress has been made. The great thing which we desire, and without which our churches must die, we have not had—the outpouring of the Spirit. The cause of this destitution is in ourselves, not in God. Our hearts have not been prepared to be a dwelling place for this Holy Spirit. We would acknowledge with shame our shortcoming in this respect. We have been engaged strongly in the work of the Lord, but we have not looked up to God and felt our dependence, as we should have done. We have rather trusted to our own wisdom and leaned upon our own strength; hence we have not obtained the blessing. While with confusion of fear we thus acknowledge our shortcoming in the past, we would exhort all the members of the association, both clerical and lay, to cleanse themselves from all those things which hinder the working of the Spirit among us. Let us eradicate from our hearts those things which grieve the Spirit. Then renewedly lay ourselves at the feet of Jesus, trusting alone on him for success. Denying ourselves and taking up our cross, let us follow him. Then, if we ask, we will obtain that which we so much desire and need, the dwelling with us of the Spirit of God.

Brethren and fellow laborers, let us humble ourselves before God; bring all the tithes into the store-house, then will the Lord bless us, and we shall be blessed.

J. F. POGUE, J. H. MOKU, E. KEOA,
Committee.

ABSTRACT OF THE MINUTES

Of the Sixth Annual Meeting of the Hawaiian Evangelical Association, 1869.

MONDAY, May 31st, 1869.—The Hawaiian Evangelical Association met in the Lecture Room of the Kawaiahao Church, at 10 o'clock, A. M., as per adjournment of last year.

The Moderator of the last meeting being absent, Rev. J. H. Moku, Scribe of that meeting, opened the session with prayer.

The names of the members presenting having been enrolled, Rev. M. Kuaea was chosen Moderator, and Rev. A. O. Forbes and Rev. G. W. Pilipo, Scribes.

On motion, Rev. S. S. Mitchell, of the Syria Mission of the A. B. C. F. M., Gov. P. Kanoa, Major W. L. Moehonua, Mr. H. Aea, of the Micronesian Mission, and Mr. S. P. Aheong, Chinese Colporteur, were admitted as corresponding members, and also Messrs. S. P. Ahia, S. P. Heula, J. Kanoho, J. Kiniakua, J. Kanuha, Kanoho.

Fifteen minutes were then spent in devotional exercises, after which, the Moderator appointed Rev. L. H. Gulick, Rev. W. P. Kahale, Rev. J. Waiamau, Committee on Overtures.

The Moderator appointed Rev. B. W. Parker, Rev. H. H. Parker, Rev. A. O. Forbes, Committee on Religious Exercises.

The Committee on Overtures made a partial report which was accepted.

Resolved, That the half hour from 11½ A. M. till 12 M. each day, be spent in devotional exercises, instead of the usual half hour at the commencement of the morning session.

The reports of the churches being the order of the day were taken up.

TUESDAY, June 1st, 1869.—Association met at 9 A. M., as per adjournment.

The Moderator announced the following standing Committees:

On Annual Report of the Evangelical Association—Rev. J. F. Pogue, Rev. J. H. Moku, Rev. E. Kekoa.

On Statistics of Churches—Rev. H. H. Parker, Rev. P. W. Kaawa, Rev. H. Kauai-hilo.

On Printing the Minutes—Rev. L. H. Gulick, Rev. A. O. Forbes, Rev. S. N. Holokahiki.

The reading of reports was then resumed.

WEDNESDAY, June 2d, 1869.—Reports of churches.

THURSDAY, June 3d, 1869.—Church reports.

FRIDAY, June 4th, 1869.—The hour having arrived for the reading of the annual reports of the Treasurer and Corresponding Secretary of the Hawaiian Board; on motion, the reading of the report of Olowalu was suspended, and Mr. E. O. Hall read the report of the Treasurer in the Hawaiian language.

Prayer was then offered at the request of Moderator, by Rev. L. Smith, D. D.

On motion, the report of the Treasurer was then accepted, and Rev. S. E. Bishop, Rev. J. N. Paikuli and Rev. A. Kaukau, were appointed to examine it and report thereon.

Rev. L. H. Gulick then read the annual report of the Corresponding Secretary of the Hawaiian Board in the Hawaiian language.

On motion, the report was accepted, and that portion of it relating to the foreign work was referred to a Committee, consisting of Rev. L. Smith, D. D., Rev. H. Bingham, Jr., and Mr. Aea.

That portion relating to the Home work was referred to a Committee, consisting of Rev. T. Coan, Rev. W. P. Kahale and Rev. S. W. Papaula.

Voted that the religious conference this afternoon, commence at 2 o'clock instead of 1.

The elections to the Hawaiian Board for the coming year were then entered upon. Rev. L. H. Gulick was chosen Corresponding Secretary; Mr. E. O. Hall was chosen Treasurer.

Messrs. Coan, Bond, Pilipo, W. P. Alexander, Kuaea, Bartlett, G. P. Judd and J. F. Pogue were elected members of the Hawaiian Board for three years.

MONDAY, June 7th, 1869.—On motion, it was

Resolved, That the absentees at the time of roll call, be inquired of by the Chairman just before the adjournment of the morning session, for their excuses.

Resolved, That members desiring to leave Honolulu before the final adjournment of the Association, should first receive permission.

Reports of churches resumed.

Afternoon, 1 P. M.—Reports of churches.

Rev. S. E. Bishop reported from the Committee on Treasurer's report. After discussion and amendment, the report was adopted.

TUESDAY, June 8th, 1869.—On motion, the report of the Committee on Home Department was taken up for consideration, section by section.

WEDNESDAY, June 9th, 1869.—On motion, the reading of church reports was made the first order of the day.

THURSDAY, June 10th, 1869.—Rev. T. Coan presented resolutions in regard to the death of Rev. T. Pohano, late pastor of the Hakalau Church, Hilo, Hawaii. The resolutions was adopted.

The Scribe read an invitation addressed to the Association by the Board of Education, inviting them to attend the annual examinations of the Government schools of this district, commencing on Monday the 10th inst. Also, an invitation from Miss Lydia Bingham, Principal of the Kawaiahao Female Seminary, to attend the annual examination of that institution at 1 P. M., today, in the Kawaiahao Church.

Reports of churches.

On motion, the appropriation of \$250 by the Hawaiian Board of this Association, toward the erection of a house of worship for the lepers at Molokai, was approved.

FRIDAY, June 11th, 1869.—The consideration of Section 4 of report of Committee on Home Work was resumed.

After considerable discussion, on motion of Rev. H. Bingham, Jr., it was

Resolved, To lay this section of the report on the table, and that the Corresponding Secretary of the Hawaiian Board be requested to correspond with the Corresponding Secretary of the American Board with reference to this subject, that we may have more light than can be obtained at the present time.

The report as thus amended was then adopted as a whole.

Rev. L. Smith, D. D., read report of Committee on Foreign Mission Department.

Report accepted, and on motion, considered, section by section.

Afternoon—Report adopted as a whole.

Resolved, That this Association will most cordially approve of any decision of the Hawaiian Board to man at once every island in the Gilbert and Marshall groups now remaining unoccupied. And they earnestly recommend, in view of the known wish of the Samoan missionaries, to enter immediately the field; that if first-class men are not available, the Board decide to send out this year so large a delegation of pious young men of less education, but, who, full of love for the heathen, may be willing to go, as shall furnish good evidence of the willingness of the Hawaiian Churches to give the gospel to the Gilbert and Marshall Islanders, in the least possible time.

Otherwise, That this Association request that the Hawaiian Board will encourage the Samoan Mission to assist us in giving to the heathen of those groups the bread of life as speedily as possible, and thus relieve the churches of these islands from any responsibility in delaying the spread of the gospel in those parts.

Resolved, That it be regarded the wish of this Association, that whatever monthly concert contributions may be received by the Treasurer of the Hawaiian Board without definite instructions from the contributors, be regarded by the Treasurer as intended for the General Treasury.

Rev. C. B. Andrews presented a statement regarding re-establishing a Female School for Maui, after which the following resolution was adopted:

"That each pastor should arouse the churches to co-operate with foreigners in raising the means for building a new Female Seminary on the Island of Maui."

SATURDAY, June 12th.

Resolved, That this Association recognise the hand of the Lord in the loss of one of our most esteemed members, the Rev. L. Andrews. Our sorrow is great on account of him who has died during the past year. While we grieve for the father who has departed, we would remember his strength of piety and his faithfulness to the last. This Association also sympathise with the bereaved widow and children of the deceased, and we praise the Great Shepherd who led him until he entered the fold above. "Blessed are the dead who die in the Lord."

The 1st Article of the Constitution of this body was amended so as to read *six*, instead of *five* delegates from Hawaii, so as to have two delegates from each of the three associations on that island.

The same article was further amended so as to read *four* delegates from Maui and Molokai instead of three.

On motion, the following subject was brought up for discussion: "What are the hindrances to an outpouring of the Holy Spirit upon our churches?"

Two hours were then spent in fraternal and earnest conference on the spiritual state and necessities of the churches.

Resolved, That we praise God for the prosperity of the work during the past year, but there is still much to be done. There is yet much lack, much barrenness and worldliness among the churches, and we need more laborers, both for the home and foreign fields. Therefore, we recommend that in all the churches, sermons be preached on this subject on the 1st day of August next, and that the 4th day of August be set apart as a day of fasting and prayer for the churches throughout these islands.

Afternoon.

Resolved, That whereas there are numerous Portuguese on these islands, and whereas the Lord has prepared our brother, Rev. J. Manuel, to be a missionary among them, therefore, it is the opinion of this Association that his qualifications for that work should not be hid under the bushel of Kaneohe, especially as there are many Hawaiian pastors suitable for that place; and we recommend the Hawaiian Board to employ Rev. J. Manuel as a missionary to the Portuguese throughout this group.

Rev. J. F. Pogue, from Committee on Annual Report of this Association, read their report in Hawaiian. On motion, accepted—and after discussion, adopted, with one dissenting vote.

Voted, That the Committee prepare an English translation of this report.

Resolved, That whereas a certain paper has been laid before this Association, affecting the good name of one of its members, and whereas, such matters are not in order before this body, therefore, we return this paper to the Association of Western Hawaii for proper action thereon.

Voted, To observe as a week of prayer, the first week in January, 1870.

Voted, To observe the last Thursday of February, 1870, as a day of prayer for schools.

Resolved, That the pastors and churches of Kawaiahao and Kaunakapili have kindly entertained all the members of this Association, and provided a daily noon lunch during our ses-

sions, and that therefore we express our thanks and commendations to them for their kindness.

Voted, That we recommend on the first Sabbath of April, 1870, contributions be taken up in all our churches for a Jubilee Memorial.

Adjourned to meet at 11 A. M., on the first Monday in June, 1870

ANNUAL REPORT

Of the Treasurer of the Hawaiian Evangelical Association from May 16, 1868, to May 15, 1869.

Receipts—FOR FOREIGN MISSIONS.

Hawaii.

Kealahakua, J D Paris.....	\$30 37
Helani, North Kona, D S Kupahu.....	60 05
Kapaliua, S W Papaula.....	70 00
Kekaha, Kaonohimaka.....	20 25
Hilo S S Assoc'n, C H Wetmore, for J Kanoa.....	175 00
J Wight, Kohala.....	10 00
Collected on tour by J W Kaiwi.....	11 50
Hilo, T Coan.....	968 00
Waimea, L Lyons.....	144 00
Hamakua West, Kukahekahe.....	10 87
Onomea, H Paho.....	137 27
Hakalau, T Pohano.....	70 82
Laupahoehoe, J Hanalua.....	32 50
Opihikau, Puna, D Makuakane.....	40 00
1st Foreign Church, Hilo, C H Wetmore.....	54 00
Paula, Puna, Hanu.....	24 00
	\$1,848 63

Maui.

Kaihelani, W P Alexander.....	\$ 2 00
Collected by Aumai.....	26 00
Wailuku, T G Thurston.....	114 37
Lahainaluna, S E Bishop.....	24 25
Kaanapali, Kahookaunaha.....	33 10
Makawao, J S Green.....	13 00
Kipahulu, D Puhl.....	6 25
Olowalu, J H Moku.....	31 00
	\$249 97

Molokai.

Halawa, Nueku.....	\$135 50
Kaluaaha, J W Ninihua.....	80 00
	\$215 50

Oahu.

Fort Street Church Union Monthly Concert.....	\$300 76
Mission Children's Society.....	150 00
Collection after Sermon in English.....	144 80
Collection after Sermon in Hawaiian.....	50 00
Ewa, John H.....	195 90
D B Mahoe.....	1 00
Waimanalo, Waiwaiolo.....	7 00
Waiailua Female Seminary, for G Leleo.....	43 75
Hanula, Kanaibilo.....	10 00
Kaumakapili S School, for B Schools, Marq.....	30 00
Kaneohe, Manuella.....	50 00
Collected by J W Kaiwi on tour.....	43 00
B W Parker.....	3 00
Kanepuu, Palolo.....	3 00
Waikane, W P Kaawa.....	15 00
George Prutler, Honolulu.....	2 50
	\$966 71

Kauai.

Lihue, Waiamau.....	\$60 00
Waimea, A Kaukau.....	120 00
Collected by H Aea.....	6 38
Waioli, A Wilcox.....	45 92
Koloa, J W Smith.....	52 00
	\$284 30

Niihau.

Niihau Church, Kapahu.....	\$3 00
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Marquesas.

Hakahekan, S Kauwealoha, cocoanuts 1868-9.....	\$43 50
Hakahekan, S Kauwealoha's Sab School.....	1 25
Pumau, J Kekela.....	9 21
Atuona, Z Hapuku.....	4 00
Hanawawe, J W Kaiwi.....	5 00
Omoa, J W Kaiwi.....	10 14
	\$73 10

Micronesia.

Apaiang, J H Mahoe.....	\$ 5 35
Apaiang, avails of oil.....	1 25
Tarawa, G Haina.....	4 25
Tarawa, W B Kapu.....	3 75
Tarawa, avails of oil.....	9 00
Butaritari, J Kanoa.....	15 25
Butaritari, R Maka.....	6 00
Butaritari, avails of oil.....	20 50
Ponape, E T Doane.....	11 13
Namariik, avails of oil.....	44 50
Ebon, B G Suow, avails of oil.....	98 50
	\$219 48

California.

1st Congregational Church, San Francisco.....	150 00
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Total receipts for Foreign Missions..... \$4,010 69

FOR HOME MISSIONS.

From A B C F M for salaries.....	\$2,350 00
From A B C F M, special grant for Secretary's house.....	2,000 00
Collection after Sermon in Hawaiian.....	\$43 05
Collection after Sermon in English.....	131 00
From S N Castle, Honolulu.....	25 00
C B Andrews, Lahainaluna.....	30 00
J Wight, Kohala.....	10 00

Hilo Church, T Coan, for Chinese work.....	200 00
A friend, Honolulu.....	5 00
S C Damon, Honolulu.....	25 00
Mr Tucker, Kaupakua.....	10 00
C R Bishop.....	5 00
Fort St Church, Honolulu.....	160 25
Union Protestant Church, Wailuku.....	40 00
Maui, for Chinese work.....	51 00
Waimea, Hawaii, L Lyons, for Chinese work.....	5 00
Makawao, Maui, J S Green, for Chinese work.....	5 00
Bethel Church, Honolulu, for Chinese work.....	76 75
Kaneohe, Oahu, for Chinese work.....	8 62
Kahana, Oahu.....	10 00
Laauia, Oahu, Kauaithilo, for Chinese work.....	9 25
Kahuku, Oahu, for Chinese work.....	4 75
Waimea, Kauai, A Kaukau, for Chinese work.....	15 00
Iekani, Hawaii, D S Kupahu.....	30 00
Incidental fund, to balance.....	653 08
	\$1,550 75

Total receipts for Home Missions..... \$5,900 75

FOR INCIDENTAL OR GENERAL FUND.

Hawaii.

From Kealahakua, J D Paris.....	\$126 85
Churches in South Kona, J D Paris.....	60 00
Churches in North Kona, J D Paris.....	75 00
Kohala, E Bond.....	1,500 00
Kohala, S C Luhiau.....	30 65
Kau, J Kauhane.....	50 00
Waipio, J Bicknell.....	50 00
Hamakua Centre, J Bicknell.....	67 50
	\$2,010 00

Maui.

From Waihee, W P Alexander.....	\$140 59
Waikapu, W P Alexander.....	67 94
Wailuku, Kapaloa.....	108 60
Hana, D Puhl and Kahookano.....	24 35
Kipahulu, D Puhl.....	6 50
Kaupo, D Puhl.....	13 75
Honuaula, H Manase.....	21 60
Lahainaluna, S E Bishop.....	51 43
M Kuaca, Lahainaluna.....	10 00
Keanae, S Kamakahihi.....	17 50
Makawao, J P Green.....	37 00
Makawao, J S Green.....	12 50
Makawao, I M.....	2 00
Lahaina, D Baldwin.....	296 75
	\$810 51

Oahu.

Collected by J W Kaiwi.....	\$26 80
From Ewa, John H.....	32 25
George P Andrews, by Mrs Thurston.....	5 00
A friend, Honolulu.....	43 00
Waiailua, O H Gulick.....	170 00
Kalihi and Moanalua, P Pohaku.....	50 15
Kahana, Kekoa.....	20 00
Waikane, W P Kaawa.....	20 00
Mr and Mrs H Dimond, Honolulu.....	500 00
Kawaiahao, H H Parker.....	360 00
	\$1,227 20

Kauai.

From Waimea, A Kaukau.....	\$20 00
Koloa, J W Smith.....	39 00
Koolau, Helekunihi.....	4 00
Waioli, Mrs E Johnson.....	25 00
D Dole and wife, Koloa.....	10 00
George Dole, Koloa.....	5 00
	\$103 00

Ponape.

From Ponape, A A Sturges.....	\$67 00
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Ebon.

From Ebon, A Capelle.....	\$6 25
Amount returned from Marquesas, 1868.....	\$525 67
	\$4,739 63

Total to Incidental Fund.....

Donation from Miss L Bingham.....	\$ 45
Donation from Kawaiahao Female Seminary, for Gilbert Islands.....	8 00
Donation from Koloa Female Seminary, for Gilbert Islands.....	16 00
Donation from Mrs Naone, for Gilbert Isl.....	1 00
Grant from A B C F M.....	1,000 00
Avails of books, by L H Gulick.....	1,333 37
Avails of Alauia, by O H Gulick.....	486 62
	\$2,845 44
From Tarawa, by W Kapu.....	\$1 50
From Tarawa, avails of oil.....	5 00
	\$6 50
From Butaritari, J Kanoa.....	\$2 50
From Butaritari, R Maka.....	8 12
From Butaritari, avails of oil.....	52 50
	63 12
From Kusaie, avails of oil.....	48 50
From Namariik, avails of oil.....	60 00
From Jaluit, avails of oil.....	31 00
From Ebon, avails of oil.....	97 00
From Apaiang, avails of oil.....	5 75
	\$309 87
Transferred from Tract Fund, to balance.....	125 66
Transferred from Bible Fund, to refund for Gospels.....	440 00
Transferred from Incidental Fund, to balance.....	461 42
	\$4,182 39

FOR FEMALE EDUCATION.

From A B C F M.....	\$2,450 00
C R Bishop.....	25 00
Incidental Fund, to balance.....	574 00
	\$3,049 00

FOR MARQUESAS MISSION.

Returned, not used.....	\$236 18
From Foreign Mission Fund, to balance.....	2,224 26

Total to Marquesas Mission..... \$2,510 44

FOR THEOLOGICAL EDUCATION.

From Incidental Fund, to balance.....	\$235 00
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FOR MICRONESIAN MISSION.

From A B C F M.....	\$2,411 11
Amount Heblu's salary, not used.....	175 00
Amount received for cars from Morning Star.....	10 46
Amount from Foreign Mission Fund, to balance.....	2,208 16

Total to Micronesian Mission..... \$4,804 83

FOR MORNING STAR.

From A B C F M.....	\$4,200 00
From sale of old mast.....	\$10 00
From passage and freight to Micronesia.....	108 00
From passage and freight from Micronesia.....	982 06
	1,100 06
Donation from Miss Flaxman.....	2 00

Total to Morning Star..... \$5,302 06

FOR BIBLE FUND.

From J Wight, Kohala.....	\$10 00
From avails, by L H Gulick.....	722 36

Total to Bible Fund..... \$732 36

FOR GENERAL MEETING.

From A B C F M.....	\$300 00
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Expenditures—FOR HOME MISSIONS.

Paid salary to J Bicknell.....	\$425 00
" " L H Gulick.....	1,000 00
" " O H Gulick.....	450 00
" " J P Green.....	450 00
" " A O Forbes.....	450 00
" grant to A Kapulu, Waioli.....	100 00
" Aheong, half year's salary.....	400 00
" traveling expenses, six months.....	25 75
" grant for Secretary's house.....	2,600 00
	\$5,900 75

FROM INCIDENTAL OR GENERAL FUND.

Paid passages of Hawaiian members.....	\$169 50
" for noon lunch " ".....	40 49
	\$209 99
" Heulu's traveling expenses.....	7 00
" for new mast for Morning Star.....	\$339 47
" for new light sails for Morning Star.....	247 90
	587 37
" grant for repairs and refitting at Waiailua.....	600 00
" for 33 copies Kuokoa, for lepers on Molokai.....	33 00
" for clerk hire at book depository, and copying.....	572 50
" L H Gulick's trav ex on Kauai, Maui & Hawaii.....	71 00
" rent for book depository, 1868 and 1869.....	200 00
" hospital bill for a sailor from Morning Star.....	20 00
" 6 volumes Cowie's Commentary.....	12 00
" tin traveling boxes for Colporteur.....	9 00
" bound volumes newspapers, for library.....	31 00
" shelving for book room.....	8 50
" plastering Board's rooms.....	31 50
" Secy's postage, stationery, and cartage, 1 year.....	96 34
" Treasurer's postage, stationery, boat hire, &c., 1 year.....	24 00
" binding for library.....	8 50
" balance of Home Missions.....	653 08
" " publications.....	461 42
" " female education.....	574 00
" " theological education.....	235 00
	\$4,146 10

FOR PUBLICATIONS.

Paid for printing.....	\$2,548 35
" for binding.....	1,347 15
" Board of Education, for books.....	113 27
" for paper from Boston, and charges.....	358 24
" T G Thurston for books.....	7 53
" H M Whitney for books.....	5 00
" for fitting up store-room for books.....	100 00
" for proof reading 3 Gospels.....	60 00
" coloring maps in Geography.....	26 00
	\$4,565 54

FOR FEMALE EDUCATION.

Paid grant to Waiailua Female Seminary.....	\$2,450 00
" " Makawao " ".....	399 00
" " Koloa " ".....	200 00

Total for Female Education..... \$3,049 00

FOR MARQUESAS MISSION.

Paid grant to J W Kaiwi, while here.....	\$75 02
" freight on 2 boxes from Hilo.....	1 50
" expenses of trip of Morning Star to Marquesas.....	1,521 80
Sent by delegate for contingent use.....	100 03
" Paid for supplies for their general meeting.....	34 00
" for medicines sent.....	34 34
" for supplies for boarding-schools.....	33 25
" for maps, slates and pencils.....	10 50
" salary of S Kauwealoha.....	150 00
" " J Kekela.....	150 00
" " Z Hapuku.....	150 00
" " J W Kaiwi.....	150 00
" special grant to J W Kaiwi for lumber.....	100 00

Total for Marquesas Mission..... \$2,510 44

FOR THEOLOGICAL EDUCATION.

Paid W P Alexander's drafts.....	\$235 00
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FOR MICRONESIAN MISSION.

Paid grants for 18 children, 1868.....	\$90 00
" for supplies for general meeting, 1868.....	18 78
" grant for store-rooms at Gilbert Islands.....	209 85

" additional salary to H Bingham, Jr, 1868.....	311 11
" H Aea's salary, while at Honolulu.....	200 00
" repairs boat, Evening Star.....	77 00
" salaries of 4 American missionaries, 1869.....	2,100 00
" " 9 Haw missionaries & children, 1869.....	1,635 00
" for supplies sent for teachers.....	88 63
" for maps and school apparatus.....	74 42

Total for Micronesian Mission.....\$4,804 83

FOR GENERAL MEETING.

Paid passages of foreign members.....\$316 75

FOR BIBLE FUND.

Paid charges on Bibles, via Panama.....	\$39 50
" for boxes and carting.....	4 12
" charges on Bibles and Testaments, per Syren..	8 80
" to Publication Fund for printing gospels in Mi-	
cronesian languages.....	440 00
" balance at beginning of year.....	16 53

Total for Bible Fund.....\$508 95

FOR MEDICAL FUND, MICRONESIA.

Paid for medicines sent, 1869.....\$131 50

FOR MORNING STAR.

Paid Capt Bingham's board to time of discharge....

" outfit & supplies to Micronesia, 1868..	\$1,867 81
" wages of officers and crew, 1868.....	1,657 35
" Captain's wages to February 28th.....	744 46
" expenses in Micronesia.....	157 10
" for stores purchased in Micronesia.....	108 65
" for labor and washing in port.....	69 00

4,604 40

" for painting.....	80 00
" for wages, labor and board in port.....	259 95
" repairing boat.....	21 25
" carpenter's bill for repairs.....	223 72
" blacksmith's bill.....	43 87
" for a whaleboat.....	80 00
" tinsmith's bill.....	18 75
" for paints, cordage and gen'l supplies,	
for India rubber hose.....	30 00

1,325 74

Total for Morning Star.....\$5,972 14

FOR FOREIGN MISSIONS.

Paid balance Marquesas Mission.....\$2,224 26

" " Micronesian Mission.....2,208 26

Total for Foreign Missions.....\$4,432 52

FOR PERSONAL ACCOUNTS.

Paid sundry personal accounts.....\$109 13

Recapitulation—RECEIPTS.

Cash on hand May 16th, 1868.....\$4,173 21

Received for Foreign Missions.....	\$4,010 69
" Home Missions.....	5,900 75
" Incidentals.....	4,739 63
" Publications.....	4,132 39
" Female Education.....	3,049 00
" Marquesas Mission.....	2,510 44
" Theological Education.....	235 00
" Micronesian Mission.....	4,804 83
" Morning Star.....	5,302 06
" Bible Fund.....	732 36
" General Meeting.....	300 00

35,767 15

Total amount, on hand and receipts.....\$39,940 36

EXPENDITURES.

Expended for Home Missions.....\$5,900 75

" Incidentals.....	4,446 10
" Publications.....	4,565 54
" Female Education.....	3,049 00
" Marquesas Mission.....	2,510 44
" Theological Education.....	235 00
" Micronesian Mission.....	4,804 83
" General Meeting.....	316 75
" Bible Fund.....	508 95
" Medical Fund, Micronesia.....	131 50
" Morning Star.....	5,972 14
" Foreign Missions.....	4,432 52
" Personal Accounts.....	109 13

36,992 65

Balance cash on hand May 16, 1869.....\$2,957 71

Balances on hand, to credit of following accounts:	
General Meeting.....	\$256 50
Bible Fund.....	223 41
Medical Fund, Micronesia.....	14 27
Morning Star.....	296 43
Incidentals.....	1,976 10
Foreign Missions.....	101 00

\$2,957 71

Audited and found correct. E. O. HALL, Treasurer.

Honolulu, Oahu, May 21st, 1869. L. BARTLETT, Auditor.

THE PRINTER—Desires to apologize to Mr. Damon and his readers for some glaring errors in "Notes No. 8," in this month's regular issue of the *Friend*. "Underground" for *undergrowth* is bad—"vib-tim" for *verbatim*, is worse.

Annual Report of the Waiaiua Female Seminary.

Presented to the Hawaiian Board, May 31, 1869, by Rev. O. H. Gulick, Principal.

[ABRIDGED.]

The past year has been, to outward appearances, one of prosperity to our enterprise. The health of teachers and scholars has in the main been excellent. We have truly great cause for thankfulness, that Providence has continued to so large a number such perfect health. Early however in the school year—last September—several of our scholars were afflicted with malignant sore throats, and one of them died of this complaint at her home in Koolau, a few days after leaving us. Aside from this, our large number have enjoyed excellent health.

We were much gratified at the prompt and cheerful return of all but one of our scholars at the commencement of the present school year, September 1st, after the long vacation of two months and a half.

About the first of October, the No. of our scholars reached 70, which number has been maintained during the year. Our present muster-roll counts 73, one of whom, however, has been absent for two or three weeks, seeking relief from a troublesome turn of rheumatism in her arm.

Miss Lyons has during the past year continued her efficient services in the school, taking charge of the larger portion of the school-room duties, fulfilling every enterprise she puts her hand to, with great efficiency and clock-like promptness and regularity.

Miss Kaloke Kale, the most valuable graduate of the school, has during the year rendered us great help as an assistant teacher, taking a part of the superintendence of the morning gardening and farming, and also teaching during school hours.

We have also been favored with the assistance of Miss J. A. Gulick, during seven weeks of the year now closed.

In a business point of view, the past has been a year of prosperity. Of spiritual results, we fear that as much cannot be said. The most of the twenty-six professors of religion appear to be growing in strength of Christian character, and perhaps six or eight others are among the chosen followers of Christ. There has not, however, of late, been much manifest earnestness in the Christian walk.

Of the ten graduates of last year, and the three who left us before graduating—thirteen in all—four are married.

The married ones are all, we think, happy and useful. One is the wife of a missionary at the Gilbert Islands; one the wife of a teacher in the Hilo Boarding School; one lives with her husband on Molokai, and one is settled with her husband at Lihue, Kauai. Three of these husbands are graduates of Lahainaluna, and the fourth a graduate of the Wailuku Theological Seminary.

Three of the remaining nine have been engaged in teaching the past year. The six others have not been doing as well.

Taro, our staff of life, has within two months become very scarce and high in Wai-alua. Unable to buy taro, our girls now live upon squashes and Indian meal raised and ground by themselves, with an occasional change of rice and flour paste.

Members of the Board of the Hawaiian Evangelical Association, for 1869.

Rev. T. Coan, President.

G. P. Judd, Vice-President.

H. H. Parker, Recording Secretary.

L. H. Gulick, Corresponding Secretary.

E. O. Hall, Treasurer.

I. Bartlett, Auditor.

First Class.

Rev. S. W. Nueku,

S. N. Castle, Esq.,

Rev. L. Smith, D. D.,

Rev. H. H. Parker,

Prof. E. P. Church,

Pres. W. D. Alexander,

Mr. Z. Poli,

Rev. J. W. Smith.

Second Class.

Rev. J. D. Paris,

Rev. H. Manase,

Rev. W. B. Parker,

Hon. J. Ii,

Rev. A. O. Forbes,

Major W. L. Moehonua,

Rev. J. Waiamau.

Third Class.

Rev. T. Coan,

Rev. E. Bond,

Rev. G. W. Pilipo,

Rev. W. P. Alexander,

Rev. M. Kuaea,

I. Bartlett, Esq.,

G. P. Judd, M. D.,

Rev. J. F. Pogue.

STANDING COMMITTEES.

On Foreign Missions.—B. W. Parker, A. O. Forbes, H. H. Parker, L. H. Gulick.

On Home Missions.—G. P. Judd, Lowell Smith, W. L. Moehonua, W. D. Alexander, L. H. Gulick.

On Publications.—J. F. Pogue, B. W. Parker, H. M. Whitney, L. H. Gulick.

On Education.—E. P. Church, W. D. Alexander, I. Bartlett, L. H. Gulick.

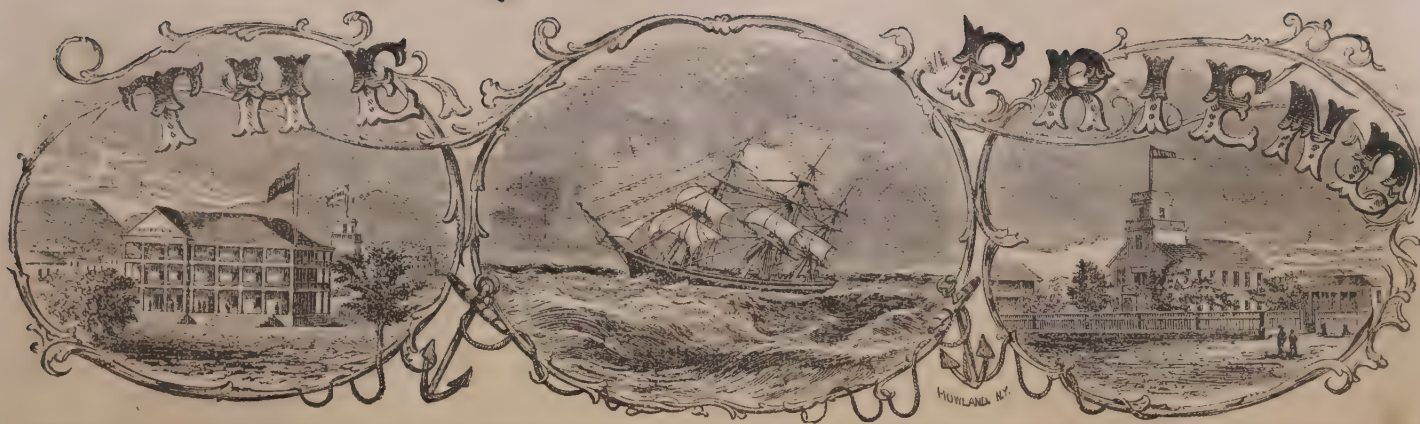
On Appropriations from American Board. S. N. Castle, B. W. Parker, T. Coan, E. O. Hall, L. H. Gulick.

The Semi-Centenary Celebration.

In April, 1870, fifty years will have been completed since the American missionaries landed on these Islands. The General Association has recommended that a memorial collection be taken up throughout our churches in that month. It is intended that the Annual Meeting in June following shall be largely devoted to jubilee exercises. It is not doubted that there will be present representatives of various religious interests in the Fatherland, and it is even hoped that some of the English missionaries of the South Pacific will be able to attend.

STATISTICAL TABLE OF THE HAWAIIAN CHURCHES FOR 1889

CHURCHES.		HAWAII.		MAUI.		MOLOKAI.		LANTAI.		KAUAI.		NIIHAU.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
Hilo, T. Can.....	11,921	706	12,627	87	8	20	2,557	637	7,516	143	9	6	1	9	415	931	24,402	708	513	83	273	2,776	12,497	19,917	427	662	\$7,664	66	\$10,971	93	\$753	87	\$6,802	08	\$4,091	81	\$20,386	02	\$2	36																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
Ono, J. H. Paho.....	405	425	8	3	118	2	118	2	336	2	1	1	2	117	316	411	427	16	130	10	9	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62	58	101	101	200	316	152	62



New Series, Vol. 19. No. 8.

HONOLULU, AUGUST 2, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

AUGUST 2, 1869.

Missionary Work among the Chinese.

This good work among the Chinese portion of our community is both interesting and encouraging. Since the latter part of May, Sabbath evening services have been regularly held in the Bethel, Mr. Aheong having had on every occasion an attentive congregation, varying from about sixty to one hundred in number. On account of many of his hearers coming from various parts of China, he has always preached in two different dialects, so that all might comprehend. "The truth as it is in Jesus," has been plainly set before them. To accommodate all present, Mr. Aheong presents his text in three different languages—English, Hawaiian and Chinese. In connection with the Sabbath service, a Tuesday evening prayer meeting has been held in the Bethel Vestry; average attendance about eighteen. Several have taken part in speaking and praying, and it is encouraging to know that light seems dawning on several minds. One has declared his desire "to be one of God's people." At a late prayer meeting, one present arose and addressed his countrymen on the benefits they were receiving, and the need of giving something towards helping the Hawaiian Missionary Board. Accordingly, at the following Sabbath evening service many came forward voluntarily and cheerfully gave for the cause, \$12 70 having been presented from willing hearts.

Two evening free schools for Chinese are in progress in Honolulu. Several of the

scholars manifest an eager desire to learn to read the English language, and are doing uncommonly well. A very intelligent young man entered one evening as a new scholar, wholly unacquainted with the alphabet, and in a little more than half an hour he had learnt it completely.

The efforts put forth to instruct them are much appreciated by the scholars. One Saturday evening a few weeks ago, two of the pupils attending the school in the Bethel Vestry appeared at the teacher's cottage with a large basket well stocked with cakes and fruit, wishing to express in more than words their gratitude for having a school to attend during their few leisure hours.

The school is opened and closed with prayer. On one occasion the teacher was called away on urgent business, and left the exercises of the evening to be conducted by a friend, who was about to commence without prayer, when one of the scholars earnestly said, "you peach," "you peach"—meaning "you pray," which accordingly was done. This little incident shows that one heart there realized the propriety of looking above for help. The means used for the moral and spiritual improvement of the Chinese among us will, we trust, be blessed of God. "Despise not the day of small things," echoes from the Sacred volume. The little pebble dropped on the bosom of the ocean sends out an influence, extending all around. So the little pebbles of truth, falling on ears and hearts unused to such, will doubtless exert a goodly influence, further than ever we can see. This confidence is strengthened by the words of Him who has said, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Editor's Notes and Reflections while Passing Along.—No. 4.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

THE LAND OF THE DAKOTAHS.

The State of Minnesota embraces the territory formerly held by the far famed Dakotahs. It is difficult to realize the fact that at so recent a date the Indians roamed over these regions now inhabited by an industrious, busy, thriving and prosperous population of five hundred thousand. Less than a quarter of a century ago there was scarcely a thousand white inhabitants, where now there are more than half a million. The Territory of Minnesota was not organized until 1849, and the State Government not until 1857. Since that time there has been a growth and increase almost unexampled in history. Towns and cities have sprung up, indicating not a mushroom existence, but exhibiting the elements of perpetuity and wealth. Railroads are pushing their way in every direction, and are conveying to distant markets the products of the soil. As we pass through the country, steam up the rivers, visit the cities and towns, all is life and activity. Cargoes of labor-saving agricultural machines—mowers and reapers, thrashers and plows—are continually passing up the Mississippi and being landed at the various towns upon its banks.

St. Paul, the capital of the State, is a thriving and growing city of great activity, and her citizens are engaged in a profitable inland wholesale jobbing trade. The city is adorned with many beautiful private residences, and several handsome churches are going up.

Minneapolis and St. Anthony are situated on opposite sides of the Mississippi River, at the head of navigation. At this point are the falls of St. Anthony of historic celebrity. Already the vast water-power has been made subservient to the interests of manufactures, hence Minneapolis possesses a source of

wealth which must eventually make it the centre of great importance. Here are also saw-mills converting the forests of the Upper Mississippi into lumber, while flour-mills are grinding wheat with astonishing rapidity. We passed one mill with capacity for grinding 300 barrels of flour in a single day. Notwithstanding the vast water-power at command, still steam-power is the competitor of water power. From the chamber where we are now writing, we can hear the steam-whistle of an immense saw-mill. With these resources for the acquisition of wealth so apparent on every side, it is gratifying to witness the desire of the people to adorn this admirable site for a city with beautiful private residences, handsome stores and churches of great architectural beauty. The Methodists of Minneapolis have just finished their Centenary church, costing \$40,000. It is built of stone, and is a most substantial structure. There are in Minneapolis fifteen churches of various denominations—two Presbyterian, two Congregational, two Episcopal, one Baptist, one Universalist, one belonging to the Society of Friends, besides several others. As a people, the inhabitants of Minneapolis are a church-going people. They are fully alive to the interests of education. They take much pride in their costly and handsome public school edifices.

Twenty-one years ago (1848) the Rev. Albert Barnes, of Philadelphia, visited on a summer excursion the falls of St. Anthony, and stood where we now stand. His recollections were as follows: "I visited the falls of St. Anthony. I know not how other men feel when standing there, nor how men will feel a century hence when standing there—then not in the *West*, but almost in the centre of the great nation. But when I stood there, I had views of the greatness of my country such as I have never had in the crowded capitals and the smiling villages of the East. How strange is the appearance of all that land! You ascend the Mississippi midst scenery unsurpassed in beauty. * * * You look out for the house and the barn; for flocks and herds; for men and women and children; *but they are not there*. A race that is gone seems to have cultivated those fields, and then to have silently disappeared—leaving them for the first man that should come from the older parts of our country or from foreign lands to take possession of them. It is only by a process of reflection that you are convinced that it is not so."

What lay spread out in an imaginary picture before the mind of Mr. Barnes, it is our privilege now to witness as fully realized. We now look out upon the flocks and herds, the men and women and children; *they are now here*. They have come from the East,

aye from foreign lands. What troops have come from Scandinavia! The Swede and the Norwegian are crowding the steamboats and railway cars, pressing their way into the interior. All the inhabitants of Northern Europe appear to have become practically impressed with the idea that "Uncle Sam is rich enough to give them all a farm." They are now coming forward to take possession of the valuable gift. The United States Government sells land for \$1 25 per acre; and if the immigrant will go upon unoccupied and unpreempted lands, and will cultivate the soil for five years, then Uncle Sam will actually give the settler a farm, "without money and without price."

While the tourist finds much to interest in witnessing the onward march of commerce and civilization, yet there is also much to remind him of former times and the ancient inhabitants of the soil. The aborigines have left their names upon the towns and villages. Winona, Mendota, and a thousand other Indian names, are still retained. Occasionally too a veritable Indian may still be seen,

"In the land of the Dakotahs,
Where the falls of Minnehaha
Flash and gleam among the oak trees,
Laugh and leap into the valley."

No one visits this part of the Continent without going to view the falls, beautiful by nature, but rendered famous by the poet's pen. The visitor is prepared to look around for some trace of the Indians. A youthful member of our party expressed a desire to see the smoke curling up from an Indian's wigwam, but how sadly was our party disappointed, for instead of the wigwam inhabited by "the ancient arrow maker," whom Longfellow fancied occupied his time in making

"Arrow-heads of chalcedony,
Arrow-heads of flint and jasper,
Smoothed and sharpened at the edges,
Hard and polished, keen and costly,"

it was our lot to see a railroad car, No. "2,974," receiving a load of wheat. Thus it is in this busy, matter-of-fact age, a railroad has been laid along only a few feet above the far-famed falls of Minnehaha. The falls are there in all their beauty and loveliness, and we hope they may ever remain to delight the eye of the visitor, but we fear some shrewd Yankee will cast his eye upon the spot, with reference to the building of a cotton factory or a machine shop. Report however says that the falls are upon a Government reservation belonging to Fort Snelling. They are not more than a mile from the fort. In general appearance they resemble the Rainbow Falls at Hilo, although only about one-half as high. The entire fall of water would not exceed sixty feet, and if we mistake not, the Rainbow Falls at Hilo exceed one hundred. At Minnehaha Falls we were privileged with a rainbow. In turning over a history of Minnesota, we notice that the meaning of the word minnehaha is not

exactly "laughing waters," but merely "water falls;" but we suppose Longfellow was privileged to indulge in a little poetic license. "All waterfalls, in the Dakotah tongue, are called ha-ha, never minneha-ha." *Neill's History of Minnesota.*

On the day of our visit (June 2d) to the falls of Minnehaha, we also improved the opportunity of visiting Fort Snelling. No military post in the whole valley of the Mississippi has become so historical or been associated with more interesting incidents than this fort, situated at the confluence of the Mississippi and Minnesota rivers. The fort is located on a high bluff, at the exact point where these two rivers mingle their waters. The view from the fort commands a prospect of both rivers, before and after they are joined.

The fort was established, or its foundations were laid in September, 1820 (the very year the American Mission was commenced at the Hawaiian Islands.) From that year to the present time, this has been a central point in all military operations connected with the Indians in this part of the territory of the United States. It was a central point for all travelers to visit and from which to take their departure. Here too was organized the first Christian church in this part of the American Continent. Missionaries of the American, Presbyterian and Methodist Boards often resorted hither. This church was organized in 1835, when twenty-two persons of various denominations sat down around the table of their common Lord. On that memorable occasion a young officer by the name of Ogden publicly professed his faith in the atoning merits of a crucified Redeemer. Throughout his subsequent career his character as a Christian man in the United States army became conspicuous. He died at a military post in Kansas only a few years ago. Mrs. Snelling, the wife of Colonel Snelling, (after whom the fort was named,) is referred to in the history of the fort and Minnesota as an eminently Christian woman. Other ladies too, wives of United States officers, were persons of excellent Christian character.

In glancing over Miss H. E. Bishop's "Floral Home," or "First Years in Minnesota," we accidentally met with the following paragraphs relating to the grandmother of our fellow-traveler, Mrs. William Hall, of Honolulu:

"The first white woman who trod this ground was Mrs. Clark, wife of the Commissary (United States army); the first to endure the fatigues and enjoy the romance of a voyage on the Upper Mississippi. The water was so low that the men were obliged frequently to wade in the river and draw the boat through the mud, thus consuming six weeks in the last 300 miles. (The distance is now passed over by steamboats in one day and a half.) It was December when they

got into their winter quarters, and the fierce winds which swept over the prairies obliged them to keep mostly within doors. Once in a violent storm the roof of their cabin was partly removed, leaving no protection for the inmates, and the *baby for shelter was placed under the bed.*"

That infant child is now the accomplished wife of General Van Cleve of St. Anthony, and mother of Mrs. Hall. It was our privilege to meet grandmother, mother and daughter at St. Anthony. Mrs. Clark has seen much of frontier life and experienced many of its attendant hardships, but she is still cheerful and happy, retaining all her faculties with remarkable freshness, and has by no means lost her interest in the current affairs of life. It is just fifty years ago (1819) since she first passed up the Mississippi, and became located for several years at Fort Snelling. Minnesota has now a population of 500,000; hence at least 100,000 white women are now where fifty years ago there stood but one!

DAKOTAH MISSION.

Dr. Williamson says: "It is very remarkable that more than 360 members of the Pilgrim Church have all been converted within the last five years. About half a dozen had been baptized in infancy, and these, and a few others, perhaps, had made some progress in learning to read; but five years ago only one of the whole number had ever partaken of the Lord's Supper, and he had been for some time suspended, and had never learned to read. The others were wild heathen, and none of them were received into the visible church prior to the 3d of February, 1863. The two pastors, and most of the ruling elders, learned the alphabet in the prison at Mankato, in the early months of that year, and most of the other members have learned to read since that time, (for a large majority of them now read, and use their hymn-books in public worship.)

"The harvest here has been gathered in less than five years, but it was among these Indians that Messrs. Pond, Aiton and Hancock, and our brethren of the Swiss and Methodist missions, had toiled for years. They saw little or no fruit of their labors, which nevertheless accomplished much in preparing the ground."

The foregoing paragraphs we copy from the *Christian World*. Missionary operations among the Dakota Indians have been much hindered by the terrible massacre of 1862. The following paragraph relating to the theological opinions of the missionaries of the American Board we copy from "Neill's History of Minnesota:"

"Calvinism is frequently represented by those who do not embrace its tenets, as a mere abstract system, only anxious to impress upon the race stern theological formulas; but the journals of its missionaries among the savages are always eminently cheerful, hopeful and practical. They came to the untutored Indians of Minnesota, not with a long drawn countenance and severe exterior, but they came singing songs for the

little ones, and teaching the men to plow, and the women to sew and knit."

DAKOTAH LANGUAGE.

We learn that great attention has been paid to the study and arrangement of the Dakota language. A large dictionary of the language has been published under the authority of the Smithsonian Institute at Washington and the Historical Society of Minnesota. The missionaries of the American Board—including S. W. and G. H. Pond, Dr. T. S. Williamson, the Rev. S. R. Riggs, and others—have been engaged in this work. Their labors commenced as early as 1834, and have been continued, with partial interruptions, down to the present time. They had so far mastered the language as to publish an extensive dictionary in 1852. This work was beautifully printed in quarto form in the city of New York by the well known publisher, G. P. Putnam. Before the printing of the work was undertaken, the manuscript was submitted to the examination of the highest linguistic talent of the country. The late President of Harvard University, C. C. Felton, gave it his sanction and approval. The final execution of the work fell to the lot of the Rev. S. R. Riggs, and in the preface, dated New York city, 1852, he thus remarks: "The preparation of the Dakota-English part of the dictionary for the press, containing more than (16,000) sixteen thousand words, occupied all the time I could spare from my other missionary employments for more than a year. The labor bestowed on the English-Dakota part was performed partly by Mrs. Riggs." This good woman has recently died at Baitot, Michigan, and her death has been noticed in a late number of the *Missionary Herald*.

The execution of this important literary work was only incidental to the missionary enterprise, but it indicates what a vast amount of labor has been accomplished by those devoting their lives to the spiritual welfare of the Indians. Let no man say that such labors are not useful. The world is not expected to appreciate the missionary's efforts for the moral and spiritual elevation of the "poor Indian," but the preparation of this dictionary is an Herculean literary undertaking. The language must be learned by mingling among a roaming and migratory people. A grammar must be composed, and sixteen thousand words *caught up, written down, defined, copied, re-copied; and finally printed. Hoe opus, Hic labor.* When the Indian tribes of North America have passed away, this dictionary, with Elliot's Bible, will be looked upon with wonder and admiration by the literary amateurs and learned philologists of Europe and America.

Portions of the Bible, hymn books, spell-

ing books, and various elementary books, have also been printed in the Dakota language.

THE PRINCIPLE OF SUBSTITUTION ILLUSTRATED.

Formerly Indians of various tribes resorted to Fort Snelling to receive their annuities and negotiate with officers of the United States Government. In the early history of these transactions we find one incident recorded, worthy of being kept in perpetual remembrance, equally with that recorded in ancient history, wherein a certain king was willing to suffer the loss of one eye when it would save an eye of his son, who had been condemned to lose both eyes for his crimes.

The fact to which we refer was this: A party of the Sisseton Dakotahs, near Council Bluffs, in Missouri, had killed two United States soldiers. The United States authorities notified the tribe that they would have no intercourse with them until the murderers were given up. Deprived of blankets, powder and shot, the tribe held a council at Big Stone Lake, and the case was laid before the tribe by a man by the name of Colin Campbell. So strong an appeal was made to these Red Men of the forest, that one Mahyah Khotah and another Indian came forward and acknowledged themselves as the murderers, and expressed their willingness to deliver themselves up to be punished by the United States Government. At this solemn moment the aged father of the latter voluntarily stepped forth and offered to go and suffer punishment in his son's place. The substitute was accepted on the part of the tribe, in council assembled. On the following day Mahyah Khotah and the old man bade adieu to their home and started for Fort Snelling. "On the 12th of November, 1820," says the historian Neill, "when about a mile distant, the party halted, smoked, and the death dirge was chanted. Blackening their faces, and gashing their arms, as a token of grief, they formed a procession, and marched to the centre of the soldiers' parade ground. First came a Sisseton, bearing the British flag, and then one of the murderers and the aged chief, who had become an atonement for his only son. Their arms were secured by ropes of Buffalo hair, and large splinters of oak were thrust through their flesh above the elbows to indicate their contempt of death. As they approached singing death-songs, a company of soldiers was drawn up, and Colonel Snelling came out to meet them. A fire was then kindled and the British flag was burned, after which the medal of the murderer was given up, and then both surrendered themselves. The old chief was detained as hostage and the murderer sent to St. Louis for trial."

The result of the whole affair was that the murderer was sent to St. Louis, and no wit-

nesses appearing against him, he was discharged. The old chief was kept for some time as a hostage, but subsequently allowed to return to his tribe. The principle of substitution was vindicated and illustrated. *Virtually* the innocent suffered for the guilty, and justice was satisfied. Surely no Indian would have said that justice was not vindicated. No white man would have said that justice had not been vindicated. We shall allow our readers to make such an application of this principle as they may see fit, but did not the Apostle Paul recognize this same principle of substitution when he thus reasoned: "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God; for He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him?"—*2 Corinthians*, 5:20, 21. The reasoning of the same Apostle, in his epistle to the Romans, merits consideration: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us." How exactly the conduct of the old Indian chief illustrated the reasoning of the Apostle. He was willing to die for his only son. Perhaps that son had a family to support. To render the case parallel to that of our Saviour, it would have required that the old chief should have died for an enemy, whereas he offered to die for an only and beloved son.

UNIVERSITY OF MINNESOTA.

Yesterday, June 8th, we visited the University buildings of the State of Minnesota. They are beautifully located on the opposite side of the Mississippi River from Minneapolis, in the city of St. Anthony. The site is most admirable, on a bluff about two hundred feet above the river. From the audience room of the University there is a most charming view of the surrounding country. The falls of St. Anthony present a grand appearance from the same spot. As we stood at that point and viewed the cultivated fields, beautiful prairies stretching indefinitely on every side, the busy and prosperous city of Minneapolis across the river, and the far-famed falls of St. Anthony, with all the mills, factories and shops, we could with difficulty realize that this was the *cold, wild and uninhabited region, inhabited only by Indians*, about which we were accustomed to read and study at school in our youthful years. A few years have wrought a most marvelous change. If the inhabitants of this State do not build up a university worthy of the name, it will be their own fault. The State and General Government have richly endowed this institution. When the lands are sold

which have been donated, the institution will have a fund of nearly one million of dollars. This surely ought to endow the University liberally and permanently.

At present there are five professors, including the President, W. W. Washburne. He is a young man of fine abilities, and appears well qualified for his responsible post. During our interview we learned that he had been making special inquiries respecting the subject of female college education. This is a subject, by the way, which we find is now attracting the serious attention of all educators of the young both in Europe and America. At Oxford, England, young ladies are now admitted to recitations and examinations.

Unless we are exceedingly mistaken, it will be the good fortune of the educators of the free, buoyant and hopeful West to take ground and adopt principles upon the subject of female college education which will exert a powerful influence upon the colleges of New England, and even Europe. The following resolution, passed by the Legislature of Michigan in 1867, will indicate the tendency of public sentiment upon this subject:

"*Resolved*, That it is the deliberate opinion of this Legislature that the high objects for which the University of Michigan was organized, will never be fully attained until women are admitted to all its rights and privileges."

The University of Michigan is one of the largest institutions of learning in the United States. It is frequented by more than one thousand students.

In the University of Iowa women are admitted to all the privileges of the institution, the same as men. At present this subject is under the special consideration of the regents of the University of Minnesota. President Washburne has addressed a circular to the presidents of many of the colleges of New England and the other States, requesting their opinion upon this subject. He kindly permitted us to glance over their replies. We were exceedingly surprised to notice that the tendency ran so strong in favor of admitting young ladies to American colleges upon the same terms as young gentlemen. Even presidents of the old Conservative colleges of the East expressed views upon this subject much in advance of what we had reason to expect, but in proportion as opinions were expressed by college presidents west of New England, in the same proportion advanced ideas were entertained upon this subject. The influence of "Oberlin" and "Antioch" in Ohio has been very great, and even more powerful than some would be ready to admit. We believe the more this subject is agitated, the more it will appear that females should be educated with males.

There may be some modifications of the course of study peculiarly adapted to the one sex which are not suited to the other. For example, young ladies may not be required to pursue mathematics and the ancient languages, unless they desire to do so, and so there may be some branches which young ladies may pursue, which shall be left optional with young gentlemen; yet that the members of both sexes will ultimately be educated together we have no doubt. Why should they not? This subject will attract more and more attention in connection with that of female suffrage. We sincerely hope to see President Washburne's report, which is now preparing, to be presented before the regents of the University of Minnesota. The world moves.

The correction of anonymous writers cannot carry very much weight as against official records of public assemblies. The Scribe of the General Association doubtless did all that was incumbent upon him when reporting what was done, rather than what was not done, in the vote on the report in question. Are we to suppose, with the writer of the following article, that there were members of the Evangelical Association present who cared not to vote, and who suppress their own names and still desire to have their record as in the negative? This is a shuffling with which we should be unwilling to credit any members of that worthy Association. The issues of the day among us are plain and manifest, and they require to be squarely met.

EDITOR OF THE FRIEND:—In the minutes of the Hawaiian Evangelical Association, printed in your paper for July, the following remark is made about the report of a "Committee on the Annual Report:" "On motion, accepted—and after discussion, adopted, with one dissenting vote."

I presume this is *literally true of the vote taken*, and upon the greater part of the report there probably would have been no dissenting vote; but there were some present who dissented from the remarks of the report upon "education," and did not vote at all; and some also who dissented were absent when the vote was taken.

This explanation is rendered necessary by the publication of the names on the 49th page, it being presumable that all there named, with *one* exception, indorsed the report, which is contrary to the fact, if taken *as a whole*. If printed for the information of the public, it should have been stated that several, not agreeing in this part of the report, present and absent, did not vote.

It is announced from Paris that the Duke de Persigny has written a letter to M. Ollivier on the subject of further liberal reforms. He says that the empire and freedom are not incompatible—a just, firm government can bear the existence of every liberty.

[From the P. C. Advertiser of July 24.]

Arrival of His Royal Highness, the Duke of Edinburgh.

On Wednesday afternoon last, 21st inst., at twenty minutes past four, the telegraph announced a steamer coming past Coco Head, and soon after signalized her as a ship-of-war. Shortly after five the steamer came to an anchor in the outer roads, and a boat from her announced the arrival of H. B. M. Ship *Galatea*, commanded by His Royal Highness the Duke of Edinburgh from New Zealand. She left Auckland on the 1st of June, and arrived at Tahiti on the 19th, having experienced heavy weather and head winds on the passage. She left Tahiti on the 2d inst., and arrived at Hilo on the 18th, where she remained two days. The following is a list of her officers:

CAPTAIN—H. R. H. THE DUKE OF EDINBURGH.
Commander—E. S. Adene.
Lieutenants—G. R. Heneage, W. B. McHardy, A. A. Fitz George, Francis Ronilly, James W. Ramsay, Lord Charles Beresford.
Navigating Lieutenant—W. H. Bradley.
Captain Royal Marines—Robert F. Taylor.
1st Lieutenant Royal Marines—Francis H. Poore.
Chaplain—Rev. J. Milner.
Staff Surgeon—Dr. Alexander Watson.
Surgeon—W. S. Powell.
Paymaster—Thomas Bradbridge.
Chief Engineer—John Sear.
Sub-Lieutenants—John S. Hallifax, G. R. C. Eyres, Edward J. Fellowes, Guy Manwaring, A. C. Corry, Chas. Campbell.
Navigating Sub-Lieutenant—James K. Veitch.
Assistant Surgeon—W. H. Symes.
Assistant Paymasters—Chas. E. Jarves, Edmund H. Key, W. O. Greenslade.
Engineers—George Booth, George Lucas, James Nelson, W. T. Ray, Lawrence Morton, C. S. Jordan.
Assistant Engineer—Thomas Osborne.
Gunner—Wm. E. Fullerton.
Boatswain—Wm. Pearce.
Carpenter—Richard Earl.
Midshipmen—C. W. G. Aylen, Geo. Neville, H. T. Dorrien, Hon. A. G. C. Howe, P. A. C. de Crespiigny, G. H. Yonge, F. P. Carey, Edward Ponsonby, H. A. W. Onslow, Robert H. Archer, A. W. Paget, A. E. Thomas, E. B. Eyre, Frederick St. George Rich, H. R. Moore, W. H. D. Gale, A. W. Browne.
Navigating Midshipmen—E. W. Wild, H. S. Penn.

The ship visited Hilo on Sunday last, and a few of the officers made a hurried trip to the crater. During the stay, the Duke was the guest of Captain Thomas Spencer, of whose hospitality he speaks in warm terms of commendation. Thursday morning at eight o'clock the ship saluted the Hawaiian flag, which was responded to by the battery on Punch Bowl Hill.

At nine, members of the various volunteer military companies were hurrying towards their armories and the police force under Marshal W. C. Parke were arranging for the landing at the wharf opposite the store of C. L. Richards & Co.

Shortly after ten o'clock it was announced that his barge, flying the Royal Standard at the bow, had left the ship. The wharves and shipping were crowded with spectators watching the progress to the shore. The vessels in the harbor were decorated with a profusion of bunting, while the numerous flag-staffs in the city and suburbs flew the flags of the different members of the Diplomatic and Consular corps as well as the national flags of the parties upon whose premises they were located, altogether making a gay picture. Shortly after the barge left the ship, His Majesty's carriage and four arrived on the wharf, accompanied by Governor Dominis and Colonel Prendergast, together with Majors E. Hoffmann and F. H. Harris. H. B. M. Commissioner and Consul General, Major J. H. Wodehouse, arrived soon after. As the barge approached the wharf cheer after cheer rent the air.

The Duke landed twenty minutes after ten, accompanied by his suite, all wearing the plain dress of the navy, and were met by H. B. M. Commissioner and Governor Dominis, the Duke accompanying the Governor to the Royal carriage, which he entered together with Major Wodehouse and two members of his suite, and were driven to the residence of His late Highness M. Kekuanooa, which had been fitted expressly for his occupancy. The concourse of natives gave utterance to their joy by prolonged cheering, while the foreign element of our city who occupied the windows and verandahs near the landing, waved their handkerchiefs.

At noon, Company B. of the Hawaiian Cav-

alry, proceeded to the residence of the Duke and escorted him to the Palace, where his Majesty received him and his suite. The Members of the Ministry and Privy Council of State, Governors of Maui and Kauai also being present, with numerous other officials. The interview was short, as the Duke returned to his residence at half-past twelve, accompanied by the same escort.

On Friday His Highness received the diplomatic corps, and visits from the principal foreign residents of this city. It is understood that he will remain here about ten days, or until after the arrival of the mail steamer from San Francisco, which is due on the 2d of August. After leaving this port the ship will proceed to Yokohama, Japan, where the Admiral of the China fleet is expected to be in waiting about the 20th of August, with several vessels of the British Squadron.

The Mikado or Emperor of Japan, having but recently been established on his throne under an entire change of government, it will afford the British authorities an excellent opportunity to make such a display of their naval power and strength, as may have a beneficial effect in the future relations of the two countries.

It may not be known to all our readers that the Duke of Edinburgh is the second son of QUEEN VICTORIA. His baptismal name is ALFRED ERNEST ALBERT, and having been born on the 6th day of August 1844, he will be twenty-five years of age two weeks from yesterday. His visit here will doubtless win for him, as it has everywhere, the golden opinions of not only his countrymen but others, and show to all that Queen VICTORIA has brought up her sons in a manner as to reflect honor to an empire on which the sun never sets.

Cabin Boy's Locker.**The Russian Nobleman and his Bible.**

In the year 1825, a rich young nobleman of Russia, Mr. —, was suspected of having taken part in a conspiracy against the life of the Emperor Nicholas. He was arrested and thrown into prison at St. Petersburg. Naturally of a quick and violent temper, the injustice done him aroused the deepest passions of his soul, and he spent that first long December night swearing and stamping on the ground, alternately cursing the sovereign of his country who had ordered his arrest, and the Sovereign of heaven who had permitted it. Exhausted at last, he threw himself on his bed of straw, and remained there for hours in mournful silence. Thus eight wretched days passed away.

On the evening of the ninth a venerable clergyman came to pray with and for him, and to entreat him to accept the invitation of the Saviour, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Mat. 11:28*. The only answer was a scornful laugh. On leaving, however, the old man gave him a Bible, begging him to read it. But as soon as the door was closed, Mr. W. — kicked it into a corner, exclaiming, "I want nothing to do with the word of a God who permits injustice;" and there the sacred book was left for days unnoticed. But time hung heavily; hours seemed days and days months. To relieve his utter weariness, he took up the Bible and opened it. The first verse that caught his eye impressed him deeply: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—*Psa. 50:15*. But he shut the book immediately, as if ashamed to have been affected by reading anything in a Bible. The next day he opened it again,

and was soon surprised at the wisdom it evidently contained. He went through whole chapters, sometimes even learning them by heart, and at last became so much interested that he often waited impatiently for daylight, to read and study his Bible.

It was not long before he began to know something of the state of his own heart, and to see that, like every human heart, it was "desperately wicked."—*Jer. 17:9*. He began to feel that in the sight of God he was a sinner, deserving eternal punishment. In his distress, he fell upon his knees, crying out, "O Lord, save me, or I perish. O Lord, wash away my sins. Blot them out with the precious blood of Christ. For Jesus' sake, have mercy upon me, a miserable sinner." His prayer was answered; he felt that his sins were pardoned; and now, instead of complaining of the injustice of others, he was mourning over his own sinfulness, and thinking of the love of Jesus. He asked to see the old minister; and the joy of the good man may be imagined when, on entering the cell, he found the once enraged prisoner sitting with a quiet, happy countenance, rejoicing in the hope that Christ had now become his Saviour and Friend. "At first," said Mr. W. —, "I considered my imprisonment a great misfortune; but now I see why I was placed here, and I thank God for it. If I had continued in my prosperity, I should perhaps never have read this holy book which, by the grace of God, has led me to Jesus."

From that time Mr. W. — tranquilly awaited his trial, and soon the sentence of death was pronounced upon him. He listened to the verdict with calmness, asking only permission to write to his aunt and sister. The request was granted, and he sent them the following letter:

"You have learned from the papers that I am sentenced to be hung on the 15th of next February. Do not weep, but rejoice, for by the grace of God I am not afraid to die. 'I know whom I have believed.' The best moment of a Christian's life is his last, for then he is nearest heaven. Death to him is only passing from a world of sin and suffering to heaven, where the redeemed of the Lord will be happy for ever. There I will wait for you, in that blessed land where there will be no more prisons, no more sorrow, no more sin. I wish I could see you once more on this side of the grave; but as I cannot, I cheerfully submit. My tears are falling while I write, yet I am happy and full of peace, thinking of the blessedness promised to all who believe in Christ. This happiness will be mine already when these lines reach you. May the Almighty God, whose presence I now enjoy so fully in my cell, and who has made me free in the midst of my chains, comfort you and be with you both unto the end."

The writer of this account was in Russia at the time these events occurred, visiting this aunt and sister; and Mr. W. —, aware of the fact, added these few words to her, which may perhaps encourage those who are trying to save souls, but do not always see immediate results: "My dear friend, you remember when you were last at my aunt's house you spoke to me more than once about the salvation of my soul; but I was young and careless, and did not listen to you. But Jesus has found means to change my hard

heart. By his mercy I have been brought to believe in him. My sins, though numberless, have, I trust, been blotted out by his most precious blood, and soon I expect to be in his presence for ever. Comfort those whom I love. Tell them it matters little when or how we die, whether on the gallows or in a prison, in a garret or a palace; the all-important thing is, to be sure of heaven by 'looking unto Jesus.'"

On the fatal day, the principal rooms in the splendid mansion of Mr. W——'s aunt were draped in mourning, and we were all bowed down with grief; yet while we wept we prayed and praised God, and he comforted us.

When the faithful minister left him upon the evening previous to the appointed day, Mr. W—— fell upon his knees, and in earnest prayer committed his soul to Christ, and then for a few hours quietly slept. Before the dawn of day he was aroused by voices in the passage and steps evidently approaching his cell. "They come early to take me to the gallows," he thought, and though prepared to die, his heart beat faster. The door of the cell was thrown back, and a tall, noble form entered, which he instantly recognized as that of the Emperor. A man had just been arrested, charged with a share in the conspiracy, and upon his person was found a letter which said, "We have done all we could to enroll W——, but in vain; he declares he will remain true to his sovereign until death." The paper was immediately handed to Nicholas, and he had come himself to release him. "A few hours more," said the Emperor, "and I should have lost in you one of my best officers. Forgive my unconscious error, and accept from me, in remembrance of this day, the rank of general, and with it the castle of S——, where I hope you may live to enjoy many happy years."

Mr. W—— journeyed as rapidly as possible to the house of his aunt, where he found us all sitting in a room which was hung with deep folds of crape. When he began to speak, and tell us of the mercy of God to him, tears of joy and thankfulness ran down our cheeks. As he finished his account, he added, "We have prayed to God in our distress, let us now bless him for his goodness; especially let us thank him for having given us his only begotten Son to be our Saviour, our Intercessor, our near Friend and Comforter in trouble." And that prayer came from full and grateful hearts.

From that time Mr. W—— lived the life of a truly Christian man. His chief delight was to visit the poor and distressed, and bring them the consolation he had himself found in the gospel. He built near his castle a large hospital and home for the sick and friendless, and went from bed to bed and room to room, speaking to all of the love of Christ. His Bible, just as he had used it in his cell, was placed in a rich case and kept in his parlor, that it might remind him how God had rescued him not only from prison, but from eternal death.

The joy and peace which Mr. W—— found in his cell is offered to us all, wherever we are and whatever our circumstances; but we can only obtain it as he did, by "studying and obeying the word of God." If you have neglected the Bible, or turned from it

in scorn as he did at first, seriously determine to be so unwise no longer. Your destiny for time and eternity depends upon how you treat this book. It offers you "eternal life."—*John 3:16*. You cannot afford to neglect such an offer.

"Wrong! I Don't Care for That."

It was near the close of a beautiful summer's day that I took my hat to go abroad and enjoy the beauties of the most lovely village in the Middle States. The pure air, the declining sun, the rose and locust odors that perfumed the gardens and streets, refreshed my spirits and delighted my heart, after the toil and confinement of the day. Going leisurely along, I approached a group of boys, both large and small, in the middle of the street, engaged in earnest conversation. Some made expressive gestures with the hands; several were speaking at once; others, all ears, were listening, or, all eyes, were looking. Some were earnest, some vexed, some doubting. I cast my eyes over their healthy, happy, bright, intelligent faces, and thought how soon manhood would steal over them, and they be called to stand where their fathers stood.

"Well, I think it's wrong!" exclaimed one.

"Wrong!" answered another, scornfully, "wrong! I don't care for that!"

Some of the group laughed at this bold and reckless speech. I looked at the speaker, a blue-eyed, light-haired boy, whose slender frame and agile motions were full of grace. He did not look as though he could utter and act upon a sentiment like that. And, as I walked on, with no other thought to interest me, the words of the boy were resolved in my mind. "Wrong! I don't care for that!" How little he realizes the sad and dreadful meaning of those words, thought I! and yet, brief as they are, they comprehend all that reckless hardihood of principle which desolates the world with crime! I passed by his father's house. Quietly and beautifully it stood beneath the shadow of tall trees. It seemed as if the refinement and elegance which education, piety and wealth threw around its interior, with the rural beauty and deep quiet which surrounded it, made this home a sanctuary where his rash and unholy expression could find no favor, however it might astonish or delight his play-fellows.

Many years have passed since then. I often think of those village boys, and, often as opportunity occurs, inquire with deep interest what nook they fill in the great world's theatre. And I now know that two of that group have finished their earthly career, and gone into eternity. The first who died was George. All men spoke well of him. * * *

A beautiful brig of the United States navy was steadily making her way over the broad Atlantic, on the last of the year (1842.) With her white sails all unfurled, she bent proudly to the breeze. Her tall masts, her light spars, her firm rigging, had outdone the storms finely and gaily. She had finished her mission to a distant land, and with fair winds and clear skies, was rapidly nearing her distant port. What of her crew? Did her commander behold with gratification the prompt execution of his orders? Were the officers respected? Were the sailors ready and obedient? Did the ward-rooms, the

decks, the fore-castle witness cheerful alacrity and faithfulness in the discharge of duty? Were all rejoicing to return to parents, to wives, and to little ones? No, within the heart of that noble vessel rebellion was brewing, and dissatisfaction was heard in low mutterings. A plot was formed; sailor after sailor was reduced from his allegiance, and was sealed with a fearful oath to conspire against his fellows. In the deep midnight, at a given signal, they were to murder their officers, and cast their dead bodies upon the waters. Masters of the brig, they were to strike the flag of their country, and hoist the black colors of the pirate. Everything was ready; the mutineers were on the eve of executing their daring purpose. God overruled the fearful deed. The ringleaders were secured and put in irons. The safety of the vessel demanded immediate attention and prompt action,—they were doomed to die! to die soon,—to die quick. "One hour!" besought an unfortunate youth. An hour passed. All hands were called on deck; officers were armed with cutlass and pistol,—the watch was prepared,—the signal given,—the cannon rolled,—the bodies of three were hanging on the yard-arm! The brig was safe.

The bold leader of that reckless band was one of that group of playful boys. Were not his career and death a terrible fulfillment of his terrible words, "Wrong! I don't care for that!"

DEPARTURE OF HAWAIIAN MISSIONARIES.—The fine Missionary Packet *Morning Star* sailed on Thursday afternoon, the 8th of July, for Micronesia, some three thousand miles westward of this port, taking fifteen passengers, among whom were Rev. J. F. Pogue, Delegate of the Hawaiian Board, and five native missionaries with their wives and children. This is the largest number of Hawaiian missionaries that has ever left this port for a foreign mission. The farewell meeting at Kaunakapili Church, on the 7th, was one of unusual interest. The building was densely crowded with natives, whose interest in their departing friends was deep and sincere. Besides a charge to the missionaries from Dr. Gulick, each of them delivered an address, overflowing with Hawaiian eloquence and warmth. During the meeting the company of missionaries and their wives, ten in all, stood up and sang for the first time in Hawaiian the beautiful hymn commencing

"Yes, my native land I love thee,
All thy scenes I love them well,"

which has recently been translated by Rev. L. Lyons. It was one of the most touching scenes ever witnessed here, and few in the vast audience could suppress their emotions. Again, as the vessel left the Esplanade, the same company stood on the quarter deck and repeated the hymn, a crowd of several hundred having accompanied them to the wharf to witness their departure. The brig will be absent about seven months, and during that time is expected to make explorations farther to the westward than have yet been attempted. As war existed in the Gilbert Islands at the last accounts, her return with news from that quarter will be looked for with interest.—*Adv.*

☞ We thankfully acknowledge a choice collection of books and papers for distribution from Henry Dimond, Esq.

☞ A little boy being asked what forgiveness is, gave this beautiful answer: "It is the odor that flowers breathe when they are trampled upon."

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Makawao, February 10, 1869.

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J. M. Singer & Co., New York,

Finkle & Lyon, "

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Manager.

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PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE.**TERMS:**One copy, per annum, \$2.00
Two copies, " 3.00
Five copies, " 5.00

AUGUST 2d.—We have just received interesting correspondence from the Editor—"The Overland Excursion"—too late for insertion. We regret it did not reach us sooner, but will appear in the next number. By the postmark we find it was posted at Minneapolis, May 29th, and has met with considerable detention on the way.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

June 21—Am ship Atlantic, Pennell, 22 days from S. Francisco.
25—Schr Nettie Merrill, Cluney, from Johnson's Island.
26—Am ship Franklin, Drew, 21 days from S. Francisco.
27—Schr Hokulele, Buschmann, 22 days from Fanning's Island.
28—Am ship Ellen Goodspeed, Preble, 21 days from San Francisco.
29—Am ship Idaho, Floyd, 9 days and 20 hours from San Francisco.
3—Am bark Comet, Fuller, 20 days from San Francisco.
5—Brit ship Lottie Maria, Graffam, 20 days from San Francisco.
5—Am ship Ella Norton, Nichols, 17 days from San Francisco.
5—Am ship Shirley, Ferguson, 12 days from San Francisco.
6—Brit brig Robt. Cowan, Gardiner, 22 days from Victoria, V. I.
8—Am bark Kutusoff, Atkinson, 26 days from Teekaleal.
11—Am bark Vernon, Bartlett, 23 days from Puget Sound.
12—Brit brig Byzantium, Calhoun, 22 days from Victoria, V. I.
15—Am ship Rival, Doane, 14 days from San Francisco.
17—Am bk Ethan Allen, Snow, 15 days from Noyo river.
19—Am sch Alaska, Beck, 16 days from Portland, Oregon.
21—H B M ship Galatea, H R H the Duke of Edinburgh, Captain, 19 days from Tahiti, via Hilo.
23—Haw bark R. W. Wood, Klencke, 155 days from Bremen.
28—Haw wh brig Onward, Rathbun, from cruise, clean.
Aug. 1—Am ship Idaho, Floyd, 10 days from San Francisco.

DEPARTURES.

June 21—Haw brig Kamehameha V, Rickman, for Guano Is.
22—Am bark D C Murray, Bennett, for San Francisco.
24—Am ship Atlantic, Pennell, for McKean's Island.
28—Am ship Franklin, Drew, for Hongkong.
July 1—Am ship Ellen Goodspeed, Preble, for Baker's Island.
3—Am ship Idaho, Floyd, for San Francisco.
5—Am ship Shirley, Ferguson, for Hongkong.
8—Brit ship Lottie Maria, Graffam, for Howland's Isle.
8—Am brig Morning Star, Tengstrom, for Micronesia.
15—Am bark Comet, Fuller, for San Francisco.
17—Am sh Ella Norton, Nichols, for McKean's Island.
19—Am bk Vernon, Bartlett, for Puget Sound.
19—Brit brig Robert Cowan, Gardiner, for Victoria.
20—Am bark Kutusoff, Atkinson, for Puget Sound.
23—Brit brig Byzantium, Calhoun, for Victoria, V. I.
29—Am schr Alaska, Beck, for Portland.

PASSENGERS.

FROM SAN FRANCISCO—Per Atlantic, June 21st—Harriet Bannister, Robert Briggs, Chas. Jewell—3.
FOR SAN FRANCISCO—Per D. C. Murray, June 22d—Miss Mary C Cook, Miss Mary A Cooke, Mrs E Johnson, Miss Julia Johnson, Miss Abbie Johnson, Mrs Thompson, Mrs U D Berry, J R Logan, Geo Nebeker, Captain John Davis, Capt M A Abbott, H Napela, C W Stoddard, John Gustarson, Jno Booth, T Griffin, T B Purver, T P Brooks, A Johnson, Jos Wiley, H Mallett—21.
FROM SAN FRANCISCO—Per Idaho, June 29th—P. Bolieu, wife, 3 children and 2 servants; Capt J M Oat and wife, Masters J M and Fred Oat, Mrs P M A Thorne, Miss Emma Peck, Miss Jennie Armstrong, W N Ladd and wife, C S Bartow, J L Lewis, H M Alexander, Adolph Marks, Jos F Wilson, Geo Sylvia, John Kohler—23.
FOR SAN FRANCISCO—Per Idaho, July 3d—Ferd Pfleger wife and child; A Wilcox, wife and son; Mrs Mist and 2 children, Mr Finn and wife, Miss Nellie Makee, Miss Kate Makee, Miss Alice Makee, Miss Mary Green, Miss Alice Green, Mrs Doane, Miss D Knapp, H Lancaster, wife and 4 children; C E Williams and wife, M Phillips, Robert Moffitt, P C Jones jr, Paul Beranger, W Foster, M Hyman, L Lombard, M Atwood, Geo Leonard, Chas Makee, W L Bond, W N Mann, Chas Cooke, W O Smith, Jos O Emerson, Chas Jewell, Frank Frederic, Peter Johnson, Matthew Joseph, R Dik, W Reinking, C H Harrod—48.
FOR MICRONESIA—Per Morning Star, July 8th—Rev J F Pogue, Rev H Aea, wife and 2 children; J D Ahia, wife and 1 child; S P Kaiaia and wife, D Kanoho and wife, S Kabelekanama and wife, Geo Norman—15.
FROM SAN FRANCISCO—Per Comet, July 3d—Capt N Hoxie, John Pease, Henry Lemont, Miss Kessain, Chas Reed, Chas Swinton, Henry Johnston, Thos Hubbell—8.
FROM VICTORIA, V. I.—Per Robert Cowan, July 6th—Mr Robert Cowan, Master Gardiner—2.
FOR SAN FRANCISCO—Per Comet, July 15th—S. M. Burbank, H Tremper, Chas Lausch, W Johnston, Jere Collins, Wm Robes, Chas Swinton, Thos Hubbell—8.
FROM VICTORIA, V. I.—Per Byzantium, July 12th—Capt. Roys—1.
FROM SAN FRANCISCO—Per Rival, July 15th—His Ex H A Pierce, J D Rossini, F Von Hagan—3.
FROM SAN FRANCISCO—Per Idaho, August 1—Mrs J S McGrew, Mrs A Green and infant, Mrs C Schirtz, Mrs Wm Lomax, Miss Helen S Judd, Miss Bella Holden, Messrs P C Jones, H A P Carter, M Hyman, C C Coleman, W H Bates, H Bradley, John Ford, S Barnard, Ahsee, and 23 others.

MEMORANDA.

Report of Schr. Nettie Merrill.

Left Honolulu June 1st, at 5 P. M., with light trades, and arrived at Hanalei, Kauai, at 4 P. M. on the 2d. Took on board a whaleboat and sailed again on the 3d, at 11 A. M., with light winds. Sighted Johnson's Island on the 7th at 3 P. M., and came to anchor at 5 P. M. Sailed again for Honolulu on the 10th. Experienced a succession of light winds and calms. On the 17th took a light breeze from the South, which gradually hauled to the Southwest, and lasted three days. This irregular wind in the summer months being of rare occurrence, the passengers thought best to name it "Captain Cluney's Monsoon." Sighted Kauai on Sunday, at sunset, and arrived at Honolulu on the 24th—making the round passage in 23 days.

MARRIED.

BRIGGS—BANNISTER—In this city, Tuesday evening, 22d inst., at St. Andrew's Cathedral, by Rev. Mr. Turner, Mr. Robert Briggs to Miss Harriet Bannister, late of San Francisco. No cards.

HAND—WILCOX—In Oakland, May 5th, by the Rev. E. Corwin, Wm. S. Hand, late of the U. S. ship *Lackawanna*, to Sarah E., eldest daughter of Capt. P. S. Wilcox.

SHIPLEY—FULLER—In this city, on the 15th inst., by the Rev. Mr. Turner, Dr. Shipley, late U. S. N., to Mrs. Mary Virginia Rosalie Fuller.

WILSON—TOWNSEND—In this city, on the 19th inst., at his residence, by the Rev. H. H. Parker, Mr. Charles Wilson to Miss Evelyn Townsend.

DIED.

WOND—In this city, this morning, June 26th, at five minutes past one o'clock, of inflammation of the brain, Mr. William Wond, in the 60th year of his age, a native of Rotherhithe, Surrey, England, and since 1829 a respected resident of these islands.

GREEN—At Makawao, June 14th, Hattie Spring, infant daughter of Rev. and Mrs. J. P. Green. "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

MAUGHN—In this city, June 23d, Mrs. Hannah Maughn, aged 46 years.

CURRIE—In Honolulu, June 26th, James Currie, aged 65, a native of Northumberland, near Newcastle, England.

ROBINSON—In this city, June 30th, Mr. Durham Robinson, aged 44 years.—[Auckland, N. Z., and San Francisco papers please copy.]

APPLETON—On the 6th of July, after a long illness of consumption, at the residence of his uncle, Judge Allen, Mr. Edward Peabody Appleton, aged 23 years. Deceased was the son of Chief Justice Appleton, of Maine, and left his home last autumn, hoping to derive benefit from the voyage and a change of climate, in both of which he was disappointed. He bore his illness with great fortitude and a cheerful patience, and to the last hour of his life his mind was clear and calm, and his gentle spirit passed quietly away, with a full assurance of a heavenly home.

KELLY—In this city, on the 1th of July, Sarah Margaret Kelly, aged 8 years, eldest daughter of the late Captain Dennis Kelly. [California and South Boston papers please copy.]

SIMMONSON—At Haiku, Maui, Hawaiian Islands, William R. Simmonson, in the 57th year of his age, a native of New Jersey. Newark (N. J.) papers please copy.

KRUGER—In this city, on Sunday, July 11th, of aneurism of the aorta, Frank E. C. Kruger, a native of Hamburg, Germany, aged 36 years and 8 months. He had resided in Honolulu fifteen years, and leaves a wife and three children.

POLI—At Lahaina, July 3d, John M. Poli, a graduate of Punahou, aged 23.

TAIT—On Liliha street, Honolulu, July 24th, ABIE, daughter of William and Maria Tait, aged 14 years.

VERREE—In this city, on the 21st inst., of aneurism, JOHN VERREE, aged about 37 years. Deceased was a native of Rotterdam, Holland, and came to these islands, from San Francisco, in the bark *Comet*, in March last.

Obituary.

Paulo Kapohaku, the blind Hawaiian preacher, died suddenly on the 20th of July at Kalihi, Oahu. P. Kapohaku was one of the second reinforcement of missionaries who was sent out to the Marquesas Mission in 1858 by the Hawaiian Missionary Society. He had never been taught in any of our public schools, but by the word of God and the Holy Spirit. He read the Bible through deliberately and prayerfully four times from Genesis to Revelations, and the books and chapters of the Old and New Testament were all properly arranged in his mind, so that he was generally very accurate in citing Scripture, chapter and verse, when preaching the word of God. He was located by his missionary brethren at Heteani, on the Island of Nihoa. Having been there two years, Rev. T. Coan, delegate of the Hawaiian Missionary Society, visited all those self-denying missionaries at their stations. Of the natives at Heteani and their missionary he says:

"The natives of Heteani, men, women and children, flocked out to see us, and no where have we met more enthusiastic *kaoha*. His house was crowded at morning and evening worship, from fifty to seventy being present. In his school are twenty-six scholars; four can read, and the others are coming forward. Two individuals give hope of conversion. The missionary is self-denying, humble, laborious and patient, and the people love and honor him. He is one of the most quaint, original, energetic and acceptable preachers in the mission, but he has less temporal comforts than any."

Subsequently to Mr. Coan's visit, Mr. Kapohaku was at-

tacked with ophthalmia, and was unable either to read or write. On the 10th of February, 1861, letters came to hand from Rev. Messrs. J. Kekela and A. Kankau, informing the Society that P. Kapohaku's house was burnt by an incendiary on the 14th of August, and that he was so blind as to need some one to lead and guide him in going from place to place. Consequently the directors in their next general letter, advised him to return to Honolulu, where he could have the benefits of the Queen's Hospital. Dr. Gulick went at this time as delegate, and was the bearer of this letter. In their general meeting, the missionaries approved of Kapohaku's returning with Dr. Gulick on board of the *Morning Star*. Dr. Gulick in his report says:

"This blind missionary of yours is a rare man—not indeed taught in your high schools, but of the Spirit. I admire and love him as reflecting the image of Him, who, I hope, is also my Lord and my God. His enthusiasm in his Master's cause is edifying and invigorating. When I told him of the desire of the Board of Directors that he return on account of blindness, he expressed a readiness to do so, but with the wish to again be a missionary, should his eyesight return."

While at the Queen's Hospital his sight was so much improved that he could walk the streets without a guide, and could distinguish persons and objects near at hand, but he was never able again to see so as to read and write. Aided and accompanied by some of his friends, he made a tour of the Hawaiian Islands, interesting the people very much in his description of the character and condition of the poor heathen. While at Lihue, on Kauai, the people there, together with the Governor of that island, earnestly requested him to stop with them and become their minister. He remained there for more than a year, and then returned to Honolulu and labored as an assistant preacher with Rev. L. Smith, his former pastor. Kapohaku's preaching was so acceptable and satisfactory to the pastor, church and congregation at Kaunakapili, that in 1865, when Rev. L. Smith had leave of absence for a year to visit his native land, he cheerfully complied with the request of the church that Kapohaku be their preacher during his absence. On the return of the pastor in June, 1866, Kapohaku was requested to continue his labors, and alternate with the pastor in preaching on the Sabbath, and to aid also in conducting meetings during the week.

In April, 1867, the districts of Moanalua and Kalihi were set off and organized into an independent church. A large majority of the church members in these two districts immediately made a call to P. Kapohaku to become their minister and pastor, offering him a salary of \$150 a year. As a licensed preacher he labored faithfully and successfully among them till the day of his death.

On three different occasions during his missionary and ministerial life, Paulo Kapohaku very narrowly escaped death. 1. When his house was set on fire at Heteani, he was asleep and alone, and barely escaped the devouring flames. 2. In August, 1868, when his house was fired at Kalihi, he was alone and asleep, with the Bible and hymn-book by his side, till the heat of the flames awoke him. Seizing his Bible and hymn-book, and wrapping his blanket around his head and face, he rushed through the surrounding flames and escaped. 3. Last June, while walking in Fort street, near Chaplain, the thill of a carriage struck him in the breast and knocked him to the ground, where he lay unconscious for some time. He had not fully recovered from this accident when he was taken with the prevailing epidemic, and died very suddenly.

His days on earth are numbered, his work is finished, he was faithful unto death, and has gone to his rest.

L. SMITH.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 10 o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. A. O. Forbes Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Corner of Kukui and Nuuanu streets, under charge of Rt. Rev. Bishop Staley.

Information Wanted.

Respecting George Barrows, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting John Allen, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Duncombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

Concerning John Clancy, who has been from home since 1860. When last heard from was on the Sandwich Islands. Any information about him will be thankfully received by his sister Elizabeth Clancy, Olneyville, North Providence, Rhode Island, or at the office of this paper.

As regards Frans Oscar Tengstrom, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

Respecting Robert Leroy McGinniss alias Hurst, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.



New Series, Vol. 19. No. 9.

HONOLULU, SEPTEMBER 1, 1869.

{ Old Series, Vol. 26.

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THE FRIEND.

SEPTEMBER 1, 1869.

☞ We are glad to note that the cause of temperance is reviving in Honolulu. A few months ago a branch lodge of the "Independent Order of Good Templars" was organized here, which has considerably increased in numbers since then, and is doing a good work. Under their auspices an interesting temperance lecture was delivered in the Bethel, on the evening of August 24th, by the Rev. A. O. Forbes, to quite a large and attentive gathering. We have seen much of the ruinous effects of intemperance in this small community, and we wish the Independent Order of Good Templars "God speed" in their work. It is only in a small measure one can realize the ravages of intemperance. The following presents a sad picture:

Perhaps an idea of the extent of the retail rum traffic of New York city cannot be more forcibly presented than by the following statement. Rev. W. M. Taylor, a clergyman of Liverpool, has estimated that the drinking saloons and inns of that city, allowing a frontage of six yards to each, would make a line of buildings more than eight and a half miles long, or a street, including crossings, more than four miles and a half in length. The number of places in which ardent spirits are sold in Liverpool is about two thousand five hundred—nearly the same number as in Boston. In New York there are over seven thousand places, according to the last report of the Board of Excise,—enough to make a street over twelve miles in length, lined on

both sides with grog-shops, busy day and night destroying the souls and bodies of men. To the same effect is a statement made by Oliver Dyer in a lecture delivered in the Hall of the Cooper Institute in New York some months ago. After estimating the liquor shops of the city at 5,248, houses of ill-fame at 647, billiard saloons at 1,678, and so on with similar places, he summed up as follows: "Now, after sifting out all the different kinds of houses which I have mentioned, so as not to repeat a house twice—because sometimes a billiard saloon is also a drinking shop and gambling shop all in one—but sifting them out, and placing them in a street right along on both sides of the way, they would just about fill a street reaching from the City Hall to White Plains—say a distance of twenty-four miles."

☞ Last Sabbath morning, many were favored with the privilege of hearing in the Bethel, an earnest and faithful sermon from the Rev. Frank Thompson, Seamen's Chaplain and Pastor of the Foreign Church at Hilo. The subject of his discourse was taken from James 1:27. The preacher remarked: "The Christian has a place to fill—no one else can so well supply as himself, and through grace, he ought to stand his ground, keeping himself unspotted from the world." Mr. Thompson has spent a considerable portion of his life on the sea before entering the ministry. We long to see the day when many more of the sons of the ocean shall become heralds of the cross of Christ.

☞ With pleasure we announce the arrival of the Rev. R. B. Snowden and family from San Francisco, by the bark *Comet*. In response to an invitation from a committee of the Bethel Church, he has come to supply the pulpit, and have the oversight of the church, during the absence of the Rev. S. C. Damon. Mr. Snowden has been located in Redwood, California. May the work of the Lord prosper in his hands.

☞ By the bark *D. C. Murray*, the Rev. E. C. Bissell and wife arrived in Honolulu. Mr. Bissell has been Pastor of the Green Street Church in San Francisco, and has come to this city, agreeably to a call from the Fort Street Church, as stated supply for a year.

Editor's Notes and Reflections while Passing Along.—No. 5.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

PICNIC EXCURSION OVERLAND.

As early as February we made our calculations that the Pacific Railroad would be sufficiently completed to convey passengers by the first of May. The result proved that we were not far from right. Every morning's report in the daily papers indicated that each day from three to six miles were completed, while on some days the track layers finished even ten miles. The last spike was driven May 10th, and the first through train of cars had arrived at the spot where the ceremony took place. This train immediately left for Sacramento, and reached that city on the morning of the 12th. The President and Directors of the Central Pacific Road, together with the through passengers, arrived on that train. We arrived in Sacramento that day, and were prepared to start on the first return trip, May 13th. We improved the opportunity to gather from the officers of the road and passengers such information as would enable us to pass over the long route without unnecessary fatigue and anxiety. We would especially acknowledge our indebtedness for useful information to Dr. Harkness, of Sacramento, who had just returned from Promontory Point, where the last spike was driven, and who has taken much interest in the grand enterprise.

According to his advice, we delayed our departure until the morning of the 13th, which fortunately enabled us to join an overland party of travelers from Honolulu, including Capt. Worth, of Hilo; J. T. Waterhouse, Esq., wife and daughter; Mrs. Hall, and Mr. and Mrs. Owen; hence our party now consisted of ten. In accordance with Dr. Harkness' suggestion, we provided ourselves with about the same supplies for the journey that we should have done, provided we had started off for a day's picnic excursion.

sion to Ewa, the Pali, or Waikiki. We were told that this would be necessary, inasmuch as good hotels had not been established all the way through. On first starting off we found eating houses at convenient distances, but as we advanced they diminished in number and quality until we had crossed over to Cheyenne, five hundred miles from Omaha. From that point there was a manifest improvement. As it proved, our supply of food was most opportune, and hence it is literally true that our journey overland proved to be a *picnic excursion*.

From newspaper accounts and reports of passengers, our minds were prepared for a rough experience during most of the journey from Sacramento to Omaha, a distance of 1,727 miles. In this respect we were essentially disappointed. We found the road the entire distance to be much better than we had any reason to expect. For 500 miles after leaving Sacramento while crossing the Sierra Nevada Mountains, and through the basin of the Humboldt, the road is excellent. We never passed over a road which was more smooth and even. During this part of the route we made good time, running from twenty to thirty miles per hour. On approaching the Salt Lake Valley, where the road had just been constructed, it did not appear settled and firm, but we have traveled over roads far more uneven and unsettled. After passing the middle sections of the road our speed began to increase, and it was fully manifest that we were traveling through a region where conductors, engineers and brakemen had full confidence in the construction of the road. We were whirled along at a rapid rate through ravines and tunnels, over plains and prairies, hills and mountains. From Cheyenne to Omaha, a distance of 500 miles, we ran in twenty-four hours, including all delays and stoppings. At one time we ran 200 miles in four hours, or our speed was 50 miles per hour. This speed was attained after we had crossed the Rocky Mountains and Black Hills, and while we were passing along the valley of Platte River. The road along this valley is excellent, and the cars glide along apparently without the least friction or jar. We noticed that throughout the entire road a new patent species of fastenings has been employed in joining the rails, which, no doubt, contributes very much to the smoothness with which the cars move over the road.

We have not dwelt, in our brief sketch, upon the beauty and grandeur of the mountain scenery in crossing the Sierra Nevada and Rocky Mountains, or upon the wild and romantic views ever bursting upon the eye as we were whirled through the gorges and cañons of the Black Hills, and along the broad plains and rolling prairies of the Hum-

boldt and Salt Lake basins and the Platte River, but have solicited a leaf from the journal of our young traveling companion, which we append:

OUR TRIP OVERLAND.

"The work is completed, the work nobly done,
A nation has greeted a victory won.
O'er the length of the grade, by the lightnings 'tis told,
'The last rail is laid, and spiked with our gold!'
Let peal upon peal, by the cannon's loud thunder,
The triumph now seal of the World's Greatest Wonder!
For o'er mountains of snow, tho' piled heaven high,
Our Railway shall go where the bold eagles fly."

We had been waiting several weeks for the completion of the railroad before we started on our overland journey. For months past the two great companies had been hard at work. On Monday, the 10th of May, the telegraph announced to the world that the last rail was laid, and all over America arose one grand paean of rejoicing. We felt it a privilege to be on the Continent when this grandest triumph of human genius was achieved. It was fitting that the last spike should be of the most precious metal, and the last tie of polished laurel. This great, grand work, which had employed so many thousand laborers, was finished, and we were among the *first* to pass over the unbroken track. Only one day we lingered in the flourishing, beautiful city of Sacramento, welcomed the *first through train* from the East, and then started on our journey.

Early on the morning of the 13th we were steaming away through beautiful wooded low-lands, with a gradual ascent, to the summit of the Sierras. Up, up the engine toiled. The foliage changed; pines and firs took the place of the lighter trees of the plain. Now the scenery began to have a wilder, bolder appearance,—lofty peaks and deep gorges and rifts of the mountains, with dress of evergreen trees. Now and then we passed little villages, or perhaps railroad stations. In some of the ravines below us were the beds of rivers, rich formerly in gold, and famous for their "washings." At a sudden turn in the road we were brought face to face with the wonderful, indescribably grand scenery of the famous Cape Horn. From our car we could see great towering peaks, and far, far below us, thousands of feet, the American River wound like a silver thread. It is impossible to give any idea of the awful heights and depths. Now the glitter of the snow on the "white Sierras" was more apparent, and we were rapidly nearing the summit. The air was more rarified, but at this great height it was as warm as a summer day. After passing Cisco, the first of the snow-sheds began, wonderfully strong and useful, no doubt, in case of heavy falls of snow, but very annoying to a tourist in hiding the most beautiful views. At 1 o'clock we reached the summit at an elevation of 7,042 feet. We were now at the summit of the Sierras, carried on by the mighty power of steam

through bold, grand passes hewn from the solid rock by the hand of man. We felt lifted up, expanded, by all these wonders in Nature, and by the wonderful power displayed in cutting through the mountains and in leveling the hills. Truly "Genius and Labor have conquered space."

Great drifts of snow lay all around us, and it was such a treat to those of our party who had never seen it before. From the summit the view is unequalled—deep wooded ravines, distant peaks, with their eternal robe of snow and dark background of firs and evergreen trees. We now began the descent. There were snow-sheds and rock-hewn tunnels of great length. These are so gloomy, and there is something so awful in the thick darkness and constant "drip, drip" of water overhead, that we welcomed with joy the bright sunlight again. In an opening in the snow-shed we caught a glimpse of Donner Lake. In a lovely valley with a girdle of lofty snow-capped peaks, lay this beautiful lake. It was a day of rare beauty, and everything in Nature combined to make a picture of exquisite loveliness. Not a ripple on the bosom of the lake, where was mirrored every fleecy billowy cloud that floated in the blue heaven above. The lofty pines sent up a continual mournful anthem from their swaying tops. It was here that the Donner family met their tragic fate.

Still we hurried on,—passed many tent-built villages where the railroad has planted the germs of civilization, and which shall become in future years thriving, bustling cities. Our first night in the cars was not very comfortable, but afforded us a rare opportunity for studying human nature. We found ourselves in the grey of the morning stretching rapidly over a far-extending plain. Now began the dreary, endless extent of sage brush. There was nothing of interest in the scenery in the Humboldt basin. At every stopping place the Indians—Snakes and Shoshones—flocked to the cars and amused us with their queer antics. In striking contrast with these lazy "red men of the soil" were active, hard-working Chinamen, delving so patiently on the road. One cannot but honor more these Orientals, who have accomplished so much, and without whom *this end* at least of the railroad would not for years have been completed. At Elko a number of passengers left in the stages for White Pine. The remainder of the day we passed along the banks of the Humboldt. Met with a very singular formation in the rocks on the hills. Here is a rich mine yet for geologists. One gigantic rock, standing alone, towered a thousand feet above us like some grim sentinel of the road.

We had entered Utah in the night, and early in the morning had our first view of

Salt Lake. We had read for years of this great inland ocean, but yet we could hardly believe that at last we stood on its very shores. We gathered some pebbles from the sacred soil, rendered so famous by the exploits of the Mormons. At noon we reached Promontory Point, where but a few days before the connection was made. We were now forced to say "good-bye" to the people of the Central Pacific, and nobly have they accomplished their share of the work. The laurel tie is gone, and another of more common wood is there, over which we islanders joined hands.

Ogden was welcomed by all after a long afternoon's ride over sage covered plains. Its green fertile fields and smooth rolling hills were to our tired eyes like the first sight of land after a long voyage, or as the first green verdure of spring. The fields were filled with wild flowers, and the song of the meadow lark was heard on every side. Ogden is the second city in size to Salt Lake city in Utah. From this point passengers take stages to Salt Lake. We should have enjoyed a visit to the city of Brigham Young had the railroad been completed, but were obliged to postpone it to some other time. As we passed on, the train from Chicago arrived, and we merely exchanged papers.

Late in the afternoon we entered the famous Weber Cañon. The rain was falling in torrents, and everything betokened a storm. The track wound through the most romantic ravines and gorges, which those who have traveled the world over say are unsurpassed, even by the finest scenery of Switzerland. On advancing, the rocky defiles became narrower, and the mountains loomed far above us with their veil of mist and snow. The thunder muttered angrily through the gorges, and the lightning flashed with a faint flickering glare. The wind had risen, and blew in little fitful gusts up the cañon. We could see below us a roaring, tumbling mountain torrent, swelling every moment and tossing high its crest of whitish foam. From our wild eyrie the grand forest trees seemed like shrubs, and the houses in the valley like mere toys. Knowing there was danger, we were becoming rather excited, when all of a sudden we came to a halt. There had been a landslide ahead which had covered the track. And now what was to be done? Night was rapidly coming on, and we needed a little army of workmen to clear it off, and we had neither these nor the necessary implements. Quick as thought, in the driving rain they place a battery on a rock near by, and throwing a wire over the telegraph a connection was made, and we soon had as many men as desired from the next station. They performed their work, and we soon passed on. Now

came the terrible trestle-work bridge at the Devil's Gate. It is built over a rushing mountain stream, which threatens every moment to engulf it. And here the scene baffles description—that great sweeping river and the beetling, awful cliffs of the Devil's Gate! It is a picture of sublimity and grandeur that each one must see for himself, for no pen or even painter's brush can adequately portray it. We drew one long breath of relief when safely over. It was a beautiful twilight as we entered the circular valley of Weber Cañon. The snow-robed mountains formed a grand amphitheatre, enclosing far-spreading fertile fields. The most perfect silence and peace prevailed, forming a pleasant contrast to the noise and din of the last ravine. From one valley we passed to another, in rapid succession, through long rock-hewn tunnels. One most singular formation in the rock attracted our attention, called the Devil's Slide. Two parallel veins of rock ran down into a little ravine with a well smoothed bottom like a "trough." Passed the tent-built city of Echo at dusk, and soon after entered Echo Cañon. Here is the famous Z, as it is called. The grade being so steep—100 feet to the mile—they were forced to wind around in that manner. How the engine puffed and panted and threw out great showers of brilliant sparks into the night! It seemed instinct with life. What a wonderful, wonderful power is that of steam!

As we neared Piedmont we heard of a railroad accident a few miles ahead—the cars had run off the track. This of course detained us some hours. It was Sunday morning, and at the hour when our friends at home were in church, we too assembled for prayer in our car. It was pleasant, in the center of this great continent, to hear the sweet familiar songs of home. Some rough, hard-looking men seemed deeply moved. Perhaps it was the first religious meeting ever held on the great Pacific Railroad.

We soon passed safely on. Towards evening we entered a spur of the Rocky Mountains. The rocks were worn in various forms—grand old rocky towers, castles and cathedrals. We passed an emigrant encampment. The cattle were tethered near by, and the long, low wagons stood out in bold relief against the clear grey sky. There was something very picturesque in their bright costumes and in their roughly constructed tents. Great fires had just been lighted for the night. The sun had gone down, and only a rich crimson glow was left in the west that lighted up the party, and made a picture of exquisite beauty. The engine thundered by, and we soon left them far behind.

We passed Fort Steele, where cavalry are stationed to guard against Indians. Steamed

swiftly along the banks of the smoothly flowing Platte, in the Territory of Wyoming, the favorite hunting ground of the Indian. Saw several herds of beautiful, graceful antelope. The train reached Laramie and Fort Sanders at noon—well built and strong fortifications. The governor of the territory has here his residence. The ascent after this was gradual, and we went at a splendid rate, and were soon at Sherman, 8,000 feet high. This is the highest point between San Francisco and New York. At night we saw the light of a prairie fire. We were all charmed with the country for many miles west of Omaha. The green prairies were dotted with thriving villages, and the trees were budding forth in all their beauty. Omaha is a city of 25,000 inhabitants. Crossed the Missouri and took the cars at Council Bluffs. We were whirled through the rich farming lands and prairies of Iowa, and on Wednesday afternoon caught the first glimpse of the Mississippi at Dubuque, just *seven days* from Sacramento. F. W. D.

IMPRISONMENT FOR DEBT.

A most singular instance of this method of collecting a debt occurred on the overland route about the time the last spike was driven. The principal incidents are graphically described in the following correspondence of the *New York Sun*, but having passed over that region within one week after the transaction occurred, and seen some of the persons engaged in the affair, we think we are not mistaken in asserting that the amount obtained or pledged was not \$12,000, but \$263,000! It was not all paid in greenbacks, but was secured by a draft on a banker in Cheyenne. The laborers were men who had worked hard all winter cutting and drawing ties for the road. They were employed by a sub-contractor by the name of McKensie, formerly in the employ of the Hudson Bay Company. It was not only true that Dr. Durant and his companions were detained, but if a military force had been sent to rescue them, teams were ready harnessed to have "spirited" them away to the recesses of the mountains, where they would have been kept as hostages until the money was paid. These laborers demanding their pay had placed telegraphic operators on duty, so that they knew just what messages were sent and returned. It was not their intention to have injured Dr. Durant and his companions, unless they had showed force. If they had done so, the consequence would undoubtedly have been serious. They were duly organized, with all the system and determination of a California Vigilance Committee. The transaction occurred at a place called Piedmont.

The delay in the ceremony of "laying the last rail" on the Pacific Railroad, as the

readers of the *Sun* have already learned by telegraph, arose from the involuntary detention of Dr. Durant by a party of unpaid laborers, who insisted on being paid before he should proceed. The scare although ludicrous in some respects, also touched upon the dangerous. The situation—a howling wilderness, with two or three hundred very determined and somewhat lawless men, generally well armed, insisting that their just claims should be fully answered by one mild-mannered gentleman, who hadn't it in his power to make the payment at once—was certainly not charming.

THE RAILROAD BARRICADED.

The train which bore Dr. Durant and some other officials of the road, carried other passengers and the mails. On arriving at Piedmont station an obstruction was observed a short distance from the station, consisting of ties laid across the road, so as to form a breast-high barricade, and a rail immovably spiked across the track; about this was a small guard of laborers, while the main force gathered about the train when it stopped at the station, and took possession of the calaboose, expelling the engineer and fireman.

THE RAILWAY DIRECTORS IN A QUANDARY.

They next returned to the train, and their leader gave the conductor permission to proceed, explaining that it was not their intention to delay the mails or incommode the passengers. The barricade across the road disappeared in a flash, and the spiked rail was torn up; the bell rang and the train moved over the open waste towards the Pacific, leaving Dr. Durant and a few of the officers in the hands of the victors.

When all means of escape for the "Managing Director" had vanished, his elegant prison was thrown open, and he was invited to come forth and engage in a conference with his captors relative to the conditions of his release. The leader informed Dr. Durant that the men about him had earned \$12,000, which had not been paid them. Unfortunately the character of the disbursing officers for promptness was not high among them, and as they had already waited long beyond pay day, they expected Dr. Durant to "come down" without delay.

THE SHARPEST HORN OF THE DILEMMA.

Dr. Durant endeavored to converse with the workmen in a pleasant vein, assuring them that it would be "all right."

The leader replied that he had no doubt that everything was and would be just as lovely as the Managing Director had represented, "but we want our money, and you shall not leave until we get it."

Again Dr. Durant, with his bland countenance made up in the most fascinating wreaths of smiles, applied the "soft sawder," all of which was duly appreciated by the civil spokesman of the party, but elicited in the end the determined response, "We want our money."

In vain Dr. Durant represented that he had no money with him, that if they wished him to pay them they should permit him to proceed to a point where he could obtain the money. They were inexorable. He could pay it out of his waistcoat pocket without inconvenience, or at least he could telegraph for it; or in any event, they must have it before he could go, wherever it came from.

A LITTLE REVOLVER PRACTICE.

The impatient workmen began to grow restless, and not a few drew their revolvers, just to examine the caps. One of these was accidentally discharged, and the bullet pierced the splendid car within a few inches of the head of a lady connected with the official party. Of course no offense was taken at this trifling indiscretion, and the incident passed off with a laugh and a joke over the close shave.

THE VICTORY OF DR. DURANT'S CAPTORS.

A gleam of hope shot through the minds of some of the minor officers as the announcement was made by the telegraph operator that a train was approaching with two companies of soldiers, on an expedition to perforate redskins. Dr. Durant saw no hope in this. It was full of danger. He knew his captors, and he feared the approach of the troops would bring on a crisis in his own affairs, which might take the form of suspension to a telegraph pole by means of a piece of telegraph wire. He decided to delay the military train and send for the money. He telegraphed to stop the train at the next station, and sent a message to Cheyenne for a special train or locomotive with a disbursing clerk and the \$12,000.

The money arrived and the men were paid; but all this consumed the day and night, and it was not until the following day that the Managing Director resumed his journey.

Cheyenne, May 11, 1869.

Editor's Table.

MEN OF OUR TIMES; or Leading Patriots of the Day.
By Harriet Beecher Stowe.

The editor's table has been turning and whirling, until it now stands in the beautiful city of Minneapolis, Minnesota (May 27th.) Upon it lies the volume with the above title. It contains biographical sketches of the following distinguished Americans: Lincoln, Grant, Garrison, Sumner, Chase, Wilson, Greeley, Farragut, Governor Andrew, Colfax, Stanton, Fred. Douglass, Sheridan, Sherman, Governor Buckingham, Wendell Phillips and Henry Ward Beecher. These are written in Mrs. Stowe's easy, graceful and fascinating style. It is such a style of writing as appears in "Uncle Tom" and her numerous other publications. The volume is dedicated "To the young men of America."

It is a volume which we sincerely hope all the young men of America will carefully read. These sketches indicate what the poorest young men of America may aspire to and attain, if they will resolutely address themselves to the work of acquiring an education, and when that is obtained, will then go forth and work manfully for their country. It is grand, it is soul-inspiring, that America now calls into active life such noble men. The two from Massachusetts—Sumner and Wilson—present types of public men of rare ability and excellence. Each one stands forth erect and independent, nobly battling

for the right. The sketches of Fred. Douglass and Wendell Phillips present two other types, clearly cut and distinctly marked. The one born a slave, yet coming forth a man of might and even culture; the other born amid all the goodly influences of New England society, and educated as but few are educated, even in America, then coming forth as the ablest forensic orator of the age. Mrs. Stowe remarks: "In invective no American or English orator has ever surpassed him."

The last sketch of the volume is that of Mrs. Stowe's brother, Rev. H. W. Beecher, of Brooklyn. Before reading it we doubted the propriety of even Mrs. Stowe attempting to sketch the character of the most popular preacher of America or the world. After reading it our opinion is entirely changed. It is admirably done.

If this brief notice leads any young American, at home or abroad, to procure and read this volume, we shall rejoice. It inspires one's soul with patriotic feeling to know that his country is giving birth to and educating such men. They are representative of classes of men now forming the body politic of this great and growing Republic.

Now, Now! Now!!—For time is short and death is near, and judgment threatens! Now, for in eternity it will be *too late*, and your very next step may land you there. The only season of which you can be sure is *now!* The only season in which you can work is *now*. The purpose may not last till to-morrow—fulfill it *now*. Fresh difficulties will flood the channel to-morrow—wade it *now*. The chain of evil habit will bind you more tightly to-morrow—snap it *now*. Religion is a work for every day—begin it *now*. Sin exposes to present miseries—escape them *now*. Holiness confers present joys—seize them *now*. Your Creator commands—obey Him *now*. A God of love entreats—be reconciled *now*. The Father from the throne invites—return *now*. The Saviour from His cross beseeches—trust Him *now*. The Holy Spirit in your heart persuades—yield *now*. Behold *now* is the accepted time; behold *now* is the day of salvation.

☞ A reformed drunkard publishes the following receipt for preparing a medicine by which he and several others conquered the appetite for strong drinks: Sulphate of iron, 5 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm; twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulant drinks. It is to be taken in quantities equal to an ordinary dram, and as often as the desire for a dram returns. Any druggist can prepare the prescription.

☞ The United Presbyterian Church of Scotland has an annual congregational income of \$500,000 more than it had ten years ago.

The River of Time.

Oh! a wonderful stream is the river of Time;
As it runs through the realms of tears,
With a faultless rhythm and a musical rhyme,
And a broad'ning sweep and a surge sublime,
That bends with the ocean of years.

How the waters are drifting like flakes of snow,
And the summers like buds between,
And the year is the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides through the shadow and sheen.

There's a musical isle on the river of Time,
Where the softest of airs are playing;
There's a cloudless sky and tropical clime,
And a song as sweet as vesper chime,
When the Junes with the roses are staying.

And the name of this isle is the Long Ago,
And we bury our treasures there;
There are brows of beauty and bosoms of snow—
There are heaps of dust, but be love them so!
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,
And a part of an infant's prayer;
There's a lute unswept, and a harp without strings,
There are broken vows and pieces of rings,
And the garment that she used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air;
And we sometimes hear through the turbulent roar
Sweet voices we heard in days gone before,
When the wind down the river is fair.

Oh! remembered for aye be that blessed isle,
All the days of our life till night—
When the evening comes with its beautiful smile,
And our eyes are closed to slumber a while,
May our "greenwood" of soul be in sight.

Cabin Boy's Locker.

The Cleansing Blood.

A visitor among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to do him good, and to see him happy, and that the book he had in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down stairs. While the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors which opened upon the landing, saying, "Does your book tell of the blood which cleanseth from all sin?"

For the moment the visitor was too much absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in earnest and thrilling tones: "Tell me, oh, tell me does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and en-

tered the room. It was a wretched place, wholly destitute of furniture, except a three-legged stool and a bundle of straw in a corner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him and repeated her former questions, "Does your book tell of the blood which cleanseth from all sin?" He sat down upon the stool beside her, and inquired, "My poor friend, what do you want to know of the blood which cleanseth from all sin?" There was something fearful in the energy of her voice and manner as she replied, "What do I want to know of it? Man I am dying! I am going to stand naked before God. I have been a wicked woman all my life. I shall have to answer for everything I have done," and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in—I don't know what for. I was soon out again, but one word I heard there I have never forgot. It was something about blood which cleanseth from all sin. Oh, if I could hear of it now! Tell me, tell me if there is anything about that blood in your book?" The visitor answered by reading the first chapter of the first epistle of St. John. The poor creature seemed to devour the words, and when he paused, she exclaimed, "Read more, read more." He read the second chapter—a slight noise made him look round; the savage ruffian had followed him into his mother's room, and though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters before he could get the poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her until she died, six weeks afterward; and very blessed was it to see how, almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room and listened in silence, but not indifference. On the day of her funeral he beckoned him to one side as they were filling up her grave, and said: "Sir, I have been thinking there is nothing I should so much like as to spend the rest of my life in telling others of the blood which cleanseth from all sin."

Thus the great truth of free pardon through the blood of Christ sinks into the soul and saves it. Thus grasped when all else is gone, it has power to sustain the drowning spirit, and lift it up above the floods that are going over it. Thus it breaks the heart of a stone, which nothing else could touch, and turns the abandoned persecutor into the zealous teacher of Christianity.—*Ch. Union.*

"Let Go that Stern Line."

I once stood on the wharf watching a brig get ready for sea; the topsails and courses were loosed, the jib hung from the boom, and the halyards stretched out ready to run it up. Just at that moment the pilot sprang from the wharf to the quarter-deck, inquiring as he did so of the mate in command, "Are you all ready?" "All ready, sir," said the officer.

Then the command: "Stand by to run

up that jib! Hands by the head braces! Cast off your head-fast, and stand by aft there to let go that stern line! Let go! Man the topsail halyards! Run em up boys,—run 'em up! Does the jib take? Haul over that starboard sheet! She pays off fine—there she goes, and—Hilloa! Hilloa! What's the matter? What's fast there? Starboard the helm! Starboard!" shouted the pilot. "What holds her? Is there anything foul aft, there? Why, look at that stern line! Heave it off the timber head; heave off that turn!" "It's foul ashore, sir," said one of the crew. "Then cut it, cut it! D'ye hear? Never mind the hawser. Cut it before she loses her way." By this time there was a taut strain on the hawser; a seaman drew his sheath knife across the strands, which soon parted, the brig forced ahead, the sails were run up and trimmed to the breeze, and the *Billow* filled away.

Young man! you use *profane language*. "You take the name of God in vain." You must let go that line. God declares that "he will not hold them guiltless that take his name in vain." Christ commands, "Swear not at all." Do you say, "I know it is a bad habit?" Then *let it go!* Cut it. Better cut the hawser than lose the craft.

One is held by *lust*, another by *pride*, another by *love of money*, which is the "root of all evil;" another is careless,—but these are all strands in the hawser of *unbelief*. Let them all go!

Another strong line that holds the soul fast in its thrall is the love of, or the use of *intoxicating drinks*. How many has it drawn from the bar of the rum shop or steamboat, to the bar of the criminal court, and thence to the gallows,—and too often to the drunkard's grave and the bar of judgment. The rest you know. God declares, "The drunkard shall not inherit the kingdom of heaven." Let go *that* line! Do you plead for the stimulus and excitement? Let it go. If it be as dear as a right hand, cut it off! If it be as dear as a right eye, pluck it out. *Now! Quick!*

THE COAST-LINE OF HAWAII.—Later information from parties who have visited the southeast part of Hawaii tends to confirm the statement, made soon after the earthquakes of 1868, that a portion of the coast had subsided from its former level. An impression that seemed for a while to prevail abroad, that the whole solid island had more or less settled down into the sea, seems to have been entirely incorrect. But at Keauhou, Puna, and perhaps as far down as Waiohinu, Kau, there are reliable data for supposing that the coast level has changed. Places along the beach at the first mentioned place, formerly exposed and even used as building sites, are entirely under water. The depth of the water at the anchorage is perceptibly greater. Rocks, on the rocky points of land are visibly lower down at the water's edge than before. Another fact bearing on the question is, that in the heavy swell from the southeast, which we noticed as having seriously damaged a school-house in Puna, the sea rolled in over ground never before known to have been covered. This would more easily be accounted for on the supposition that the land was lower, than by allowing that the sea rose higher than ever before. The area of subsidence does not seem to have extended very far inland, as a number of very extensive cracks, diagonal or nearly parallel with the coast, would appear to indicate where, so to speak, the shelf of subsided land broke from the main island mass. These facts are interesting as bearing on various geologic theories relating to other parts of this group.—*Advertiser.*

Mud Fish of Ceylon.

The mode of fishing practiced at Moottoo Raja-welle and other similar swamps is very peculiar, and, as I have never heard it described, I conclude it is known to but few. The swamp of Moottoo Raja-welle is of very considerable extent, not less, I should say, judging by the eye, than three miles wide and ten miles long. Its whole surface is perfectly level, except where the natives have raised embankments for the purpose of regulating the supply of water to their paddy crops, or for fencing their fields. It is covered with long grass and a strong, coarse sod. This is strong enough to bear the weight of the natives, who traverse its surface without any difficulty, and, what is still more singular, cattle are turned out to graze upon it; but I suppose their acquaintance with it enables them to keep on the firmer parts of the surface. Beneath this sod is a layer of mud of about the consistency of thick pea-soup, and beneath that, at a depth of eighteen inches or two feet, is soft bog stuff—turf, in fact. The whole swamp is what in Ireland would be called a “shaking bog,” as, by throwing one’s weight suddenly on the heels, the whole surface is made to tremble visibly over a circle of eight or ten feet in diameter. In this mud is the natural habitation of the fish, some of whose peculiarities I have described, and they are so abundant in it that I do not believe that in the whole surface of the swamp, which is certainly not less than thirty square miles, there is a single spot of fifty yards square in which a man could not catch more than enough fish to supply him with good and wholesome food for a day; but no European would ever suspect that so extensive a fishery existed beneath a place on which cattle are seen grazing and men cutting grass in every direction. The mode of fishing is no less peculiar than the fishing-ground. When a man wishes to vary the diet of his family with a dish of fresh fish, he goes out by himself at night when the air is still, and walks about the swamp, listening for the peculiar sounds which the fish make when they thrust their heads up through interstices in the sod in order to breathe. When the fisherman has arrived at a spot where those sounds are sufficiently numerous to hold out a prospect of a reward for his labor, he removes the sod from four or five small circular patches, each about three feet in diameter, and all within a few feet of each other. He then returns home and comes back on the following day, bringing with him a basket to carry away the fish that he catches; but unprovided with either rod, line, hook or net.—*Fisherman's Magazine.*

Christ's Attractiveness.

The character of Christ is attractive. The more closely we study it, the more its beautiful qualities stand out in full relief before us. His divine greatness appears in this fact. A sublime work of God in nature grows upon us as we continue to contemplate it. Those who visit Niagara are at first almost always disappointed. But as they begin to take in all the features of the wondrous scene, its grandeur impresses them more strongly, and when they have filled their minds with the sublimities of the mighty river in its awful plunge, they are

disappointed only in the consciousness of being utterly unable to express the emotions which crowd upon them. In a way like this the character of Christ affects us the more carefully we examine it. His is a perfect humanity in which a wonderful purity, gentleness and feminine delicacy are combined with great firmness and manly dignity. He had a womanly tenderness, but no weakness which in a man would be unbecoming. We find that he never shrank from contact with a manly world, and whenever he went among the busy crowds he was a man among them, commanding their attention at once, never suffering from their contempt, however much he may have been exposed to their wicked enmity. He went, for instance, into the temple among the greedy money-changers, and they quailed before his indignation. It is hard for a good man to command the respect of a villainous crowd. Christ did.

Christ's attraction is not a mere rhetorical figment; it is a fact. The love of Christ impresses people. He makes sick beds easier, binds up the wounds of hearts distressed by sorrow, and soothes those who have laid dear hopes away in the tomb. His cross asserts its real and permanent value, in all the great crises of our busy lives as well as in the common duties of ordinary days. All the sweetness that there can be in a good soul are in him. As winds from spice islands blow over deserts, burnt up and fever stricken, so the love of Christ, wafted from his cross, bears a saving fragrance to a wretched, dying world.

We should aim to feel, as deeply as we may, these attractions of the once shameful, but now glorious cross. Jesus must be to us not a faded name of history, a dead fact of the past, but a living God strong to redeem. Over all who know him at all as he is, he has this power.

“No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;

“But warm, sweet, tender,
A present help is he;
And faith has still its Olivet,
And love its Galilee.”

R. B. S.

A new Life Saving Apparatus.—Extraordinary Experiments.

That part of the Thames immediately in front of Cremorne-gardens was the scene of an exciting spectacle recently. What is said to be a wonderful triumph of American invention was exhibited in the presence of several thousand persons, who lined the river from Battersea-bridge up to Cremorne-gardens, and plied little craft of every conceivable shape while the experiment, which was the cause of the gathering, was being made. The apparatus, which was first brought under the notice of the English public on this occasion, is intended for the rescue of shipwrecked persons. The inventor, we are told, is Captain J. B. Stonor, of New York, a gentleman of independent fortune, who served throughout the great civil war, and his object, it is said, is not to make money, but to perform a truly philanthropic work. Two Americans—a gentleman and his wife—have been commissioned to explain the nature of the apparatus; and the way in which they are obliged to do so is certainly novel and interesting. They first slip their arms through cork jackets, and then insert their persons in a loose india-rubber overcoat, which covers the whole of the body, except the hands and face, around which it is tightly secured. India-rubber weights are then attached to the

shoes, so as to enable the wearers to maintain a perpendicular position and perfect equilibrium, and being thus equipped they jump into the water. They carry with them a tin case, in shape something like a buoy. This article is divided into two compartments, and in the upper one they manage to pack biscuits, a flask of brandy, a revolver, Bengal lights, Roman candles, and some Liebig's sausages. Smoking and newspaper-reading are not luxuries which a shipwrecked individual would probably enjoy in a “life on the ocean wave;” but American originality provides for them, and adds cigars and a newspaper to the tiny freight. The lower compartment of the case contains about six quarts of water, which is drunk through an india-rubber tube, closed by a metal screw top. The provisions which are thus carried are supposed to last eight days, and if a shipwrecked person should fail to be rescued before the end of that time, he has the consolation, when dying, of knowing that his body cannot sink, that his will, papers, and jewelry are safe, and that his friends will know how he quitted the world. The invention has been patented by an American company with a capital of 300,000 dollars, and the price fixed for each suit is 7*l*. The public will not have an opportunity of investing in the apparatus for some months, inasmuch as a series of experiments in most European countries are contemplated with the view of testing the success with which the invention is likely to be attended. The Prussian Government have, it is stated, expressed their determination to adopt the apparatus, and it is said that in consequence of the encouragement received in France, America, and elsewhere, 50,000 suits are now in process of manufacture. Mr. and Mrs. Craddock—the two Americans to whom we have referred—remained in the river nearly half-an-hour, and showed very little exertion beyond what was required in using little india-rubber paddles which form part of the apparatus. The experiment was conducted under considerable difficulty, Mr. and Mrs. Craddock being prevented from moving in the water by the clustering of the boats, whose occupants were deaf to earnest protestation. They both opened the buny-shaped case, helped themselves to some of the contents, fired a revolver, and exhibited lights, and a red flag bearing the word “Eureka.” The time occupied in donning the dress is three minutes and a half. Captain Stonor hopes to provide all passenger ships with these extraordinary dresses, being ready to lend them for 1*l*. each for every voyage, and to provide each ship with a man capable of explaining their utility.

—*Morgans' Trade Journal.*

NAVAL.—H. I. M.'s *Avisa Steamer Lamothe Piquet* arrived at this port on Monday morning, the 16th ult., eleven days from San Francisco, under sail.

The following is a list of her officers:

Marq St. Hilaire, *Commandant*.
Desbordes, *Second*.
Gadaud, *Enseigne*.
Herbet,
Grauger,
Baudé, *Docteur*.

The *Lamothe Piquet* is a steam propeller of 150 horse power, carrying four guns and eighty-four men. She is the tender of the Flag-ship *L'Astree*, Admiral Cloué, which vessel left San Francisco for Tahiti on the 5th inst.; the Admiral having despatched the *Lamothe Piquet* to this port on the same day, to meet the *Megere*, shortly expected here from Tahiti.—*Gazette.*

ANOTHER LIGHT HOUSE.—The Government gives notice that the light-house at the entrance to Hilo Bay is finished. It is located on Paukaa Point.

“The light is at an elevation of 50 feet above the sea level, a plain fixed light, and can be seen easily 10 miles out to sea. From the lighthouse the outer point of the reef bears S. 58° E., Inner point of the reef, S. 39° E., Governor's flagstaff (about the centre of the harbor) S. 22° E., Letaiwi Point, S. 79° E. and Makahanalo Point N. 2° W. Bearing, Magnetic.”

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Spain.

MADRID, May 12, 1869.

MEMORIALS OF AN AUTO DA FE.

This day, 189 years ago, a notable *auto da fe* was celebrated in the Plaza Mayor of Madrid. The anniversary has been kept by an open-air meeting on the site of the ancient Quemadero, or burning-place of the Inquisition. This site has long been known as a broad mound, of an acre or two's extent, immediately outside the gate of San Bernardo. The construction of a new road has rendered it necessary to cut through this mound; and, by a singular coincidence, on the very days when, after three centuries of intolerance, the assembled Cortes of Spain were discussing and legislating on religious liberty, the cutting for the new road was laying open to view one of the most extraordinary and impressive sights the eye could rest upon. Precisely as in other parts we see geologic strata of marl or gravel, or the osseous remains of a bygone age, so in this broad section are laid bare, alternating with sand and earth, a series of black bands of ashes, thickly bedded with human bones. Thus the cruel intolerance of man is written in the very earth—"the stone cries out of the wall" against the wickedness of a tyrant priestly domination. Instruments of torture have also been exhumed; amongst them an iron collar, of which one orator in the Cortes, pleading for liberty of conscience, said its iron was softer, possessed more bowels of compassion, than the hearts of those who used it—"the infamous executioners of an infamous theocracy." Many, if not most, who were present at the manifestation of to-day carried off some bone or bones. I have half a dozen on the table before me as I write, to animate my zeal. Men have so long held their peace, it seems God would make the very stones cry out in protest against intolerance. Suffice it, the Cortes have voted religious toleration much as we have it in England, with a State Church preserved as the law of the land. And to-day, in view of the black seams of martyr soil, while "Young Spain," in the speeches made at the meeting, was making infidel attacks against the Romish hierarchy, and against religion in every phase, our good brother L— was vending, as fast as hands could supply, the Divine Word for the healing of the nations. He took nearly £4, great part in half-pence, the price of the separate Gospels, whilst our young men distributed many thousand tracts among the assembled crowds. This latter success has encouraged us in view of the great annual fair, which begins this week, which is to Madrid as Greenwich Fair to London. In it we have taken a tent, and shall have in operation also our movable stand—a kind of Bible-cart we have had constructed, of which to-day's good service at the Quemadero was the inauguration.

—THE GOSPEL IN MADRID.

My two months' absence at Seville enables me well to judge of the progress of the evangelistic efforts in Madrid on my return. I find a marked advance, for which I feel deeply thankful to Him who giveth the increase. The public services on Sunday are crowded by an audience in great part of regular attendants, as many as a thousand persons frequently forcing themselves into the

church. The Thursday morning service, designed for ladies and others who wish to avoid the crowd, is attended by some 300, and seems to engage increasing interest. The Lord's Supper, which was administered on Easter Sunday for the first time to fifty-two persons, is likely on Whit Sunday, for which it is again announced, to be attended by near 150, judging by the number of persons who have already seen the pastors with a view to taking part in the communion.

I will pass by in this letter, however, the ordinary topics of which in former letters I have written much, only saying that the liberality of the American Bible and Tract Societies is giving a new impulse to the important branches embraced by these agencies. That of the former is of especial value, as the Christian laborers in the Spanish field are still fettered in respect of the supply of the Scriptures.—*Evangelical Christendom.*

LOSS OF THE "MATTIE BANKS".—By the Lorenzo, from Baker's Island, we learn of the total loss of the British ship *Mattie Banks*, Capt. Ralph, at that island, on the 26th of May. No lives lost. The crew will come to this port on the Hawaiian brig *Kamehameha V.*—*Advertiser.*

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- August 1—Am stmr Idaho, 10 days 2 hours fm San Francisco.
 3—Am ship Robin Hood, Taylor, 14 days from San Francisco.
 8—Am bark D C Murray, Shepherd, 17 days from San Francisco.
 15—San Salvador ship Callao, Lavarello, 55 days from Macao, China.
 15—Brit ship Golden Horn, Cutting, 11 days from San Francisco.
 16—H I M's stmr La Mothe Piquet, St Hilaire, 11 days from San Francisco.
 17—Am bark Cambridge, Frost, 21 days from Eureka.
 24—Am ship Lorenzo, Follansbee, from Baker's Island.
 24—Am wh bark Monticello, Potts, from Onalaska, with 120 bbls oil.
 26—Am bark Camden, Robinson, 26 days fm Teakelet.
 26—Am ship War Hawk, Williams, 13 days from San Francisco.
 26—Haw bark R C Wylie, Geerken, 114 days from Bremen.
 27—Am bark Comet, Fuller, 13½ days from San Francisco

DEPARTURES.

- August 2—H B M's ship Galatea, Captain H R H the Duke of Edinburgh, for Japan.
 3—Brit brig Fred Thomson, Brown, for Baker's Island.
 5—Haw wh brig Onward, Norton, to cruise.
 5—Am ship Robin Hood, Taylor, for Baker's Island.
 7—Am stmr Idaho, Floyd, for San Francisco.
 7—Am ship Rival, Doane, for McKean's Island.
 12—Am bk Ethan Allen, Snow, for San Francisco.
 19—Haw wh bark Mauna Loa, Briggs, to cruise.
 20—Brit ship Golden Horn, Cutting, for Baker's Island.
 21—San Salvador ship Callao, Lavarello, for Callao.
 21—H I M gunboat La Mothe Piquet, St Hilaire, for Tahiti.

PASSENGERS.

- FROM SAN FRANCISCO—Per D C Murray, August 8—Mrs Husbands and servant, Mrs A S Ross, Mrs James Ross, Miss R Ross, Miss A McIntyre, Mr and Mrs John S Walker, Rev E C Bissell and wife, G H Hart, Stephen Hart, Frank Charles—13.
 FOR SAN FRANCISCO—Per Idaho, August 7—His Honor E H Allen, wife, 2 children and servant, Mrs A D Cartwright, Master Bruce Cartwright, P N Makee, J H Paty, John A Hasinger, W O Parke, Richard Melrose, J Steward, Daniel Foster, P Johnson, C E Butcher, Dr J S McGrew, L M McGrew—18.
 FOR SAN FRANCISCO—Per Ethan Allen, August 11—Joseph Mount—1.
 FROM SAN FRANCISCO—Per Golden Horn, August 16th—T Adamson, Jr. (U S Consul), wife and 2 sons; Miss May, T May—6.
 FROM ONALASKA—Per Monticello, Aug. 24th—D Webster, E S Hutchman, T F Morgan, Mrs Mitchell, W Bailey, John Green, Joe Mangier, Jos Dunn, Antone Lewis, Wm Smith, I B Dickson, A Reinser—12.
 FROM TEAKELET—Per Camden, Aug. 26th—Philip Kau—1.
 FROM SAN FRANCISCO—Per Comet, Aug. 27th—Rev Mr Snowden, wife and 2 children; Wm Mann, Miss L Thrum, Thos Kehoe, Wm White, John Hanna Jr, Geo Leonard, J D Butler, J Collins, C H Lewers, L Apo, C H Alexander, M Fenny, Chas Swinton, and 4 Chinese—21.
 FROM BREMEN—Per R. C. Wylie, Aug. 26th—Mrs T Mossman, Miss Kate Mossman, B Westermeyer—3.

MEMORANDA.

REPORT OF THE R. C. WYLIE, 113 DAYS FROM BREMEN.—Left Bremen on the 4th of May, cleared the British Channel the 9th; crossed the line in 29° west, 30 days out; from there to 50° south and 64° west 31 days, and round to Cape Horn to 50° south and 93° west 15 days; had it very cold off the Cape, ship covered with ice, the salt water coming on board freezing instantly, frequent hail and snow squalls. From 50° south in the Pacific to the line 25 days, and from there to Honolulu 12 days with very light winds. On the 7th of June in 10° south and 34° west fell in with the American clipper ship *Oracle*, from Ardrossan, bound for San Francisco, sailed in her company for 6 days with very light airs, left her finally astern.

For the benefit of shipping visiting this port, we publish the following notice to mariners:

A light-house has been erected on the inner edge of the western reef, bounding the entrance of the channel into Honolulu harbor. The light is a Fresnel of the fourth order, at an elevation of twenty-six feet above the sea level, and can be seen from the deck of an ordinary sized vessel at a distance of nine nautical miles, in a radius from S. E. by E. to West, from the light-house.

From the light-house, the spar or fairway buoy, bears (magnetic) S. 11° W. 6½ cables; the eastern end of the new wharf, N. 36° E. 1½ cables; Diamond Point, S. 56° E.; Barber's Point, S. 88° W., and the eastern corner of the Custom House, N. 15° E., near to which corner another light tower has been erected, at an elevation of twenty-eight feet above the sea level, and can be seen about five miles out to sea. The light in this tower is green.

To enter the harbor by night, bring these two lights in one, bearing N. 15° E. (magnetic), and keep them in one till within a cable's length of the light-house on the reef, when by hauling a point to the eastward, you will avoid the end of the spit on which the light-house is built, extending off from it about twenty-five feet to the eastward. Steer for the east end of the new wharf, and when half way between the light on the reef and the new wharf, keep away N. W., and along the Esplanade to an anchorage inside. All bearings magnetic.

For the anchorage at Kawaiaha, a white light, about fifty feet above the sea level, has been erected, at a point bearing from the N. E. corner of the reef, N. E. by N. The light can be seen at a distance of ten miles out to sea. With this light bearing E. N. E., there is good anchorage in eight fathoms of water, about a quarter of a mile from the shore. All bearings magnetic.

These lights will be shown on and after the 2d of August, prox., from sunset to sunrise.

FRED. W. HUTCHISON,
Minister of Interior.

MARRIED.

BERTELMANN—TITCOMB—On the 31st of July, at the house of the bride's father, by Rev. Dr. Smith, Mr. Christian Bertelmann, of Hamburg, Germany, to Miss Susannah, daughter of Mr. Charles Titcomb, of Kilauea, Island of Kauai. [Hamburg and San Francisco papers please copy.]

CLARK—BURNHAM—In this city, on the 6th instant, at the residence of Mrs. H. T. Carter, by the Rev. A. O. Forbes, Mr. William Clark to Miss Helen Burnham. No cards.

DIED.

HART—In this city, at the International Hotel, on the 24th inst., Mr. Stephen Hart, aged about 40 years. [California papers please copy.]

Information Wanted.

Concerning *Patrick Scanlon*, who has resided some time in California, and lately heard to have been in Honolulu. Anything of his whereabouts will be thankfully received by his anxious, aged mother, Mrs. Catherine Scanlon, San Francisco, or at the office of this paper.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

Concerning *John Clancy*, who has been from home since 1860. When last heard from was on the Sandwich Islands. Any information about him will be thankfully received by his sister Elizabeth Clancy, Olneyville, North Providence, Rhode Island, or at the office of this paper.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

Respecting *Robert Leroy McGinniss* alias *Hurst*, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.



New Series, Vol. 19. No. 10.

HONOLULU, OCTOBER 1, 1869.

{Old Series, Vol. 26.

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THE FRIEND.

OCTOBER 1, 1869.

Letter from Hawaii.

The following extract of a letter lately received from the Rev. Titus Coan of Hilo, will doubtless interest many of our readers, and those especially interested in the evangelization of the Chinese :

"On my late tour in Puna, I visited Kilauea and spent a Sabbath there. I preached twice and administered the Lord's Supper to about thirty communicants, mostly pulu-pickers upon the high lands near the volcano. On this occasion I baptized and received to church communion *Akono*, the Chinese cook of the Volcano Hotel. He appears truly sincere, and he has long desired to unite with the Church of Christ. It is a great comfort to be permitted to seek after these scattered sheep upon the mountains.

"At Kalapana the Evangelical Association of Eastern Hawaii was in session three days, during which time much business was done, with great harmony ;—a new church was organized for Western Puna, and P. Barnabas, was ordained and installed pastor.

"We are having more rain than usual, with a little thunder and occasional earthquakes. Some of the shakes have been a little startling.

"On the 25th of July, there was a remarkable tide on the southern coast of Puna—rising five to ten feet higher than the great earthquake wave of April 2d, 1868, and sweeping away houses, &c., which were not reached by that terrible wave. Sea-cliffs were broken down; roads 500 to 1000 feet from the sea, and 25 feet above its level, were destroyed, and the debris scattered in wild confusion. Boulders and angular rocks, weighing from 100 pounds to 8 or 10 tons, were driven over the sea-walls and left hun-

dreds of feet inland. At the same time hundreds of large mullets were killed in the Green Lake (Wai a Pele) at Kapoko—the cause unknown. It may have been electricity."

Through the liberality of some of the citizens of Honolulu, the Reading Room at the Sailors' Home, has recently undergone a complete change; it has been papered, neatly grained, and nicely furnished; the tables are well stocked with magazines, local and foreign papers; the library also is to be enriched with many new books, and altogether the room is made quite attractive. The credit of this good work is mainly due to the Young Men's Christian Association of this city, who have taken charge of the room for 12 months; it is now open from 9 A. M. to 10 P. M., free to all. Officers and seamen of vessels are especially invited to the room, where they will find comfortable quarters; and will as usual be supplied with paper, pen and ink free, and every facility given for writing home to their friends.

SAD INTELLIGENCE.—In the *Pacific* of September 9th, we find the following notice of the death of Mr. and Mrs. A. Wilcox :

Died in Colebrook, Conn., August 13th, Mrs. A. Wilcox, aged 55 years; and at same place, August 20th, Mr. A. Wilcox, aged 61 years, both late missionaries at Waioli, Kauai, Hawaiian Islands. In July last they returned to the East to visit again the scenes of their childhood, after an absence of thirty-three years, spent in missionary labors among the Hawaiians; but were both removed to their heavenly rest within a few days after their arrival at their former home. They died of fever, probably contracted on their overland trip.

Mr. and Mrs. A. Wilcox left here on the *Idaho* on the 3d of July last, to visit the Eastern States. They leave a family of seven sons.

It is the proper office of faith to believe what thou seest not, and the reward of faith to see what thou hast believed.

Editor's Notes and Reflections while Passing Along.—No. 6.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—*Shakespeare*."

VISIT TO MILWAUKEE, WISCONSIN.

During the last three days, ending this morning, June 14th, we have traveled five hundred miles by railroad, and yet spent two days at Milwaukee, Wisconsin. On Friday morning, May 11th, we left Minneapolis. Passing rapidly through the southern part of the State of Minnesota and the northern part of Iowa, we crossed the Mississippi at Prairie du Chien, and taking a sleeping car, we found ourselves in the morning on the opposite side of the State of Wisconsin, approaching Milwaukee, a city of 80,000 inhabitants, and situated on the western shore of Lake Michigan, 85 miles north of Chicago. There we were cordially welcomed by friends whom we left in Connecticut on our first departure for the Hawaiian Islands in 1842. During the period of our absence from the country, the beautiful city of Milwaukee has been built up. Its foundation was scarcely laid thirty years ago. It is now the centre of an immense wheat trade. Daily immense trains of cars arrive loaded with wheat, amounting to about *one million of bushels* per week! It is immediately transferred to *elevators*, and from thence to vessels which will convey it, via the great lakes, to Buffalo, and so on via the canal around the Falls of Niagara, down to the St. Lawrence, or by railroads to New York and other cities. The business of Milwaukee is immense, and upon the increase.

From the high bluffs overlooking the lake we had a magnificent view of the surrounding country, and the shipping in the harbor and upon the lake. The citizens take great pains in setting out trees, and otherwise ornamenting their houses and the streets of the city. Just at this time the inhabitants of this city are justly proud of the efforts of the Government of the United States in erecting

a splendid SOLDIER'S HOME, or *National Military Asylum* for invalid soldiers who were disabled and reduced to poverty by the late war for subduing the Rebellion. In one of the city papers we accidentally met with the following description of the Soldier's Home by a correspondent :

"About three miles and a half from the fair white city the train passed slowly by the new structure to be used as an asylum for disabled soldiers. It is built under the authority of the United States Government. Its locality is one of the most charming that could have been selected, surrounded by leafy shade trees of many years' growth, beneath whose bowers the maimed patriots can pass in joy and comfort the sunny hours of heated days. A short distance from the asylum is a beautiful stream of water, in which they can bathe and remind themselves of the happy hours of childhood long before the fortunes of war deprived them of God's rich gifts—uninjured limbs and unimpaired health. Neither pains nor expense is being spared to make the asylum complete in all its apartments, the welfare, comfort and happiness of the maimed heroes being constantly kept in view. The finish of the building is far superior to any of the benevolent institutions in our loved Wisconsin, and it must be remembered that they are second to none in the country. As we passed the beautiful edifice and beheld its choice location, we thanked God that we had given four of our best years in defense of a country that makes such ample provision for the men who sacrificed their health and limbs in their country's battles. This is only one of the many such asylums built by the Government for the same purpose. A maimed, sick, friendless and homeless soldier or sailor can always find a home and glad welcome at these asylums. So it is, so it should be, and thank God for it."

It was our privilege to visit the grounds of the asylum, and can testify that they fully come up to the glowing description of the writer of the foregoing paragraph. Among the inmates of the Soldier's Home is one whose peculiar history and age renders him a remarkable character, as we learn from the following paragraph in a Milwaukee paper :

"AN OLD SOLDIER.—Lord Byron's valet, James P. Lindberg, a Swede, 64 years of age, and who was precept at the poet's death, is now an inmate of the National Military Asylum in this city. He was in Abraham Lincoln's company in the Black Hawk war, and served throughout the late conflict in the Sixty-first Illinois regiment. Although wounded in more than one conflict, the venerable soldier frequently walks from the asylum to the city, and makes nothing of climbing the stories of the Wisconsin building to the editorial rooms. He is an intelligent gentleman, who has seen the world. During the last winter he wrote up a narrative of his adventures with the poet in Greece for Colonel Geo. de L. Byron, of New York, and a relative of the poet. Visitors to the asylum delight in conversing with the old soldier, and derive much interesting information from his lips."

The citizens of Milwaukee are also interested in building and sustaining a Sailor's Home, which is well patronized. As for churches, there are between thirty and forty of various sects. Of these fifteen, we were informed, were owned by Germans. This fact will indicate how large the German element is in the population of the city.

It was our privilege to spend a quiet Sabbath in this city, which was exceedingly refreshing after the labors and weariness of the week. In the former part of the day we listened to a most excellent extempore sermon from the Rev. Dr. Allison, Pastor of the Olivet Congregational Church, from the text, "Ye are the salt of the earth." He endeavored to show that human nature needed a Divine influence for its regeneration and elevation. Dr. Allison was originally connected with the Methodist denomination, and is by birth an Englishman. He is a man of learning, and was formerly a professor in an American college.

In the evening we attended Plymouth Church, over which the Rev. Dr. Dudley is Pastor. He is a man of most vivid imagination, and somewhat eccentric in his style of preaching. His sermon was full of suggestive ideas, founded upon the text, "Because thou knewest not the time of thy visitation." In the Milwaukee *Daily Sentinel*, published Monday morning, June 14th, and which we obtained in the cars after leaving the city, we read with interest the following sketch of the Rev. Dr. Dudley's Sabbath morning discourse, which we insert, as we have but a few moments to spare for writing amid the hurry of a rapid journey through the country:

"SUNDAY MORNING AT PLYMOUTH CHURCH. The exercises at Plymouth Church, yesterday morning, were characterized by unusual interest, by reason of its being the first Sabbath after the pastor's return. The pulpit and table were decorated with beautiful flowers, the music was fine, and the house was well filled with a most attentive audience. After the usual preliminary services, in which the particular circumstances which gave a special interest to the occasion were not made a subject of direct remark, though everything was in delicate harmony with the obvious feeling, before beginning the sermon, Mr. Dudley, in a few words of cordial greeting, gracefully expressed his gladness in the meeting, and his hope that the future might be filled with blessings out of their intercourse as people and pastor. The text was: 'God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth.' The sermon, which was delivered without notes, was a clear, simple and forcible presentation of the justice, goodness and mercy of God in the plan of human salvation, as declared in the Bible. The teaching of the sermon was, that it is better to take this simple statement of revelation, that God is our Saviour, than to spend time in discussing, never so wisely, those theological questions which stand so thickly about the name

of our Saviour, and which, however interesting and important, will probably remain questions till answered in the perfect light of the future life. The truth contained in the text is, that God is our Saviour, and that he wishes all men to be saved. Thus man starts in his probation with the good will of heaven on his side. God will have all men to be saved; not here and there one, but the heart of God the Father yearns for the salvation of every human being. Every man is launched forth by his Maker free to be saved, if he will. No man is locked in the jaws of a remorseless fate, or bound by a resistless destiny to a predestined course. The revelation is: 'Whoever will, let him take the water of life freely.' The teaching of the Bible is, that man is perfectly free, and that he will be held responsible for his choice. In this is exhibited, to rational common sense, the justice of God. Without such a sense of justice the foundation of man's character is gone. As God is revealed in the Gospel, as his plan of government is displayed in the text, no rational man can say that He is unjust. Whatever may be the final result, the mouth of every man will be stopped. The Gospel plan of salvation teaches, also, the goodness of God toward man. He is more than just. He has not only left every man free to choose the path of safety, the way of salvation, if he will, but He has planted in every human heart a sense of beauty and a capacity of desire for good. He has made wisdom's ways, in this life, the ways of peace, and has set the forbidden paths thick with thorns, and has made the push and pull of all our earthly discipline a training and tuition for the perfect life to come.

"But, beyond the perfect justice of God's government, which stops the mouth of every man, and His unspeakable goodness, which should awaken our deepest gratitude and love, God's mercy is shown, in that it is provided in His plan that there is a way of salvation for man, even after he has sinned; that after he has failed and come short in his trial, he has a second chance. This is the teaching of the parable of the prodigal son. Our God is our Father. His heart yearns for the good of every one of his children. From the beginning, a way was provided that man, though fallen and lost, might be saved through repentance and faith. In this view of God's plan in relation to man, we are taught the true value of human life. Its use is not in what we can suck out of it here as it passes. It has connection with things eternal. It is the beginning of a life everlasting. It is the tuition state preparatory to a grander life beyond. With such a conception of life, a new meaning will be given to the daily toils and triumphs of us all. In this view of God's government, whose must be the blame forever, if any of us shall fail of the salvation thus freely offered to all?

"After the sermon, of which the above is a poor outline, from memory, the audience joined with the choir and organ in a hymn to the old tune of 'Coronation,' and the service closed with a benediction."

CITY OF CHICAGO.

Mr. Parton in the "Atlantic Monthly," and other newspaper writers, have so essentially described this young, great and growing city—the London, the Rome, the New

York of the valley of the Mississippi—that we shall not dwell upon its growth and greatness. We cannot, however, refrain from expressing our wonder and astonishment that during the space of a single generation, Chicago should have increased from zero to 300,000! It still grows. We suppose there must be a limit to its increase and advancement, but when that limit will be attained, no prophet of the present can fully make known.

Dr. H. M. Lyman was our cicerone, and conducting us to the cupola of the Court House, we were able to obtain a tolerably correct panoramic view of the entire city, lying upon the western shore of the lake. Our attention was arrested by the novel method adopted for obtaining a supply of pure water for the city from the lake. We were glad to learn that the scheme of tapping the lake underground—a distance of two miles from the shore—was a perfect success. Plans and drawings were fully presented in late numbers of *Harper's Weekly*.

In the rear of the city our attention was called to a large circular building now employed for an extensive ice house. The ice is supplied from water raised by an artesian well. This well was sunk about 700 feet in order to obtain a supply of petroleum, but instead thereof a fountain of pure water was struck, which has not ceased to flow. The ice is the product of this well. Perhaps ice may prove as profitable as coal oil.

The city is spreading out in all directions. Wabash Avenue is certainly one of the finest streets we ever saw in any city east or west. The city can boast of some fine stores (book-stores especially), and many churches, while new edifices are constantly going up.

It seems but a few days since we heard the report that the buildings of the Young Men's Christian Association were burnt, but already new buildings have been erected, and the various departments of that useful Association are now in successful operation.

THE NOON DAY PRAYER MEETING.

This is one of the successful undertakings of the active Christians of various denominations in that city. It was our privilege to attend June 16th, and witness the method of proceedings. Singing forms no inconsiderable part of the exercises. Prayers and addresses were short. We listened to a few excellent remarks from Mr. Moody, whose fame as an earnest lay-laborer in the Lord's vineyard has become world-wide. He remarked that the Lord was not only *our refuge*, but *our strength* in times of trouble. God was our present strength.

Another speaker, in order to illustrate God's love and sympathy for the erring and sinful children of men, remarked that *this morning* the railroad cars from Milwaukee

had run over a little boy and seriously injured him. The train was stopped, and out rushed many of the passengers to express sympathy and offer help, but their sympathy with the unfortunate lad did but faintly represent and illustrate the sympathy of our Father in Heaven with the sinful and erring children of men. God pities *like a Father*, although infinitely more.

THE EVANGELICAL EPISCOPAL CONVENTION.

The sessions of this body of Evangelical clergymen and laymen of the Episcopal Church of the United States commenced on the 16th of June. It is looked upon as a most important meeting, indicating that the Episcopal Church is now passing through a severe crisis in its history. One speaker expressed the thought that now there had been an attack upon Sumter!

From the several speakers we gathered the inference that there is a strong desire on the part of the Evangelical portion of the Episcopal Church, *first*, to revise the Prayer-Book, and so change the phraseology of the baptismal service, as not to convey the idea that the child is *regenerated* when the baptismal water is applied. *Secondly*, to recognize the clergy of other denominations as truly ordained gospel ministers. *Thirdly*, to maintain at all hazards the right of private judgment. *Fourthly*, to maintain fraternal relationship with other denominations of Christians.

One earnest speaker remarked that he should be ashamed to enter heaven and be welcomed by a Christian minister and gentleman there, while he could not maintain fraternal relationship with such Christian gentleman on earth, for he doubted not the ministers of other denominations were as truly Christian gentlemen as those of the Episcopal Church. As the Scottish "country parson" once said, a good deal depends upon the way a thing is put. We think so too.

We shall watch with interest the results of this convention, and sincerely regret that we could not longer remain in Chicago and attend its meetings.

THEOLOGICAL SEMINARY OF CHICAGO.

During our brief sojourn in Chicago we visited the new Theological Seminary, where the Rev. Messrs. Havens, Bartlett and Fiske officiate as professors. Its growth and present standing indicate that it must very soon become one of the leading theological institutions of America. Already its graduates have gone to foreign lands, while others are filling pulpits in the valley of the Mississippi. We met one young man, about to start for California, who belonged to the last graduating class. The character of the teachings in this institution is doubtless calculated to impart enlarged and noble ideas to the minds

of the undergraduates, and unless we are much mistaken, in future time the Christian Church, at home and abroad, will be essentially benefited by the establishment of this school of the Prophets. The professors are laboring hard to collect funds to erect suitable buildings for the accommodation of the students, as well as for lecture rooms and library.

The "Advance."—Among the permanent institutions of Chicago is the *Advance*, a religious weekly newspaper. We honestly regard this paper as one of the very best in America. Its editorials and correspondence are characterized by marked ability. Its establishment required a large outlay, but its success has been rapid and triumphant. We should regard its failure as a great disaster.

A HURRIED WEEK OF TRAVEL.

One week ago to-day, June 23d, we attended the Episcopal Evangelical Convention at Chicago, and then hurried away by the night train to Springfield, Illinois, the late home of President Lincoln, and also the place where his mortal remains now lie entombed in Oak Ridge Cemetery. We were allowed only one day there, and taking the next night train, we were whirled along over the broad prairies of Illinois and Indiana to Columbus, Ohio, a distance of over four hundred miles, in twenty-one hours. After spending a few hours in the city of the Buckeye State, we were delighted to retire to the peaceful city of Delaware—the seat of learning, and the site of the "Ohio Wesleyan University," and also of a flourishing female seminary. After spending a quiet and peaceful Sabbath among choice friends, we hurried away on Monday by a night train to Pittsburg, Pennsylvania, and find ourselves enjoying a day of rest in the charming borough of Swissvale, about eight miles away from the grim and smoky city of Pittsburg, where iron is king, coal is queen, and coal oil is prime minister. We rejoice in a day of rest after such a week of travel and hurry, for it affords us an opportunity to recall and record some of the scenes of interest and pleasure through which we have passed. By glancing at a map, it will readily appear that we have during the past week traveled over lines of railroad leading through the very heart of the Republic. While mingling with the people and looking out upon the busy multitude, we have felt the nation's heart beatings, and been inspired with patriotic emotions while watching the rapid pulsations of the nation's daily life. We feel it necessary to check the flow of our thoughts as we sit down to write, lest our readers in the far-off islands of the Pacific will say that we have caught the national peculiarity of boasting. If they should, we can only say

that an American citizen has a country which will allow him to indulge in any amount of what might be styled, in the language of the Apostle Paul, "foolish boasting." In glancing over our memorandum book, the first topic arresting our attention is

LINCOLN'S GRAVE.

While at Springfield we rode out to this sacred spot. How recollections of the past eight years came rushing upon the mind as we stood with head uncovered before that tomb inscribed with the name of LINCOLN. There lay entombed all that was mortal of that most remarkable man of this nation's age and century. The name of Washington is the great name in the history of this nation and world during the 18th century, and that of Lincoln occupies as conspicuous a place in the passing history of the 19th century. Wherever the traveler goes in America, whether he visits the abode of wealth or poverty, learning or ignorance, in the city or country, he will invariably find the portrait or likeness of Washington and Lincoln hanging side by side, or on opposite sides of the room. It is so in the very house where we are now writing, and the same fact we noticed in California, Minnesota, Illinois and Ohio, and we doubt not the same fact may be witnessed in all parts of the Great Republic.

The next topic noted is

LINCOLN'S HOME.

No American would think of leaving Springfield without visiting the late home of Lincoln, as well as his grave. That humble two-story and unpretending dwelling has been so often portrayed in paintings and engravings, and described by the pen of historians and newspaper correspondents, that it needs no description on this occasion from our pen. The house still remains in *statu quo*, and there we hope it may remain for a century to come; for so long as it stands, the visitor to Springfield will never fail to view its modest and home-like appearance, where once dwelt the "greatest man America ever produced," remarked the gentleman who accompanied us to the spot. That remark has very often since our visit been recalled to mind. There is no doubt President Lincoln was a great man, but the question naturally may be asked, wherein did his greatness consist? He was not a great orator, or great scholar, or great statesman, or great philosopher, or great general. Wherein then did his greatness consist? His greatness consisted, unless we are much mistaken, in the greatness of his sympathies for man as man—man in the humbler as well as for man in the higher walks of life. "Abraham Lincoln," remarks Mrs. Stowe, "was a man in the strictest sense, a man of the working

classes." He had love for all men who obtained their living by honest labor. He was great as a thoroughly honest man. This trait much endeared him to the people—the common people of America. Whenever he spoke "the common people heard him gladly." The common people understood what he said to them. In the earlier State papers and proclamations of Mr. Lincoln there were infelicities of expression, and the tread-mill diplomats laughed at the new style of diplomatic correspondence, and some of the old hackneyed style of Washington politicians remarked, "Why not let us make them a little more conventional?" "No" was his reply, "I will write them myself. *The people will understand them.*" The people did understand what he wrote and what he said, and Mrs. Stowe in her sketch of his life, as published in the "Men of our Times," remarks "that since the days of Washington the State Papers of no President have more controlled the popular mind." "They have more resembled a father's talk with his children than State Papers. And they have had that relish and smack of the soil, that appeal to the simple heart and head, which is a greater power in writing than the most artful flourishes of rhetoric. But we say of Lincoln's writings, that for all true manly purposes of writing there are passages in his State Papers that could not be better put—they are absolutely perfect." This literary criticism from the pen of Mrs. Stowe, is worthy of the consideration of those writing documents for the public.

But we have wandered from the "Home of Lincoln," and we have only space to remark that it afforded us sincere gratification to visit the home and grave of one whose character will grow brighter as ages roll away and the principles of his policy are better understood. His life and character were a most beautiful illustration of the oft-quoted sentiment, "All men are born free and equal." With him this was a practical idea, and we have sometimes thought that Frederick Douglass paid to Lincoln's character the highest compliment, when he remarked that "the only white man with whom he shook hands, who did not make him feel that he was a negro, was Abraham Lincoln."

VISIT TO THREE STATE CAPITALS IN ONE DAY.

We left Springfield the capital of Illinois, early on the morning of June 18th, and at 12 M. we were at Indianapolis the capital of Indiana, and evening came, we found lodgings in one of the hotels of Columbus, Ohio. The region of country through which we passed is rich in all the elements of agriculture. It is a region that is rapidly growing richer and more densely populated every year. The wheat and corn fields bring forth abundantly. Villages are springing up along

the lines of railroad, and are supplied with two description of buildings which gladden the heart of every Christian patriot, we refer to the churches and the school houses. We have in no instance passed through a village where these were not to be seen. They are the hope of the nation, and where they are to be found, we naturally expect to find thrift, wealth, intelligence and piety.

COLUMBUS OF OHIO.

The capital of Ohio is a beautiful and prosperous city and well laid out. It is beautifully ornamented with fine shade trees. The streets are wide and handsome. The State House is a magnificent edifice and is regarded as one of the finest buildings of the kind in the United States. We rode over the cemetery grounds, and found them to be admirably laid out and well kept. Some of the monuments are beautiful specimens of skilful workmanship and sculpture. From this point in our journey, we branched off and proceeded to Delaware city, Ohio, where we were permitted to spend the Sabbath among a people of genuine culture and refinement. Before leaving Columbus, we were permitted however to have an interview with a lady well remembered in Honolulu, the wife of Mr. Jackson, once the Post Master General of the Hawaiian Kingdom. We were glad to find her in the enjoyment of an excellent home and with the means and appliances of comfort, and if these are not to be found in the dwelling of an Ohio gentleman-farmer, we know not where else they are to be found in this world. There also we met with the friends of Mr. A., residing at Wailuku, Maui. Some of his old acquaintances wonder how a man can be contented in that distant part of the world,—the Sandwich Islands—when Columbus is such a nice place! We could only reply, "come and see."

☞ It is estimated that 490,000,000 gallons of spirituous liquors were last year drank in the United States, which, if loaded upon thirty-foot teams, holding ten barrels each, would reach nearly 7,000 miles. The annual cost of the 500,000 paupers made by intemperance, amounts to \$35,000,000; of the insanity resulting from it, \$12,000,000; the expense to the country of the crimes committed by it is \$40,000,000. Add to these amounts the cost of the liquor, about \$1,000,000,000, the value of the grain, sugar and property destroyed, the labor lost, and the sickness in hospitals, and we have the estimated enormous amount of \$1,650,000,000 annually expended for this body-and-soul-destroying curse. Is there any other business that produces such wholesale ruin with no compensating benefits?—*Herald of Peace.*

Fulton Street Noon Prayer-Meeting.

This meeting commenced in 1857, and has been continued until the present time. During our brief sojourn of two days in the city of New York on our journey across the continent to New England, we yet found time, June 30th, to attend one of the noon day prayer-meetings at Fulton street. The impression left upon the mind corresponds to the oft-written descriptions which we have read in the religious newspapers respecting those meetings. It is a most solemn and earnest appeal to the busy and worldly multitude, to turn aside from the noisy and thronging streets for the purpose of spending a brief hour in prayer to God. It requires no stretch of the imagination to fancy *Wisdom* standing in the street, and calling to the passing throng, as represented by Solomon, in the eighth of the Book of Proverbs:

"Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors; unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom, and ye fools, be ye of an understanding heart," &c.

The following vivid description of the Fulton Street Prayer Meeting, was written for the *New York Ledger*, by Fanny Fern. It is not in the exact style of the religious newspapers, yet the outlines of the picture are so clearly drawn, that we think our readers will be interested and profited by its perusal:

THE FULTON STREET PRAYER MEETING.

People who visit a great city, and explore it with a curious eye, generally overlook the most remarkable things in it. They "do it up" in *Guide-Book* fashion, going the stereotyped rounds of custom-ridden predecessors.

The "Fulton street daily prayer meeting"—did you ever go to it? It is one of the most wonderful sights in New York. In the busiest hour of the day, in its busiest business street, noisy with machinery of all kinds, even the earth under your feet sending out puffs of steam at every other step, to remind you of its *underground* labor, is a little plain room, with a reading-desk and a few benches, with hymn-books scattered about. Take a seat, and watch the worshippers as they collect. *Men*, with only a sprinkling of bonnets here and there. *Business* men, evidently; some with good coats, some with bad; porters, hand-cartmen, policemen, ministers; the young man of eighteen or twenty, the portly man of forty, and the bent form, whitening head, and faltering step of age. For one hour they want to ignore, and get out of that maelstrom-whirl, into a spiritual atmosphere. They feel that they have souls as well as bodies to care for, and they don't want to forget it. How lonely soever yonder man, in that great rough coat, may be, in this great, strange city, to which he has just come, *here* is sympathy, *here* is

companionship, *here* are, in the best sense, "brethren." Never mind *creeds*; that is not what they assemble to discuss. But has that man a burden, a grief or a sorrow, which is intensified tenfold by want of sympathy? Nobody knows his name: nobody is curious to know. He has sent a little slip of paper up to the desk, and he wants them all to pity and pray for him. It may be the man on this seat, or that yonder—nobody knows. Yes—"pray" for him. Perhaps you are smiling. You "don't believe in prayer." Oh, wait till some grand of earthly hope is parting, before you are quite sure of that. Was there ever an hour of peril or human agony through which he or she who "did not believe in prayer," was passing, that the lips did not involuntarily frame the short prayer, "Oh, God!"

Well, they "pray" for him. He feels stronger and better as he listens. He has found friends, even here in this great whirling city, who are sorry for him; of whose circle he can make one, whenever he chooses; and to whom he can more fully introduce himself, if he cares to be better known.

I say it is a good and a noble thing. It warmed and gladdened my heart to see it. And all the more, that at every step, on leaving, I saw the "trap" of the Evil One, sprung for that man's returning footsteps.

One of the pleasantest features of this "one-hour meeting" to me was the hymns. I don't know or care whether they were "sung in tune." It wasn't *hired* singing, thank God! It came straight from orthodox lungs, with a will and a spirit. Those old "come-to-Jesus" hymns! I tell you I long for them sometimes with a homesick longing, like that of the exiled Swiss for his favorite mountain song. You may pick up the hymn-books containing them, and with your critical forefinger point to "hell" and "an angry God," and all that. It makes no difference to me. Don't I take pleasure in looking at your face, though your nose isn't quite straight, and your eyes are not perfect, and your shoulders are not shaped to my mind? I don't mind that, so that there's a heart-tone in your voice, a love-look in your eye, when I'm heart-sore—don't you see?

Oh! I *liked* that meeting. I'm going again. It was so homely, and hearty, and Christian. One man said, "them souls." Do you think I flounced out of the meeting for that? I liked it. One poor foreigner couldn't pronounce straight, for the life of him. So much the better. His stammering tongue will be all right some day. I haven't the least idea who all those people were, singing and praying there; but I never can tell you how I liked it. That "Come to Jesus" was sung with a *heart-ring* that I haven't stopped hearing yet, though I have slept on it once or twice. You may say "priestcraft!" "early education!" and all that. There are husks with the wheat, I know; but for all that—I tell you there's *wheat*!

FANNY FERN.

☞ We have letters on hand for the following persons, on board of different whale-ships: D. G. Adams, William F. Bledersheiser, Abisha Cleaveland, Wm. H. Downs, Harry Griffin, Joseph Swan, Charles St. Clair, and J. O. Ellison.

Cabin Boy's Locker.

An Exciting Scene.

A temperance meeting some years ago was to be held one evening in — church, where the speakers were, as usual, to be reformed drunkards. An estimable woman, whom we will call Alice, was induced to attend. When the meeting was somewhat advanced, a late member of Congress arose, with apparent sadness and hesitation.

"Though I had consented, at your urgent solicitation, to address this assembly to-night," he said, "yet I have felt so great a reluctance in doing so, that it has been with the utmost difficulty that I could drag myself forward. As to relating my experience, that I do not think I can venture upon. The past I do not recall. I could wish that the memory of ten years of my life were blotted out." He paused a moment, much affected, and then added in a final voice, "something must be said of my own case, or I fail to make the impression on your minds that I wish to produce."

"Your speaker once stood among the respected members of the bar. Nay, more than that, he occupied a seat in Congress for two Congressional periods. And more than that," he continued, his voice sinking into a tone expressive of deep emotion, "he once had a tenderly loved wife and two sweet children. But all these honors, all these blessings, have departed from him. He was unworthy to retain them; his constituents threw him off because he had debased himself and disgraced them. And more than all, she who had loved him devotedly, the mother of his two babes, was forced to abandon him and seek an asylum in her father's house. And why? Could I become so changed in so few short years? What power was there to so debase me that my fellow-beings spurned, and even the wife of my bosom turned away heart-stricken from me? Alas, my friends, it was a mad indulgence in intoxicating drinks. But for this, I were an honorable and useful representative in the halls of legislation, and blessed with home and wife and children."

"But I have not told you all. After my wife was separated from me, I sank rapidly. A state of sobriety brought too many dreadful thoughts; I drank more deeply, and was rarely, if ever, free from bewildering effects of partial intoxication. At last I became so abandoned that my wife, urged by her friends, no doubt, filed an application for a divorce, and as cause could be readily shown why it should be granted, a separation was legally declared; and to complete my disgrace, at the Congressional canvass I was left off the ticket, as unfit to represent the district."

"When I heard of this new movement, the great temperance cause, at first I sneered, then wondered, listened at last, and at last threw myself on the great wave that was rolling onward, in hope of being carried far out of the reach of danger. I did not hope with a vain hope. It did for me all, and more than I could have desired. It set me once more on my feet—once more made a man of me. A year of sobriety, earnest devotion to my profession, and fervent prayer to Him who alone gives strength in every

good resolution, restored me to much that I have lost; but not all—not the richest treasure, that I have proved myself unworthy to retain—not my wife and children. Between myself and these the law had laid its stern, impassable interdictions. I have no longer a wife, no longer children, though my heart goes toward these loved ones with the tenderest yearnings. Pictures of our early days of wedded love are ever lingering in my imagination. I dream of the sweet fire-side circle, I see ever before me the placid face of my Alice, as her eyes looked into mine with intelligent confidence; the music of her voice is ever sounding in my ears."

Here the speaker's emotion overcame him; his utterance became choked, and he stood silent, with bowed head and trembling limbs. The dense mass of people were hushed into an oppressive stillness, that was broken here and there by half-stifled sobs.

At this moment there was a movement in the crowd. A single female figure, before whom every one appeared instinctively to give way, was seen passing up the aisle. This was not observed by the speaker until she had come nearly in front of the platform on which he stood. Then the movement caught his ear, his eyes that instant fell on Alice, who, by the kindness of those near her, was conducted to his side. The whole audience, thrilled with the scene, were upon their feet, bending forward, when the speaker extended his arms, and Alice threw herself upon his bosom.

An aged minister then came forward and gently separated them. "No, no," said the reformed Congressman, "you cannot take her away from me."

"Heaven forbid that I should," said the minister; "but by your own confession she is not your wife."

"No, she is not," returned the speaker, mournfully.

"But is ready to take her vows again," modestly said Alice, in a low tone, smiling through her tears.

Before that large assembly, all standing, and with few dry eyes, the marriage ceremony was again performed, that gave the speaker and Alice to each other. As the minister, an aged man, with thin white locks, completed the marriage rite, he laid his hands upon the heads of the two he had joined in the holy bonds, and lifting up his streaming eyes, said in a solemn voice, "What God hath joined together, let not man put asunder."

"Amen!" was cried by the whole assembly, as with a single voice.—*Old Oaken Bucket.*

"Son, Remember!"

There was a cry of anguish from the abyss, an imploring entreaty for the smallest gift that poverty could ask or wealth refuse. But the only boon heavenly pity could bestow was the memory of the past. "Son, remember."

Remember! No hope? No future? Must all the treasures of my immortality cluster around the few years I spent on earth?

Remember! What must I remember?

I remember *my early home*, with its happy hours and its pleasant duties—my merry, thoughtless childhood.

I remember the *Sunday-school*, the faith-

ful lessons of my patient teachers, the warnings I cast aside so lightly, the invitations that fell unheeded, those stirring hymns which I sang so earnestly, which I almost believed I should chant in heaven. I shall never sing again. How terrible a contrast does the remembrance of that almost celestial music make with the horrid sounds that encircle me now.

I remember *the Bible, my Bible*. Ah, it was a gift, that beautiful Bible, from one who loved its sacred pages. How often did the dust gather upon its lids. How dull a book it seemed to me then. A letter from my Maker neglected! Rich promises despised, threatenings I would not believe. Many a verse graven on my memory, but not one upon my heart. No Bible here; not one promise, not one line. No need of evidences, for there are here no unbelievers in its truth.

I remember *my mother*. What a crowd of associations cluster thick and fast as memory recalls my sainted mother. Her counsel, her loving words of entreaty, her affection, her prayers. How she talked to me of the heaven she wished me to share with her. She is there now, but she has forgotten me. I feel that she cannot think of me, for there are no tears there; and if she could remember me, her mother's heart would throb with sorrow, and would she not weep? How would one tear of sympathy, falling even from that dizzy height, cool my burning brow. I shall never see her again, never hear her gentle voice, never feel her warm kiss, or press her soft hand. There is a great gulf fixed. All I can ever know of my tender mother is the memory.

I remember *my mother's grave*. There all the fountains of my nature were broken up. The tears that fell seemed to purify. I was never so near the gate of heaven. There seemed but one more step. I resolved then, as I looked for the last time in her face, that I would take that step, become a Christian, and join her above. But I did not *begin at once*. I did not ask God to help me to commence from that hour to serve him, and so for me my mother died in vain.

I remember *the Sabbaths* that came so often, the church-bells sounding so sweetly on the quiet air, the gathering worshipers, the earnest prayer, the message from God. I was seldom absent; neither did the sermons fall on inattentive ears, for I was a critic. Nothing but the highest order of eloquence satisfied my fastidious taste. There ministers of Christ pleaded with me. The sacred blood of the Saviour was poured out before my eyes. The cross was held up from Sabbath to Sabbath, and from year to year. Again and again the Holy Spirit moved over the people, and I was almost persuaded to be a Christian, but not *just then*. That Sabbath-bell is hushed. The voice of the preacher is chanting high praises in the upper sanctuary. I shall never hear them again. I can only *remember* them in my anguish.

I remember too that the Spirit of God was offered me to purify my nature, and to fit me for an abode in yonder blessed place; nay, how often that gracious Spirit strove with me, to turn from sin, to seek the favor of Heaven, and accept the righteousness and intercession of Christ; but I turned away

from his gentle entreaties, and now they have ceased for ever.

I think now of the *wealth* God gave me, which I spent in my own ease and selfish indulgence, and which I did not dispense as his steward; the business, so engrossing that it left no time for prayer; the terrible warnings I received, which only arrested me for a moment. How patient God was with me. How long-suffering the Saviour. Each day brought its blessings uncounted and unacknowledged, each night its solemn reminder of death, but all in vain. A thousand gentle persuasions of the Spirit, which in the whirl of pleasure fell unheeded, recur to me now. A thousand secret monitions neglected come thronging on my memory, and every time I remember them my infatuation and my folly seem more inexcusable.

These remembrances madden me, yet I can not forget. Ever as the endless coil of eternity tightens around me, is graven deeper and deeper on my soul the memory of the blessings I enjoyed and wasted, of the privileges and opportunities gone beyond recall.

In the hush of terrestrial night the stars looked down upon me, and taught me God's wisdom and omnipotence. Not one star shines here. The sunlight was a glorious gift. But of all the myriad rays which flood the immensity of space, not one is ever commissioned to pierce this blackness of darkness.

I recall many a scene of loveliness. The spring-time with its fairy blossoms, the green valley, the brook, the meadow, and the blue mountain; the birds filling the air with their melody, and the busy street with its active, restless throng. Oh earth, even earth, though scathed by sin and blighted then, seems a very paradise to me now. It is circling with obedient course in its orbit, fairer and lovelier than ever in its restored glories; but on its varied beauty I shall never look again. I can only remember it as my *first* home, my only home. This is not home.

The bitterest drop in my cup of gall, is the thought that there was a home of ineffable peace offered me which I shall never enter, a harp tuned for me whose chords I shall never sweep, and a crown of immortal life set before me which I shall never wear.

Blessed Jesus, I thank thee that I am still in the land of hope; that there is yet no great gulf fixed between me and a heaven of infinite blessedness. Let me no longer risk my soul by delay. Help me to redeem the time. Too long have I grieved thy mercy; let that mercy now interpose to save me. Give me true repentance and sincere faith. I would believe; Oh help my unbelief. I give myself to thee now and for ever. Take my heart, my time, my strength, my soul, my all. Do thou cleanse me. Do thou strengthen me. Let thy Holy Spirit lead me in the way of all truth. Help me to honor thee while I live; and accept me in the great day. Thou hast died and risen again, that I might live for ever.

To thee, who once on Calvary
Didst suffer on th' accursed tree,
And shed thy precious blood for me,
Oh Lamb of God, I come.

Wicked men stumble at a straw in the way to heaven; and climb over great mountains on their way to hell.

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The following sketch of the son of the late King of Abyssinia, we take from the *London Friend*:

AN INTERESTING VISIT.—A short time since, whilst on a little tour for health in the South of England, a very pleasant hour was spent with the young son of the late King Theodore, of Abyssinia, and his kind caretakers, Capt. Speedy and his wife and sister.

Alamayu is about eight and a half years of age, of a tall and thin figure; he is an intelligent-looking child, with round face and bright eyes; his complexion is not so dark as the Negro, neither is there the thick lip, confirming, we have thought, the opinion expressed in "The Stones crying out," &c., viz. that the Abyssinian race unite Hamitic and Shemitic tribes.

Alamayu appears a sweet, docile, and affectionate child; he is making some progress in his studies, reading, writing, &c., but delights in active pursuits, especially riding, in which he excels the captain. He is evidently beloved by, and very fond of, his adopted parents; he calls the captain Abba. His nurse, Kassa, from the same country, is a very interesting and intelligent man—we, believe a *Christian*. He is making good progress in reading the Scriptures in English; the dear youth likewise; and their retention of knowledge imparted is very striking. *Alamayu* can read the Testament well in his native tongue, and he fetched and showed with pleasure, not only his departed mother's New Testament, printed by the Bible Society, but also an ancient copy of the Book of Psalms in Ethiopic, written on parchment, with wooden covers, which belonged to his mother. Neither the captain nor *Alamayu* could read the latter, save here and there a word.

There appears good reason to believe that his departed mother was a sincere Christian, and his friends are earnest to keep the remembrance of her present with her son. Her desire was strong, as expressed to the captain in her last days, that her son should be educated in the principles of Christianity, and become a sincere and humble fellow of the Lord Jesus Christ.

One could not look upon that precious ancient portion of the Bible, without vividly recalling the New Testament account of the conversion of the Treasurer of Candace, Queen of Ethiopia, as given us in Acts viii. 26-40. Can there be anything more interesting in the whole history of the Church of Christ than that short record? And whilst it is not permitted us, in point of *fact*, to follow the treasurer after his return to the queen's court, we may assuredly believe that he would not be a *silent* witness for his Lord *there*; and who can tell but that the conversion of this one Abyssinian princess—(and other instances doubtless there are)—may be *results* of the grace of the Gospel in the heart of the Ethiopian treasurer?

May we trust God for everything. *He changes not*, and may we often remember in prayer this interesting orphan *Alamayu*, as well as his benighted countrymen.

The admission of women as students in the universities of Russia is hailed as a great progress in the cause of education all over Europe.

STARTLING TO "OLD SALTS."—From an exchange paper we learn that a London firm have just obtained a patent for a method, startling to "old salts" for its originality, for catching whales by means of electricity. By their plan every whale-boat is provided with a galvanic battery. Wires from opposite poles run down to the points of each set of harpoons. When the whale is sufficiently near two harpoons are thrown as nearly simultaneously as possible, and when imbedded the flesh of the monster completes the circuit. The charge is expected to be sufficiently powerful to paralyze the animal, so that the small boat may advance and dispatch him at leisure. Now, it strikes us that an electric battery in Jack's hands would be found to *kick both ways*, the result of which might be that both he and the whale became paralyzed.—*Adv.*

NAVAL.—His Imperial Majesty's steam sloop-of-war *Megere*, 4 guns, M. Aube, commanding, arrived on the 15th Sept., 30 days from Samoa, Friendly Islands. She has been on a cruise of several months among the South Sea Islands. The following is a list of her officers:

M. Aube—*Capitaine de frigate, Commandant.*
Blanc—*Lieut. de Vaisseau; Second.*
Bonifé—*Enseigne de Vaisseau.*
Arnoux—*do. do.*
Trégué—*Aspirant.*
Hennemann—*do.*
Combeaud—*Chirurgien.*
Baussay—*Officier d'Administration.*

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 2—Am ship Haze, Forsyth, 16 days fm San Francisco.
5—Haw brig Kamehameha V, Rickman, 39 days from Howland's Island.
6—Am stmr Idaho, Floyd, 11 days from San Francisco.
9—Am ship Zouave, Johnson, 56 days from Newcastle, N. S. W.
11—Haw wh brig Wm H Allen, Spencer, from a cruise with 200 bbls sp oil.
12—Am ship Crusader, Bradford, 22 days from San Francisco.
15—Fr war stmr Magere, Aube, 30 days fm Samoa, F. I.
19—Am bk Kutusoff, Atkinson, 20 days fm Pt Townsend.
19—Brit brig Robt Cowan, Weeks, 25 days fm Victoria.
20—Am ship Ocean Rover, Carlton, 14 days from San Francisco.
23—Am ship Titan, Berry, 12 days from San Francisco.
26—Am bk Pekin, Seymore, 17 days from San Francisco.
29—Dan brig Carl Ludwig, Callson, 50 days from Hongkong.
29—Am ship Ceylon, Tilton, 130 days from Boston.
30—Haw wh brig Comet, Read, from Ochotsk, with 75 bbls whale oil.
Oct. 1—Am wh bk Martha Wrightington, Turner, from Kingsmill Bank, with 250 bbls sperm oil.
2—Am bark Ethan Allen, Snow, 12 days from San Francisco, with mdse to Walker & Allen.

DEPARTURES.

- Aug. 30—Am ship War Hawk, Williams, for McKean's I.
Sept. 2—Am bark D. C. Murray, Shepherd, for San Francisco.
2—Am bk Camden, Robinson, for Puget Sound.
2—Am ship Haze, Forsyth, for Hongkong.
6—Haw bk R W Wood, English, for South Sea Islands.
9—Am ship Zouave, Johnson, for San Francisco.
13—Am stmr Idaho, Floyd, for San Francisco.
13—Am bark Comet, Fuller, for San Francisco.
18—Am ship Crusader, Bradford, for Baker's Island.
21—Am ship Ocean Rover, Carlton, for Baker's Island.
24—Am bark Cambridge, Frost, for Portland, O.
24—Am ship Titan, Berry, for Baker's Island.
25—Haw brig Kamehameha V, Rickman, for Guano Isl.
25—Am bark Kutusoff, Atkinson, for Puget Sound.
27—Am bark Pekin, Seymore, for Hongkong.
28—Haw bark R. C. Wylie, Halterman, for Falmouth, England.

DIED.

JONES—In this city, on the 8th inst., of heart disease, Wm. H. Jones, in the 49th year of his age. Deceased was a native of New London, Conn., and has been a resident of these Islands since 1851. [New London (Conn.) papers please copy.]

WEITCH—At Koloa, Island of Kauai, August 28th, Joseph Weitch, aged 61 years. The deceased was a native of England, and for more than 30 years a resident of these Islands.

LADD—At his residence in this city, Wednesday morning, 15th inst., WILLIAM NEWTON LADD, aged 37 years.

MUNN—At his residence in this city, on Wednesday, 15th inst., JOHN GRAVES MUNN, aged 71 years and eleven months. Deceased was a native of Springfield, Mass., and had resided on these Islands since 1820.

STEEL—At Kaeleku, Hana, East Maui, Sept. 13, Henry, youngest son of Freeman J. and Ellen Steel, aged two years and three months.

MEMORANDA.

Report of Brig "Kamehameha V."

The American ship *Atlantic* arrived at McKean's Island July 5th.

Left at Howland's Island, July 27th, British ship *Lottie Maria*.

July 27th, the American ship *Resolute* left Baker's Island with 2,200 tons of guano. The American ship *Ellen* (food-speed went to the moorings the same day.

July 3d, large quantities of sperm whales seen from Underbury's Island.

PASSENGERS.

FOR SAN FRANCISCO—Per D. C. Murray, Sept. 2—Mrs A. I. Ross, Mrs Jas Ross, Miss R. Ross, Mrs A. J. Cartwright, Captain Hubbard and wife, Miss Hubbard, Chas. Wessel, J. F. Morgan, Daniel Webster, W. Mann, A. D. Cartwright, Alexander Cartwright, John Morgan, Master Love, F. W. McElroy, Henry Hassam, Alex. Reinson, F. Kruger, Fred Mayr, Adrian Dudoit, T. Hanser, A. Schrame, Master Thompson—24.

FROM TEKEALET—Per Camden, Sept. 2—John Kau, Kaheleku—2.

FROM FRANCISCO—Per stmr Idaho, Sept. 6th—Mrs H. McLellan and child, H. H. Houghton and wife, A. C. McIntosh, J. R. Green and wife, A. T. Atkinson, wife and child, Dr J. M. Whitney and wife, Wm. Cleghorn, Domonic Dancie, A. Cohn, Geo. Riley, Dr Ed Storrer, Danl. Foster, E. J. McLaughlin, John Murdock, Fred Rutgenbach, A. Right, Alex. Lutche and wife, Frank Frederick, I. Fisher, Atol—27.

FROM BAKER'S ISLAND—Per Kamehameha V, Sept. 6th—Capt Ralph and 14 others, crew of the wrecked ship *Mattie Banks*, Mr A. Edwards, C. Allen, J. Smart, J. Newman, and 25 Hawaiians—44.

FOR SAN FRANCISCO—Per Stmr Idaho, Sept. 13th—Mrs Benson, child and servant; J. T. Gower, wife and five children; J. H. Green and wife, Mrs Schultz, Capt J. Potts, J. H. Black, E. S. Hutchinson, Chang Cheek, Ah Oan, T. Kahoe, A. Right, Ah Hoy, Ah Wai, H. Sidles, W. Chamberlain, Capt H. T. Ralph, Chas Jackson, Geo Sprout, Robt Atkins, C. Sutton, J. Cork, Geo Stone, Chas Lacey, Chas Peterson, P. Donovan, H. Pepper, J. C. Holland, J. D. Butler—37.

FOR GUANO ISLANDS—Per Kamehameha V, Sept. 24th—A. R. Edwards and 18 natives—19.

FOR HONGKONG—Per Pekin, Sept. 27th—W. H. Bates, Yotin, Akin, Thos Snakes—4.

FROM HONGKONG—Per Carl Ludwig, Sept. 29th—Mr Afong and 2 sons, and 17 Chinese passengers—20.

MARRIED.

WILBUR—PUNCHARD—At the residence of Mr. Davidson, on Saturday evening, Sept. 4th, by Rev. H. H. Parker, Mr. Roland T. Wilbur to Miss Elizabeth Punchard.

HALL—LEWIS—By the Rev. S. E. Bishop, at his residence, Lahainaluna, Maui, Sept. 26th, Mr. Isaac Hall, of Grove Ranch, to Miss Polly Lewis, daughter of the late Isaiah Lewis, of Lahaina.

MELLISH—NAHALE—On Saturday, 25th inst., by the Rev. H. H. Parker, Capt. Peter Mellish to Miss Lulu Nahale.

Information Wanted.

Concerning *Patrick Scanlon*, who has resided some time in California, and lately heard to have been in Honolulu. Anything of his whereabouts will be thankfully received by his anxious, aged mother, Mrs. Catherine Scanlon, San Francisco, or at the office of this paper.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Duncombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

Concerning *John Clancy*, who has been from home since 1860. When last heard from was on the Sandwich Islands. Any information about him will be thankfully received by his sister Elizabeth Clancy, Olneyville, North Providence, Rhode Island, or at the office of this paper.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

Respecting *Robert Leroy McGinniss* alias *Hurst*, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

Respecting *Bernard Seery*, belonging to Yonkers, New York. He was a seaman on board the whaleship *Daniel Wood* when she was wrecked in the spring of 1867. He came to the American Hospital in Honolulu, and was sent by the Consul to San Francisco. Any information will be gladly received by the Editor, or Mr. Thomas Seery, Yonkers, N. Y.

Respecting *Joseph W. Richardson*, formerly residing in Honolulu. Any information will be gladly received by Rev. Dr. Gulick, or E. S. Richardson, Lyme, Mass.



New Series, Vol. 19. No. 11.

HONOLULU, NOVEMBER 1, 1869.

{Old Series, Vol. 26.

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THE FRIEND.

NOVEMBER 1, 1869.

The Labor Question.

Several public meetings were held in Honolulu during the month of October, in which the policy of importing laborers into these Islands was fully discussed. The present coolie system, so called, is not without serious objections and evils, but no plan has yet been proposed which promises entirely to obviate them. The English Government has found great difficulty in grappling with the same subject as applied to her West Indian colonies; in view of which the Hawaiian Government is at least entitled to a lenient judgment regarding whatever mistakes have been made. It is one of the remarkable features of the present day, that notwithstanding all the improvements which machinery has introduced into business and manufacturing, human muscle—the rough labor of unskilled workmen—was never so much called for, or so hard to get as now. The experience of the past seems to teach that labor will flow quickest into those channels where it is entirely free, and where the son of toil, however low he be in race or condition, finds in the kind treatment he receives a full recognition of his manhood.

It is certainly desirable that persons who are brought or attracted here to raise sugar, or engage in other labor, should be such as will readily affiliate with the Hawaiian people. The only apparent means of rescuing the native population from speedy extinction is by the infusion into them of other blood to

build up from them and immigrants a new nation in which they will be one of the prominent constituent elements.

☞ Seamen are invited to the Reading Room at the Sailors' Home, where they will find a comfortable place to read and write. By calling at the Depository, before leaving port, they will be supplied with reading matter to take to sea.

☞ By the *Ceylon*, a new supply of Bibles have arrived. They are of various sizes, neatly bound, and for sale at the Depository, Sailors' Home. They are forwarded by the American Bible Society.

☞ We hope our foreign subscribers to the *Friend* among the whaling fleet will renew their subscriptions while in port. Bound volumes of the *Friend* constantly on hand and for sale.

☞ Captains of vessels bound either to Micronesia or Marquesas, will confer a great favor by leaving such information at the office of the *Friend*.

☞ We would thankfully acknowledge a lot of papers for distribution from Mrs. Chamberlain.

THE SHIP FRANK N. THAYER.—The cargo of wheat from this ship has been discharged, with the exception of about two hundred bags of wet wheat which will be put on scows, taken outside the reef and thrown overboard. The bows of the ship have been partially stripped and leaks discovered, very fortunately with but little trouble. The floor of the hold will be cleansed of the rotten wheat, the pumps properly fitted with baskets, and reloading will commence early next week. The stench from the hold was overpowering at one time, disinfectants having to be used.—*Advertiser*.

☞ The clipper ship *Windward*, Capt. Barrett, came off this port on the 25th ult. in order to land a man who had fallen from aloft. The man had a broken arm and had received other injuries. Upon being landed he was placed in a wagon for removal to the hospital. Every movement made him utter moans and entreaties. Would not the old plan of placing injured men on a stretcher be much the better one? There is not so much jar attendant upon thus carrying by hand.—*Advertiser*.

Editor's Notes and Reflections while Passing Along.—No. 7.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—*Shakespeare*."

HUMBOLDT FESTIVAL.

This was a grand affair of Boston, and telegraphic news from Europe and all parts of the United States makes known that the 14th of September was generally observed throughout the civilized world in commemoration of the birthday of ALEXANDER VON HUMBOLDT. It was our privilege to attend the celebration at Boston, held in the Academy of Music, where was gathered a "Boston audience," such as rarely convenes in that Athens of America. The audience filled the large edifice, and embraced the very elite of the scientific and literary notables of Boston and vicinity. There were orators; poets, philosophers, divines, authors, reviewers, savans, and more than two thousand of the most highly educated of that renowned city, where congregate and dwell more learned and literary men and women than in any other spot on the American Continent.

It was our privilege to occupy a seat near the centre of the audience, where we enjoyed a good opportunity for both hearing and seeing. A gentleman occupied a seat near us well known to the literary world, and who kindly pointed out to us many of the notables in the large audience. Among them were the poets Longfellow and Lowell; orators, Sumner and Wilson; reformers, Garrison, among those of anti-slavery celebrity, and Elliot, the new President of Harvard University; philosophers, Ralph Waldo Emerson, and many of his followers; Holmes the naturalist and poet; Dana, author of "Two Years before the Mast," which, remarks Dickens, is "about the best sea book in the English tongue;" Col. Higginson, who is noted as a writer for the "Atlantic;" Hill and Walker, ex-Presidents of Harvard Uni-

versity. Our limited space will not allow us to continue the enumeration. As might be imagined, such an occasion brought together all the men of natural science, for it was the "Natural History Society" of Boston under whose auspices the festival was celebrated.

To crown this vast assemblage, there stood

AGASSIZ,

the orator and speaker on this interesting occasion. He was not only the pupil of the great Humboldt, but his personal friend and correspondent for nearly thirty years. Nothing could have been more appropriate than the selection of Prof. Agassiz as the orator of the day. No person probably in Europe or America was so well fitted as Agassiz to sketch the character and describe the important scientific and geographical discoveries and studies of the immortal Humboldt, whose researches in the realm of nature entitle him to rank among the few great men of this or any age.

We listened to the address of Prof. Agassiz with mingled emotions of admiration and reverence. It was surely a rare treat to sit for good one hour and a half while the greatest living naturalist eulogized the greatest naturalist and philosopher of modern times, who stands forth without his peer among savans of the passing age, and as rivaling even Aristotle among the renowned of the ancient world.

Our limits will not allow us to give even a brief synopsis of the masterly address. The speaker was eloquent in his most simple utterances, for he imposed, evidently upon his pen in writing, a truthfulness and severity which clothed each paragraph in the most chaste language and the most terse expressions. The speaker's allusions to his personal indebtedness to Humboldt while a young man in Paris, struggling for position and a livelihood, formed a most touching part of the admirable address. It was in 1830 when Humboldt was 62 and Agassiz was 24 years of age. We copy as follows:

"He had at this time two residences in Paris; his lodging at the Hotel des Princes, where he saw the great world, and his working room in the Rue de la Harpe, where he received with less formality his scientific friends. It is with the latter place I associate him; for there it was my privilege to visit him frequently. There he gave me leave to come to talk with him about my work and consult him in my difficulties. I am unwilling to speak of myself on this occasion, and yet I do not know how else I can do justice to one of the most beautiful sides of Humboldt's character. His sympathy for all young students of nature was one of the noblest traits of his long life. It may truly be said that toward the close of his career there was hardly one prominent or aspiring scientific man in the world who was not under some obligation to him. His sympathy touched not only the work of those in whom he was

interested, but extended also to their material wants and embarrassments. At this period I was twenty-four; he was sixty-two. I had recently taken my degree as Doctor of Medicine, and was struggling not only for a scientific position, but for the means of existence also. I have said that he gave me permission to come as often as I pleased to his room, opening to me freely the inestimable advantages which intercourse with such a man gave to a young investigator like myself. But he did far more than this. Occupied and surrounded as he was, he sought me out in my own lodging. The first visit he paid me at my narrow quarters in the Quartier Latin, where I occupied a small room in the Hotel du Jardin des Plantes, was characteristic of the man. After a cordial greeting, he walked straight to what was then my library,—a small book-shelf containing a few classics, the meanest editions bought for a trifle along the quays, some works on philosophy and history, chemistry and physics, his own Views of Nature, Aristotle's Zoology, Linnaeus' Systema Naturæ, in several editions, Cuvier's Regne Animal, and quite a number of manuscript quartos, copies which, with the assistance of my brother, I had made of works I was too poor to buy, though they cost but a few francs a volume. Most conspicuous of all were twelve volumes of the new German Cyclopaedia presented to me by the publisher. I shall never forget, after his look of mingled interest and surprise at my little collection, his half-sarcastic question as he pounced upon the great Encyclopedia, '*Was machen Sie denn mit dieser Eselsbrücke?*'—What are you doing with this ass's bridge?—the somewhat contemptuous name given in Germany to similar compilations. 'I have not had time,' I said, 'to study the original sources of learning, and I need a prompt and easy answer to a thousand questions I have as yet no other means of solving.'

"It was no doubt apparent to him that I was not over familiar with the good things of this world, for I shortly afterward received an invitation to meet him at six o'clock in the 'Galerie Vitree' of the Palais Royal, whence he led me into one of those restaurants, the tempting windows of which I had occasionally passed by. When we were seated, he half laughingly, half inquiringly, asked me whether I would order the dinner. I declined the invitation, saying that we should fare better if he would take the trouble. And for three hours, which passed like a dream, I had him all to myself. How he examined me, and how much I learned in that short time! How to work, what to do, and what to avoid; how to live; how to distribute my time; what methods of study to pursue,—these were the things of which he talked to me on that delightful evening. I do not mention this trivial incident without feeling that it may seem too familiar for the occasion; nor should I give it at all, except that it shows the sweetness and kindness of Humboldt's nature. It was not enough for him to cheer and stimulate the student; he cared also to give a rare indulgence to a young man who could allow himself few luxuries."

Professor Agassiz endeavored to show that the charge of atheism which had been

brought against Humboldt was perfectly groundless. It appears that the atheists of Europe and America claim Humboldt as their great leader. One of the speakers in the German festival at Boston, on this very occasion, puts forth this claim. His name is Karl Heinzen, and he asserts that in Humboldt's great work, "Cosmos," there is not a single allusion to God, indicative of a belief on Humboldt's part that he was a believer in the divine existence of a personal God. If such is the fact, then there is great appropriateness and force in the prayer of the Rev. Dr. Walker on this occasion:

"O thou infinite source of life and light, we invoke thy blessing on these services in the memories they awaken and the hopes they inspire. We acknowledge and adore that Providence by which gifted men are raised up from time to time to make us better acquainted with the heavens which declare thy glory and with the earth which shows thy handiwork. Impress, we beseech thee, upon the great masters of science that they also are prophets sent to reveal the thoughts and the ways of the living God. Suffer not the rapid increase of natural light to dazzle our eyes or obscure or confuse that divine light which comes from thy word, and from the instincts and aspirations of the human soul, so that science and faith may reverently work together for the good of man and the glory of God, through Christ our Lord. Amen."

The music at this grand festival was of the very highest order, and executed in the highest style of finish. It was executed in a manner that only German musicians know how to give to musical performances. Senator Sumner was overheard to remark to Holmes, the novelist and poet, "I should not like to have such music before I was going to speak." The following programme was observed:

- 1.—Organ Prelude: Toccata in F, - J. S. Bach.
J. K. Paine.
 - 2.—Chorus: Hymn to Music, - - - V. Lachner.
Orpheus Musical Society, aided by other Clubs.
 - 3.—Prayer by Rev. James Walker, D. D.
 - 4.—Overture: "Magic Flute," - - - Mozart.
 - 5.—Address by Professor Agassiz.
 - 6.—Symphony, No. 7. Introduction and Allegro,
Beethoven. - - - - - Orchestra.
 7. (a.) Chorus of Priests: "O Isis and Osiris,"
with Orchestra, from Mozart's "Magic Flute."
- "The splendor of the sun scatters the gloom of night. Soon feels the noble youth new life. Soon will he be wholly dedicated to the science of Truth. His spirit is bold, his heart is pure," &c.
- (b.) Part Song: "Wem Gott will rechte Gunst erweisen," - - - - - Mendelssohn.
- "To whom God special favor grants,
Him sends he out into the wide world,
Shows him the wonders of creation
In mountain and forest, stream and field," &c.
Orpheus and other German Clubs.

EVENING HUMBOLDT FESTIVAL.

At the Horticultural Hall, on the evening of September 14th, there was a large gathering of the literary and scientific men of Boston. The entertainment was given by the city of Boston. Everything was served up

in the most becoming and appropriate style. Before the large audience of invited guests were conducted to the "groaning" tables, there was such "a feast of reason and flow of soul" as rarely is spread before an expectant audience. The Rev. R. C. Waterston was Chairman of the meeting. He exhibited a palm branch that was laid upon the coffin of Humboldt at his funeral. This branch was brought to America and presented to Professor Agassiz. There was also on exhibition portraits, photographs, autographic letters, and various other memorials of him, whose memory the audience would honor by their presence.

There were several extempore speakers, who entertained the audience in a most agreeable manner for nearly two full hours. The names of these speakers will indicate the general character of their addresses.

First came Col. Higginson, so well known as a writer for the "Atlantic." The speaker contrasted the universality of Humboldt's knowledge with the infinitesimal acquirements of ordinary men. What poems and pictures did he leave for them! When Humboldt said that a book about nature should produce on the mind the same impression as nature herself, what a place did he assign to literature. The Cosmos testified to the grandeur of his position as a teacher. Nothing that they were likely to do or say was grand enough to express the value to the age of one such intellect as Humboldt.

Then followed an address from the Rev. Dr. Hedges, a German scholar of great learning and eminence. He said that "Humboldt was a logical marvel of a man and an impressive illustration of the capacities of the human mind. After enlarging on his topic, he said he knew of no mind modern or ancient whose universality compared with Humboldt with the exception of Aristotle. There was a striking parallel between them. Both were contemporaneous with the two great conquerors of the world—Napoleon and Alexander. He then referred to the heroism of Humboldt, his unswerving devotion in extending the empire of mind, and the manner in which he had relieved the mind from the pressure of all that was local and limiting in Jewish theology. He defended Humboldt from the charge of atheism that had been brought against him. He had always expressed his belief in a God; indeed, if he had not so believed he would not have had the heart to prosecute his investigations."

The following remarks of the sage philosopher of Concord, Mass., Ralph Waldo Emerson, were listened to with deep interest:

"He thought the life of Humboldt one of the most remarkable in history. He was one of those wonderful men who appeared from time to time as if to show us the possibilities

of the human mind and to exalt our ideas of the genus homo. The faculties of all of us were apt to appear separately—one appearing now and another again. Humboldt was like Aristotle or Julius Cæsar, or an admirable Crichton—one of the few great universal men whose faculties were not separated, but worked in unison, the men being well put together. There seemed to be a sort of electric light in them through which their faculties mutually aided each other. He thought that the service which Humboldt had rendered to humanity was in the remarkable manner in which he had exhibited himself in his extraordinary Cosmos. He marched along like an army with solid phalanx and expanded wings, in the full clauses and parentheses of those remarkable pages. He did not think there was any book like it. His powers were so large and so self-helping that nothing could lose or disappoint him. When he was stopped in Spain and could not get away, he turned round and interpreted the mountain system of Spain and explained the past history of the continent of Europe. Wherever he stopped he found resources for his mind. They were all familiar with his history, and were glad to hear the statements that had been made. That remarkable nation of Germans had been growing upon us, and showing themselves to be the foremost scholars of the world. They had a certain pace, one might say, a certain endurance, a certain power of labor, which left all other scholars behind them. They knew well their strength, and nations were coming to know it. The Germans said it was not the battle of Leipsic but the Leipsic catalogue which raised them above the French. The Germans read a literature, while Americans read a book. Their power of endurance and pace made a class of scholars such as had never before been seen. He remembered reading in Cuvier that more remains of the fossil elephant were found in Germany than in any other country. It was not because there were more remains in the soil, but because in every canton of that remarkable country there was a man of scientific culture who could make the necessary investigations. There was a better report of scientific facts from Germany than from any other country."

Addresses were also made by Dr. Jackson, of Boston, and the Rev. Mr. Young, Professor of Oriental languages and literature in Harvard University.

As the exercises were protracted to a late hour, we left the hall while the assembly was engaged in the agreeable privilege of "supping" at the city's expense. We learned from the Boston *Advertiser* of the following morning that "after the repast, a poem, remarkable for its vigor and thoughtfulness, was spiritedly read by Professor Oliver Wendell Holmes. The poem contrasted the two great children of the year 1769—Humboldt and Napoleon,—and in a few striking and picturesque verses, compared the lasting glories resulting from the conquest of knowledge to the transitory success and embarrassments resulting from the conquest of empire. A fine poem written by Mrs. Julia Ward

Howe was also read. The Germania Band played during the supper. A letter was read from J. G. Whittier. The company shortly afterwards separated."

MONDAY MORNING MEETING OF ORTHODOX CONGREGATIONAL MINISTERS OF BOSTON.

There is a pleasant gathering of Congregational ministers of Boston and vicinity every Monday morning at the lecture room of Park street Church. It was our privilege to be present and listen to familiar remarks and discussions on the 13th of September. About forty were present. Among them it was pleasant to be welcomed by the Rev. William Snow, of Lawrence, Mass., and who is so well known in Honolulu. It is customary on these occasions to discuss topics of current interest relating to local matters, missionary and ecclesiastical, and also questions relating to national affairs. On this occasion the topic up for consideration was the *Chinese problem*, now being solved by the American people. It is quite remarkable how suddenly and potentially this question has burst upon the American mind—lay and clerical. A clap of thunder in a clear sky would not have been more unexpected to the majority of the community. This question appears to have arisen simultaneously with the completion of the Pacific railroad. The instant the last spike was driven this great question was precipitated upon the public mind. Hitherto the Chinese of California appeared as far distant as their countrymen on the opposite side of the Pacific Ocean.

It was somewhat remarkable too that just as the long and violent agitation of the negro question was beginning to subside and quiet was gaining possession of the public mind, there comes up the Chinese problem for elucidation and settlement. All classes in the community appear to be interested in the discussion of this important subject. All the newspapers, both religious and secular, continually present their readers with paragraphs relating to the Chinese. Editors, politicians, divines, manufacturers, laborers and philanthropists have their peculiar ideas, more or less tinged by their own previously formed opinions.

It was not strange then that a company of Orthodox congregational ministers should come together on Monday morning for a free and easy discussion of the history, characters, peculiarities, ideas and prospects of

JOHN CHINAMAN.

A special invitation was extended to us to present the condition and prospects of the Chinese on the Hawaiian Islands. As we had become somewhat acquainted and interested in the subject, it afforded us some degree of gratification to indicate the method the Chinese problem was being solved in Honolulu, and on the islands generally. We

learned that our little kingdom was a subject of intense interest, and that we could not if we would, allow our light to remain under a bushel.

JOHN B. GOUGH.

The fame of this distinguished lecturer has become world-wide. Everybody has a desire to hear him once at least. This was our wish. The public prints had announced that there was to be a grand mass temperance convention on Thursday, September 16th, at Framingham.

On that day we left Boston, and as Framingham is on the railroad, we could not forego the opportunity of stopping and hearing if possible, the greatest temperance orator of the world. On arriving at the grove where the people had assembled, we hastened to secure a good position for hearing, when, lo! Gough was upon the platform, describing (acting, we might say) the anxiety in the public mind of the citizens of New York city when it was announced that possibly the steamer *Atlantic* was lost, and then again the change of feeling when it was announced that the noble steamer was safe and coming into port. All eyes in that vast audience saw her gallantly steaming up the bay!

This description formed the orator's peroration. Every feature of his countenance and muscle of his body was alive and awake. We saw at a glance the secret of his vast power over the popular mind. He is an actor as well as an orator. His ability to interest and enchain the attention is a rare gift, and but few ever possessed it to the same degree as John B. Gough. It is gratifying and refreshing to know that he exercises his commanding powers of oratory on the side of total abstinence from all intoxicating liquors.

Cabin Boy's Locker.

The Forgotten Vow.

I was traveling, many years ago, on a stage coach from N— to B—. I had an outside seat; and although it was late in the evening, one of the passengers, a sea-captain, endeavored to excite the attention of the drowsy company by giving a relation of his own situation. He had been to sea in a fine ship; in a dreadful storm his vessel had been wrecked, and every soul on board, except himself and one or two sailors, had been lost. He had saved his life by holding on to a plank, and was at the mercy of the waves for a considerable time. The company were greatly interested; they pitied the unfortunate captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him.

At one of the stages, when the coach

stopped to change horses, Mr. B—, one of the passengers, proposed to the captain to walk on with him, and let the coach overtake them. The proposal was agreed to. As they walked, Mr. B— said, "Did I understand you last night that you had lost your ship?"

"Yes."

"That all your crew were drowned except yourself?"

"Yes."

"That you saved your life on a plank?"

"Yes."

"Forgive me, then, for asking you one question more. When on that plank, did you not vow to God that if he would spare you, you would lead a very different kind of life?"

"None of your business," said the captain, angrily.

The coach by this time came up, and they got up outside. The day passed on without anything occurring to break the journey, and towards evening, as the coach was entering P—, the captain excused himself from joining the rest of the passengers at supper, as he had no money. Mr. B— took from his pocket a handsome sum, and offered it to him.

"No," said the captain, "I am poor, yet I am no beggar."

"But," replied Mr. B—, "I do not give it to you as to a beggar, but as to an unfortunate brother."

There was a kindness in Mr. B—'s manner which could not be mistaken. The captain could not refuse the gift, but he took it awkwardly and ungraciously, as if he was half ashamed of accepting a benefit.

The company supped together, and the captain wished them good evening, after having asked Mr. B— when he would leave. He was informed, on the morrow at sunrise.

The captain went home with a heavy heart, while Mr. B— retired to rest, thankful that he had helped a suffering brother.

He was surprised the next morning at daylight to hear some one rap at his door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you. I was angry with you yesterday. I am now come to ask your pardon. I *did*, while on that plank, vow to God that I would live differently from what I ever had done, and by God's help, from this time forward, I am determined to do so." The captain could not proceed. They pressed each other's hands and parted, probably to meet no more in this world.

What an instance we have here of the silent force of truth when it is combined with brotherly kindness and compassion for one in misfortune! Had Mr. B— simply rebuked the captain as a profane man and a swearer, he would have probably received only an angry reply, and so the man would have been left hardened rather than convinced by a witness for truth given in such a way. But when "to faith there was added virtue or courage, and to courage for God brotherly kindness and charity," the captain's heart was overcome, and he confessed what he before was ashamed to do. We should learn a lesson from this, not only to say the right

word, but also to say it in the right season, and to follow it up by the right conduct.

Again, what a lesson it teaches us of the way in which men forget the vows which they made to God in the days of trouble! The sailor, though ashamed to own it, had vowed to God that if spared he would lead a very different life. Probably, as he floated ashore on the plank, more dead than alive, he thought of his vow, and seriously meant to keep it. But the pleasures of sin and the lusts of the flesh were too strong for him, and he soon forgot the vows which had been wrung from him only under the fear of death, and, but for the timely word of Mr. B—, might have never thought of it again. There are many sailors as careless and thoughtless as this one. Many a sailor can tell of sudden storms, and nights of watching and danger, to save, if possible, the ship, passengers, and crew. When the masts fell by the board, carrying some poor fellows with them, and crushing others of the crew—when the ship suddenly struck, broke in two, and launched into eternity all hands but yourself—how the past life then rose before the mind with the vividness of a lightning flash! how horrified at the precious time and money spent in vile company! and with what sorrow did you recall the past! You thought of your mother's knee, of the simple prayer, the Sunday-school, of some promise of the word of God which you learned there. Then perhaps you vowed, like the captain, to live a different life if God would spare you; and like him, when the danger was past, you have commenced again a life of sin. How great is the forbearance of God! How slow to anger, how ready to show mercy! He is even now waiting to be gracious, and every day that you live is a fresh proof that he willeth not the death of a sinner, but that he should be converted and live.

But it is a serious thing to slight those warnings which God in mercy is constantly sending. Dangers abound on every side, by land as well as by sea. The sunken rock, the midnight collision, the hideous lee-shore, the howling hurricane, the starting leak, the opening seam—these are some of the perils which those who go down to the sea, and occupy their business in great waters, have to face. But there are perils by land as well as by sea. Life is everywhere uncertain. Accidents happen every day; disease is all around us; we know not what a day may bring forth. It is madness, then, not to be ready for death at any time; and the real Christian is the only man who is so. He who has come to God with the cry, "God be merciful to me a sinner!" and who, under the Spirit's teaching, is trusting to the mercy of God in Jesus Christ, is ready, and can meet death in peace. Such a man has the sure warrant of Christ's own declaration, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That man is taught by the Holy Spirit, and serves God in newness of life. He is at peace with God, and therefore safe for time and eternity.

A property protection league, it is asserted by the London *Law Times*, is about to be formed in Great Britain in consequence of the schemes for confiscation in Ireland and in England, now openly advocated by influential persons.

A Terrible Bedfellow.

I looked at my neighbor with considerable curiosity. His face indicated a man of not over thirty years—a period at which men are still young—but his hair was as white as fresh fallen snow. One seldom sees, even on the heads of the oldest men, hair of such immaculate whiteness. He sat by my side in a car of the Great Western Railway, in Canada, and was looking out of the window. Suddenly turning his head, he caught me in the act of staring at him—a rudeness of which I was ashamed. I was about to say words of apology, when he quietly remarked: “Don’t mention it, sir. I’m used to it.” The frankness of this observation pleased me, and in a very little while we were conversing on terms of familiar acquaintance, and before long he told me the whole story. “I was a soldier in the army of India,” he said, “and, as it is often the case with the soldiers, I was a little too fond of liquor. One day I got drunk, and was shut up in the black hole for it. I slumped down upon the floor of the dungeon, and I was just dropping off to sleep, when I felt a cold shape crawling across my right hand, as it lay stretched out above my head on the floor. I knew at once what it was—a snake! Of course, my first impulse was to draw away my hand; but knowing that if I did so, the poisonous reptile would probably strike its fangs into me, I lay still, with my heart beating in my breast like a trip-hammer. Of course, my fright sobered me instantly. I realized all my peril in its fullest extent. O, how I lamented the hour that I first touched the liquor! In every glass of liquor there is a serpent; but it does not come to everybody in the shape that it did to me. With a slow, undulating motion, the reptile dragged its carcass across my face, inch by inch, and crept down over my breast, and thrust its head inside my jacket. As I felt the hideous scraping of the slimy body over my cheeks, it was only by a most tremendous effort that I succeeded in restraining myself from yelling loudly with mingled terror and disgust. At last I felt the tail wiggling down towards my chin; but imagine what I felt at my heart, if you can imagine it, as I realized that the dreadful creature had coiled itself up under my jacket as I lay, and had seemingly gone to sleep, for it was as still as death. Evidently it had no idea that I was a human creature; if it had, it would not have acted in that way. All snakes are cowardly, and they will not approach a man unless to strike him in self-defense.

“Three hours I lay there with that dreadful weight in my bosom, and each minute was an hour to me—like a year. I seemed to have lived a lifetime in that brief space. Every incident of my life passed through my memory in rapid succession, as they say is the case with the drowning man. I thought of my mother away in old England, my happy home by the Avon, my Mary, the girl I loved, and never expected to see them more. For no matter how long I bore this, I felt that it must end in death at last. I lay as rigid as a corpse, scarcely daring even to breathe, and all the while my breast was growing colder and colder, where the snake was lying against it, with nothing but a thin cotton shirt between my skin and its. I knew

that if I stirred it would strike, but I could not bear this much longer. Even if I succeeded in lying still until the guard came, I expected his opening the door and coming in, would be my death-warrant all the same; for no doubt the reptile would see that I was a man as soon as the light was let in at the door. At last I heard footsteps approaching. There was a rattling at the lock. It was the guard. He opened the door. The snake—a *cobra di cabella*, I now saw—darted up its huge hooded head, with the hideous rings around its eyes, as if about to strike. I shut my eyes and murmured a prayer. Then it glided away with swift motion and disappeared in the darkness. I staggered to my feet and fell swooning in the arms of the guard. For weeks after I was very sick, and when I was able to be about, I found my hair as white as you now see it. I have not touched a drop of liquor since.”—*Presbyterian*.

What is Trouble?

A company of Southern ladies were one day assembled in a lady’s parlor, when the conversation chanced to turn on the subject of earthly affliction. Each had her story of peculiar trial and bereavement to relate, except one pale, sad looking woman, whose lusterless eye and dejected eye showed that she was a prey to the deepest melancholy. Suddenly arousing herself, she said in a hollow voice, “Not one of you know what trouble is.”

“Will you please, Mrs. Gray,” said the kind voice of a lady who well knew her story, “tell the ladies what you call trouble?”

“I will if you desire it,” she replied, “for I have seen it. My parents possessed a competence, and my girlhood was surrounded by all the comforts of life. I seldom knew an ungratified wish, and was always gay and light-hearted. I married at nineteen one that I loved more than all the world besides. Our home was retired, but the sunlight never fell on a lovelier one, or a happier household. Years rolled on peacefully. Five children sat around our table, and a little curly head still nestled in my bosom. One night, about sundown, one of those fierce black storms came on, which are so common in our Southern climate. For many hours the rain poured down incessantly. Morning dawned, but still the elements raged. The whole Savannah seemed afloat. The little stream near our dwelling became a raging torrent. Before we were aware of it, our house was surrounded by water. I managed with my babe to reach a little elevated spot, on which a few wide spreading shade trees were standing, whose dense foliage afforded some protection, while my husband and sons strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies—no one ever loved a husband more, but that was not trouble.

“Presently my sons saw their danger, and the struggle for life became the only consideration. They were as brave, loving boys as ever blessed a mother’s heart, and I watched their efforts to escape with such agony as only mothers can feel. They were so far off I could not speak to them. But I could see them closing nearer and nearer to

each other, as their little island grew smaller and smaller.

“The sullen river raged around the huge trees; dead branches, upturned trunks, wrecks of houses, drowning cattle, masses of rubbish, all were floating past us. My boys waved their hands to me, then pointed upward. I knew it was a farewell signal, and you, mothers, can imagine my anguish. I saw them all perish, and yet that was no trouble.

“I hugged my babe close to my heart, and when the water rose to my feet, I climbed into the lower branches of the tree, and so kept retiring before it, till an All-powerful hand stayed the waves that they should come no further. I was saved. All my worldly possessions were swept away; all my earthly hopes blighted—yet that was not trouble.

“My babe was all I had left on earth. I labored night and day to support him and myself, and sought to train him in the right way; but as he grew older evil companions won him away from me. He ceased to care for his mother’s counsels; he would sneer at her entreaties and agonizing prayers. He left my humble roof that he might be unrestrained in the pursuit of evil, and at last, when heated by wine one night, he took the life of a fellow being, and ended his own upon the scaffold. My Heavenly Father had filled my cup with sorrow before; now it ran over. That was trouble, ladies, such as I hope His mercy will spare you from ever experiencing.”

There was no dry eye among her listeners, and the warmest sympathy was expressed for the bereaved mother, whose sad history had taught them a useful lesson.—*Pacific Christian Advocate*.

PROVISION FOR WORKING PEOPLE.—Mr. A. T. Stewart, the distinguished merchant of New York, purposes to devote a large amount of his ample fortune for the comfort and benefit of the working people of the city, and for other charitable and philanthropic objects. He is now erecting a vast edifice on a large vacant square, to be 200 feet front on Fourth Avenue, and 210 each on Thirty-second and Thirty-third streets; the elegant structure to be seven stories high, with an open square in the centre, and to cost over two millions of dollars. It is designed for the use of sewing-girls, female clerks, and working women, where cheap board and excellent accommodations are to be furnished. He also proposes to erect a similar building for working men.

Sabbath-schools have lately been opened in many villages in Russia for the religious instruction of the peasantry. In some parishes six or seven hundred peasants assemble, and appear to be very attentive and interested, while the priest reads to them historical portions of the Old Testament, and expounds passages in the gospels.

SHREWD.—The Duke of Wellington, during the Peninsular war, heard that a large magazine of wine lay on his line of march. The shrewd general feared more for his men from barrels of wine than batteries of cannon, and instantly despatched a body of troops to knock every wine barrel on the head.

Editor's Table.

BIBLIOGRAPHY OF THE HAWAIIAN ISLANDS. 75 pages.
Printed for James F. Hunnewell. Boston: 1869.

"Our table" is any spot whereon we can lay our paper conveniently or inconveniently for writing. Sometimes it is a trunk, at others a merchant's desk, at others "our knee" in a railway car, but now a student's table in the centre of one of the most choice and handsome collections of books. This library is that of the author of the work we have now under consideration. The friends of Hawaiian literature, books and history, are exceedingly fortunate in having a gentleman of Mr. Hunnewell's means and inclinations become so much interested in our islands, their inhabitants, and whatever relates to their welfare. He is a man of rare taste in his selection of books, pictures and works of art.

The present work embraces a complete catalogue of all the books of travel, history, missions, commerce, science and literature which have ever been published at the islands, in America or Europe. We think any one examining this work will be surprised to learn how much has really been published about what Edward Everett humorously styled the little *pin-head* kingdom of the Pacific.

This interesting work has the following dedication:

To my Father,
JAMES HUNNEWELL,
Dear and honored,

During more than fifty years associated with the
Hawaiian Islands, as Resident or Merchant,
And passing away from earth while the
References to the pleasant Islands
That he loved are being
Printed,

I DEDICATE THIS WORK AS A PARTIAL MEMORIAL.
J. F. H.

This work was scarcely completed on the 2d of May last, when Mr. James Hunnewell, senior, died. In its publication he was exceedingly interested. During the closing years of his life he renewed his youth by dwelling upon the scenes of his early life at the Hawaiian Islands. His friends and visitors were often entertained by his vivid descriptions of Hawaiian "scenes and scenery."

We cannot imagine anything more truly appropriate and graceful, respectful and filial, than for his only son to prepare this work and dedicate the same to his "dear and honored" father. Not only does the volume contain a catalogue of books relating to the Hawaiian Islands, but it is accompanied by an interesting prefatory essay upon "civilization at the Hawaiian Islands."

Former bibliographers—Pease, Martin, Brigham, and others—are much indebted to the author for thus perfecting an undertaking which was commenced many years ago, and which has been growing, and must con-

tinue to grow, for the words of Solomon are emphatically true in regard to the Hawaiian Islands, "of making books, there is no end."

It only remains for us to notice the fact that only 100 copies are printed in the quarto form. The printing is executed in the most costly style, upon tinted paper, at the press of A. A. Kingman, "Museum of Boston Society of Natural History."

As we look up from our sheet and glance our eyes around the beautiful book cases filled with costly bound and handsomely printed volumes, written by the gifted writers of ancient and modern times in Europe and America, we are deeply impressed with the richness, value and usefulness of that legacy which the present generation of literary men have inherited from by-gone ages. The man fond of study and reading, and surrounded with such an array of books, and the means to purchase more, might well exclaim with one of Shakespeare's characters:

"Me, poor man, my library
Was dukedom large enough."

Mr. Hunnewell has a fancy not only for bibliographical studies and archæological research in general, but for architectural study as a speciality. His collection of rare and valuable works in this department is quite extensive. Among his books we have been particularly interested in looking over the plates of the great work of Gio. Batta Piranesi, the Italian author and engraver of the last century. This work embraces 42 volumes in large sized folio, and contains no less than 1,840 plates, illustrating Roman and Italian antiquities. The history of these books which we have examined is most interesting in itself. *This very set before us* was formerly in possession of Napoleon I. while a prisoner on the Island of St. Helena. It was among his books at the time of his death, and when his library was taken to London and sold, this set fell into the hands of some fortunate dealer in rare books, and has finally fallen into the hands of the author of "Hawaiian bibliography." The original copper plates of this great work are reported to be preserved in the Vatican at Rome. Its publication extended through many years about the middle of the eighteenth century. An examination of such books, so many of which are to be found in private and public libraries, makes us feel that there were "giants in those days," and that the boasted learning of the nineteenth century is somewhat presuming.

We would merely add that Mr. Hunnewell is now engaged in printing at his own expense the records of the first parish of Charlestown, Massachusetts. Some of these are more than two hundred years old, and contain information of importance relating to an interesting period of colonial history.

A Valley of Death in Java.

The destructive agency of carbonic acid gas on animal life is well exemplified in certain places where large quantities are evolved from the earth. The most striking instance, however, is the celebrated valley of Java, which, if any animal enters, he never leaves. The following interesting account is given by an eye-witness: We took with us two dogs and some fowls to try experiments in this poisonous hollow. On arriving at the foot of the mountain we dismounted and scrambled up the side, about a quarter of a mile, holding on by the branches of trees. When within a few yards of the valley, we experienced a strong, nauseous suffocating smell, but on coming close to its edge this disagreeable odor left us. The valley appeared to be about half a mile in circumference, oval, and the depth from thirty to thirty-five feet; the bottom quite flat; no vegetation; strewed with some very large (apparently) river stones, and the whole covered with skeletons of human beings, tigers, pigs, deer, peacocks, and all sorts of birds. We could not perceive any vapor or any opening in the ground, which last appeared to us to be of a hard, sandy substance. It was now proposed by one of the party to enter the valley; but at the spot where we were, this was difficult, at least for me, as one false step would have brought us to eternity, seeing no assistance could be given. We lighted our cigars, and with the assistance of a bamboo, we went down within eighteen feet of the bottom. Here we did not experience any difficulty in breathing, but an offensive nauseous smell annoyed us. We now fastened a dog to the end of a bamboo eighteen feet long, and sent him in. We had our watches in our hands, and in fourteen seconds he fell on his back, he did not move his limbs or look round, but continued to breathe eighteen minutes. We then sent in another, or rather he got loose and walked in to where the other dog was lying. He then stood quite still, and in ten minutes fell on his face, and never afterwards moved his limbs; he continued to breathe seven minutes. We now tried a fowl, which died in a minute and a half. We threw in another, which died before touching the ground. During these experiments we experienced a heavy shower of rain; but we were so interested by the awful sight before us that we did not care for getting wet. On the opposite side, near a large stone, was the skeleton of a human being, who must have perished on his back, with his right hand under his head. From being exposed to weather, the bones were bleached as white as ivory. I was anxious to procure this skeleton, but an attempt to get it would have been madness.—*New York Observer.*

A little boy twelve years old once stopped at a country tavern and paid for his lodging and breakfast by sawing wood, instead of asking it as a gift. Fifty years later, the same boy passed the same little inn as George Peabody the banker.

CONFUSION.—By some means the matter on the last page of this issue became considerably mixed. It is all there, but not under the proper heads. Too late for rectification.

—PRINTER.

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SEWING MACHINES!THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was
awarded the highest prize above all European and American
Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,660, whilst the Wheeler & Wilson Company, of Bridge
port, made and sold 19,725 during the same period.

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Officers' table, with lodging, per week, \$6
Seamens' do. do. do. do. 6

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MRS. CRABE.

Honolulu, April 1, 1868.

Manager.

McCRACKEN, MERRILL & Co.,
FORWARDING ANDCOMMISSION MERCHANTS,
Portland, Oregon.HAVING BEEN ENGAGED IN OUR PRE-
sent business for upwards of seven years, and being
located in a fire proof brick building, we are prepared to receive
and dispose of Island staples, such as Sugar, Rice, Syrup, Pulu,
Coffee, &c., to advantage. Consignments especially solicited
for the Oregon market, to which personal attention will be paid,
and upon which cash advances will be made when required.

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Badger & Lindenberger, Jas. Patrick & Co.,
Fred. Iken, W. T. Coleman & Co.,
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the day. Having constructed a new Sky-light, and made
various other improvements, I hope now to be able to suit the
most fastidious with

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Of any Size, from a Crystal to a Mammoth, taken in
the best Style of the Art.And on most reasonable terms. ALSO, for sale Views of the
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Plan of settling with Officers and Seamen immediately on
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ing no debts to be collected at his office, he hopes to give as
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Consulate. 686 3m

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THE REV. DANIEL DOLE, AT KOLOA.

Kauai, has accommodations in his family

For a Few Boarding Scholars.

Persons wishing to learn the Terms will apply to him

or the Editor of "THE FRIEND." 51y

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE.

TERMS:

One copy, per annum, \$2 00
Two copies, " 3 00
Five copies, " 5 00

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 4—H. I. M. Stmr Megere, Aube, for Marquesas.
 7—Br brig Robert Cowan, Weeks, for Victoria, V. I.
 12—Am ship Grace Darling, Spear, 17 days from San Francisco.
 13—Am stmr Idaho, Floyd, 10½ days fm San Francisco.
 14—Am ship Frank N Thayer, Towne, 43 days from sea, in distress.
 15—Brit ship Mary, Townsend, 20 days fm San Francisco.
 15—N Ger bark Landwursten, Becher, — days from Hongkong.
 16—Am bark Parsee, Soule, 21 days from San Francisco.
 21—Am schr Alaska, Beck, 26 days from Portland.
 22—Brit brig Byzantium, Calloun, 32 days fm Victoria.
 24—Am bk Vernon, Bartlett, 40 days from Puget Sound.
 25—Am ship Windward, Barrett, — days fm Burrard's Inlet.
 27—Haw wh brig Kohola, Tripp, from Arctic, with 800 bbls wh oil and 15,000 lbs bone.
 29—Am wh bark Oriole, Hayes, from Arctic, with 1,250 bbls wh oil and 14,000 lbs bone.
 30—Am wh sh Norman, Towle, 130 sperm, 1000 wh and 17,000 lbs. bone.

DEPARTURES.

- Oct. 13—Am ship Grace Darling, Spear, for Baker's Island.
 14—Dan brig Carl Ludwig, Calleson, for Hongkong.
 17—Brit ship Mary, —, for Baker's Island.
 17—N Ger bark Landwursten, Becher, for Callao.
 19—Am bark Parsee, Soule, for Hongkong.
 20—Am stmr Idaho, Floyd, for San Francisco.
 26—Am ship Windward, Barrett, for Shanghai.
 26—Haw wh brig Wm H Allen, Vera, for a cruise.
 29—Am wh bk Martha Wrightington, Turner, to cruise.

PASSENGERS.

FROM SAN FRANCISCO—Per Ethan Allen, Oct. 2—G H Spalding, Mrs S L Dexter, C P Holcomb, Capt Chas Wing, Capt D Hart, C T Smith, E W McCarty, Capt Ross, J A Hassinger, Capt Pierce, H H Billings, Dr Hawthorne, A Irwin, J Davies, J Smith, M Vera, E Andrews, and 6 Hawaiians—23.

FOR VICTORIA, V. I.—Per Robt. Cowan, Oct. 6—Wm McKunior—1.

YOUNG—In this city, on the 7th inst., Archibald Young, of consumption. [Glasgow, Scotland, papers please copy.]

FROM SAN FRANCISCO—Per Idaho, Oct. 13—Dr McGrew Dr J Mott Smith, wife and child, Miss M Duncan, Miss R Duncan, P N Makee and wife, J Stewart, Mrs C F Bartlett and child, Miss Ida Lowry, Mrs A E Dickey and child, Mrs L S Johnson, Miss J Johnson, Miss A F Johnson, Wm Aiken and wife, W C Parke, J H Paty, E P Adams, C L Richards, Capt J Worth, J W Pfleger, J M Burns, C E Williams and wife, Mr and Mrs Baker, C Gertz, wife and four children, Mrs R Silver, Miss J Joquin, Miss C Benzo, G S Clarke and wife, M S Gribbaum, L Lorillard, S M Taylor, Captains J Tabor, J M Green, F Williams, B B Hempstead, D Hempstead, Messrs D F Sutherland, L W Hyman, Jno Wilson, E Hoffschlaeger, M Phillips, Po Tie, S M Copen, John Shalton, W Coates, H Hoerle, S L Booth—60.

FROM SAN FRANCISCO—Per Parsee, Oct. 18th—Cum Moi, Aping, Ahchoong, Ahpoo, Ahyoung, Jos Rolanes, G Cromber—7.
 FROM PORTLAND—Per Alaska, Oct. 22d—Geo. F. Brightman—1.

FOR VICTORIA—Per Byzantium, Oct. 22d—Mr and Mrs C H Lee, Frank Lee, James Lee, A Neilson, W Spurgeon, James Dodd, Chas Campbell, Chas Baker, John Myers and 4 children—14.

FOR SAN FRANCISCO—Per Idaho, October 20th—Dr Shipley and wife, Rev Mr Whipple, wife and 2 children, Rev Mr Turner, George Leonard, wife and 2 children; T Tannatt and wife, George Riley, J Stewart, wife and 4 children; S H Atkins, Mrs Thorne, M C Monsarrat, Dr J Lee, Capt H Townsend, H H Beach, wife and child; W Duncan, Mr and Mrs Clark, H G Wilcox, Henry Thompson, H P Holcomb, C F Smith, L J Low, J H Pope—37.

FOR HONGKONG—Per Parsee, Oct. 19th—Tong Poctie, Pak-hung—2.

MARRIED.

MONTGOMERY—In this city, on Monday, the 11th inst., at the residence of her brother, Emma street, Miss E. Montgomery, aged 75 years.

McDougal L L—At Makawao, on the 4th inst., Dr. McDougall, of Argyle, Scotland. The deceased arrived at these Islands in 1850.

MOSSMAN—MOKOMANIE—On Monday, October 4th, in the Chapel of the English Mission, Wailuku, Maui, by the Rev. G. B. Whipple, Mr. Wm. F. Mossman to Miss Clara Mokomanie.
 SPENCER—ROBINSON—In this city, on the 27th inst., by the Rev. R. B. Snowden, Captain Joseph R. Spencer to Miss Emily Robinson, daughter of the late Mr. Durham Robinson.

DIED.

WHITTINGTON—In this city, October 26th, of consumption, Mr. William Whittington, about 36 years of age; a native of Baltimore, Maryland. Mr. Whittington came passenger from San Francisco on the schooner *M. A. Snow*, Capt. Callahan. Arrived in Honolulu on the 24th of May, and immediately entered the hospital under the charge of John S. McGrew, M. D., where he was kindly cared for till his death.

LANE—In Chelsea, Mass., July 6th, Capt. G. Oscar Lane, aged 42 years. Capt. Lane was formerly in command of the bark *Bering*, and was an honorable representative of American shipmasters—well known to many in Honolulu, and highly respected by all.

Obituary.

Mr. and Mrs. Wilcox, whose death in the land of their birth was so sudden and unexpected, arrived at Honolulu in the spring of 1837; and were stationed at Hilo. Here they engaged in teaching, and Mr. W. sometimes made tours to proclaim to those living at a distance the glad tidings of salvation. In 1843 they removed to Wailua on the Island of Oahu, where they remained till 1846, when they took up their abode at Wailoi, Kaula. Here, besides the labors of teaching, Mr. W. often preached on the Sabbath, for he was a believer in lay preaching; and for some years he was school superintendent. In public duties, and in private life he was conscientious and faithful. As a theologian and in his knowledge of the bible he had few superiors at these islands. Mrs. W. was a superior woman, such as is described in the bible, "The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children arise and call her blessed;" and her neighbors praise her. To the foreigners of the neighborhood she could say the plainest things without giving offence; for they perceived that she had their highest good at heart, and her influence over them for good was probably greater than that of any other one in the place.

In her last days she spoke of her sons as being the best of children; and the parents had reason to be proud of them, as being so dutiful, so trust-worthy, so enterprising. The bequest of four or five such young men to this nation is of more worth than all that the American Board has expended on Mr. and Mrs. W. The time and circumstances of their death could not have been better planned. The health of both was broken and their infirmities were beginning to press heavily upon them. Their children, except the youngest, were able to take care of themselves. They had seen their two long absent sons, and other dear friends in the States, and well might they say with the aged Simeon, "Lord, now lettest thou thy servants depart in peace."—Communicated.

[From the Advertiser of October 30.]

First News from the Arctic.

The brig *Kohola*, Capt. Tripp, arrived on Wednesday last from the Arctic, bringing the first news from the whaling fleet cruising in that Ocean. The *Kohola* is owned by Messrs. E. Hoffschlaeger & Co., and has been very successful, having taken 800 barrels of oil, filling up all her casks, and has also 15,000 pounds of bone, most of it large head bone.

When she left the whaling ground, on the 20th of September, the water was literally filled with whales, and the eight or nine ships in sight were all boiling down. The weather, however, was intensely cold, and the *Kohola* had four men frozen on the day she left. This cold weather would interfere with the taking of whales should it continue long, but in former years the wind has been very variable during September and October, allowing of good whaling during these months.

The water has been quite free of ice this year, and little or no damage is reported to any of the vessels, excepting the loss of copper, and in one case loss of outwater. But it may turn out this year, as in former years, that the bulk of the damage from ice is late in the season.

The following report embraces all the vessels which were heard from, and may be considered a very good report for the first received. It seems likely now that several of the ships reported will return with from 1,200 to 1,600 barrels each, and the prospects for an average catch, or something better, are now very fair:

Sept.	Bbls. Walrus.	Bbls. Whale.
1—Cor. Howland, Homan.....	250	200
1—Concordia, Jones.....	300	—
1—Josephine, Cogan.....	—	—
5—Gay Head, Kelley.....	—	300
11—Massachusetts, Wilcox.....	—	300
13—Acors Barnes, Jeffrey, clean..	—	500
13—Aurora, Barnes.....	300	—
15—California, Wood.....	—	300
15—Count Bismark, Dalman.....	—	600
15—Dan'l Webster.....	200	—
15—Eliza Swift, Bliven.....	—	300
16—Oriole, Hayes.....	—	700
16—Progress, Dowdon.....	—	500
16—Trident, Green.....	—	400
19—Eagle, Loveland.....	—	900
19—Julian, Hoppingsstone.....	200	600
20—Wilhelm I, Marnsen.....	—	700

Report of Bark Oriole.

Sailed from Honolulu March 30th; touched at Waimoa for recruits; passed Cooper Island April 27th, and made the ice April 29th, lat. 68° 55' N., long. 172° 30' E. During the passage from the Sandwich Islands to the Aleutian Islands experienced adverse winds, with several severe gales. May 9th being a beautiful day, and all things looking propitious for a good "send off," put the *Oriole* into the ice, in company with several others, lat. 59° 50' N., long. 178° E. After contend-

ing with ice for thirty days, reached Cape Thaddeus. During the months of June and July, south winds prevailed. Crossed during the months of August and September from Icy Cape to Sea Horse Islands and Refuge Inlet, with strong E. and N. E. winds prevailing. Took my first whale June 3d, lat. 61° 38' N., long. 177° 15' E. Took my last whale Sept. 19th, lat. 71° 10' N., long. 159° 30' W. Took my departure from the Sea Horse Islands Sept. 20th; passed Cape Prince of Wales Oct. 3d; arrived at Honolulu Oct. 29th, all well.

Very respectfully yours,
H. S. HAYES.

VESSELS SPOKEN OR HEARD FROM.

Active, 4 whales, say 350 bbls.
 Aurora, 8 whales, say 700 bbls.
 Awashonks, 9 whales, 800 bbls.
 Corn. Howland, 7 whales, 600 bbls.
 Concordia, 6 whales, 500 bbls.
 California, 7 whales, 600 bbls.
 Eliz. Swift, 5 whales, 400 bbls.
 Eagle, doing well.
 George Howland, 7 whales, 600 bbls.
 Helen Snow, 8 whales, 700 bbls.
 Helen Mar, 4 whales, 350 bbls.
 Josephine, 8 whales, 700 bbls.
 John Carver, 6 whales, 500 bbls.
 James Allen, 6 whales, 500 bbls.
 John Howland, 16 whales, 1400 bbls.
 Julian, 13 whales, 1100 bbls.
 Massachusetts, 3 whales, 200 bbls.
 Onward, 8 whales, 700 bbls.
 Oriole, 1250 bbls, 14,000 lbs. bone.
 Roman, 7 whales, 600 bbls.
 Sea Breeze, 7 whales, 600 bbls.
 Trident, 9 whales, 800 bbls.
 Vineyard, 3 whales, 200 bbls. and leaking 15,000 strokes per day.

[We have estimated the quantity in barrels, the number of whales taken only having been furnished us.—Ed.]

Loss of Bark Eagle, of New Bedford.

9 A. M., SATURDAY.—By the arrival this morning of the bark *Norman*, Capt. Towle, we learn of the loss of bark *Eagle*, McKenzie, of New Bedford.

The vessel was lost on Point Franklin, Sea Horse Island, while leaving the Arctic on the 30th of September, on the same place where the *Hue Hawaii* was lost last year.

She had on board 1400 barrels of oil and 25,000 lbs. of bone. Captain McKenzie and crew are on board the *John Howland*, Captain Carver, and will arrive here in a few days. It is thought the ship and cargo will prove a total loss.

Information Wanted.

Respecting *Leonard Hertwell*, who sailed three years ago from New Bedford in the ship *George Howland*. Anything concerning him will be thankfully received by his parents, or Mrs. J. L. Leslie, Titusville, Crawford County, Penn., or the office of this paper.

Respecting *Frank H. Stanley*, supposed to be keeping a house called the "Burbank." Any information communicated to Mrs. J. Robinson, 17 Gough street, Boston, Mass., or to the office of this paper, will be thankfully received.

Concerning *Marshall F. Baldwin*. He is supposed to be residing in some part of these Islands. His brother anxiously desires to hear from him. Any information will be thankfully received by Henry A. Baldwin, Maxwell Creek, Mariposa County, Cal., or the Rev. Lowell Smith, Honolulu.

Concerning *Patrick Scanlon*, who has resided some time in California, and lately heard to have been in Honolulu. Anything of his whereabouts will be thankfully received by his anxious, aged mother, Mrs. Catherine Scanlon, San Francisco, or at the office of this paper.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

Concerning *John Clancy*, who has been from home since 1860. When last heard from was on the Sandwich Islands. Any information about him will be thankfully received by his sister Elizabeth Clancy, Olneyville, North Providence, Rhode Island, or at the office of this paper.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

Respecting *Robert Leroy McGinniss* alias *Hurst*, belonging to New Orleans. He visited Honolulu five years ago, and is reported to have left in a vessel bound to Hampton Roads, but as he never has reported himself in the United States, it has been conjectured that he might still be sailing in the Pacific. Any information will be gladly received by the Editor, or his mother, Mrs. Elizabeth J. McGinniss, New Orleans, La.

Respecting *Bernard Seery*, belonging to Yonkers, New York. He was a seaman on board the whaleship *Daniel Wood* when she was wrecked in the spring of 1867. He came to the American Hospital in Honolulu, and was sent by the Consul to San Francisco. Any information will be gladly received by the Editor, or Mr. Thomas Seery, Yonkers, N. Y.

Respecting *Joseph W. Richardson*, formerly residing in Honolulu. Any information will be gladly received by Rev. Dr. Gulick, or E. S. Richardson, Lyme, Mass.



New Series, Vol. 19. No. 12.

HONOLULU, DECEMBER 1, 1869.

{Old Series, Vol. 26.

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THE FRIEND.

DECEMBER 1, 1869.

End of Volume XXVIth.

With this number the 26th volume of the *Friend* closes, and there is encouragement in knowing that the little sheet is still a welcome guest, especially in the cabin and fore-castle of vessels resorting to this port, on board of which hundreds of copies have been gratuitously distributed during the past year.

The year 1869 is drawing to a close, and as we take a retrospect of the past, we are reminded of the uncertainty of this fleeting life—for some of our readers at home and abroad have passed away from earth since the commencement of this volume. How needful in recalling such to examine our own accounts for Eternity. It is written, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" and though many may say by their lives, "Where is the promise of His coming," yet the day of reckoning *will come*.

Reader, did you ever contemplate that day? Do you ever think that sometimes in such an hour as you think not—in the midst of earth's carnal slumber, when men are putting eternal interests far away, are thoughtless as in the days of Noah, that that day may burst upon you? When *that day* comes, where will you be found—among the saved or lost; numbered among the blood-washed host, or lost amid the agonies of the second death? Shall it be singing there beside the crystal streams, or weeping and wailing as the last expiring spark of hope departs?

Dear reader, if thus far through life you have been seeking in the perishable world, or the perishable creature, what only is to be

found in God; if you have been slighting His offered mercy through His Son—neglecting Christ and His salvation, secure a saving interest in Him *now*, before "the night cometh;" then you will know a better Friend, "that sticketh closer than a brother."

Safe in Him, should the coming year wind up the short voyage of life, you will have an anchor cast within the harbor of eternal rest, "both sure and steadfast."

TO SUBSCRIBERS.—All persons indebted to the *Friend*, as subscribers or advertisers, will please pay to Edward Dunscombe. No bills for subscriptions have been presented since December, 1868, hence those indebted will please pay to close accounts for the year 1869. S. C. DAMON, Pub. of the *Friend*.

Thursday, November 18th, was appointed by the President of the United States to be observed as a day of National Thanksgiving. As in former years, the same day was remembered in Honolulu, and a religious service held in Fort street Church, when a sermon was delivered by the Rev. R. B. Snowden.

During the first half of the month of November the whaling fleet arrived from the Arctic and Ochotsk, the bulk of the vessels coming in later than they have for many years. With few exceptions, the ships have been very successful, though experiencing unusually cold and severe weather in the north.

By the *Idaho*, we learn that the Rev. S. C. Damon left New York on the 27th of October for Liverpool, accompanied by Mrs. Damon. We wish them a pleasant tour through Old England.

NAVAL.—H. B. M.'s steamer *Cameleon* arrived at this port on Sunday, the 21st ult., 30 days from Victoria, V. I. The following is a list of her officers:

Commander—Wm. H. Annesley.
Lieutenants—Gordon C. Young, Sydney S. Dickens.
Navigating Lieutenant—H. W. Badger.
Surgeon—Dr. Fred. A. Brice.
Paymaster—H. M. Bernard.
Chief Engineer—William F. Inness.
Assistant Surgeon—A. W. Winn.
Sub-Lieutenants—F. H. Henderson, E. J. Murdoch.
Navigating Sub-Lieutenant—H. R. Johnston.
Engineers—Wm. Tottenham, Richard Green.
Assistant Engineer—Wm. Irwin.
Midshipmen—H. McCa. Cutfield, Alfred Holmes, W. H. C. Hastings.
Clerks—George E. Bampton, E. Howard Banks.
Navigating Midshipman—Fred. L. Lobb.
Gunner—George Wroughton.
Boatswain—Nicholas Tucker.
Carpenter—Fred. W. Westford.

Editor's Notes and Reflections while Passing Along.—No. 8.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

VISIT TO HARVARD UNIVERSITY.

Armed with cordial introductory letters from certain graduates of Harvard residing in Honolulu, we visited that ancient and renowned seat of learning on the 13th of September. We were fortunate to secure as our guide over the grounds, and through the library, the Rev. Dr. Peabody, whose cordial welcome and pleasant conversation rendered our visit one of the purest delight. The college term was just opening, and a large number of students were returning and resuming their studies. The number of undergraduates is now quite large. The new freshman class at Harvard numbers 155, the sophomores are 134, the juniors 160, and the seniors 128, making in all 577 undergraduates. We were glad to hear such favorable accounts respecting young Lyman, of Hilo, who now enters junior. He has not yet returned from Europe.

At present the change brought about under the new administration of President Elliot creates much discussion. He belongs to the progressive order of educators, and hence the old conservative teachers and patrons of the University are watching the progress of events with intense interest.

OHIO WESLEYAN UNIVERSITY.

This institution is located at Delaware, and appears to be in a highly flourishing condition. In the preparatory and collegiate departments there are 393 students, while the faculty is composed of thirteen professors and tutors. The library and museum are neatly arranged and carefully kept.

"During the past winter, a set of the valuable casts prepared by Prof. Ward, of Rochester, N. Y., has been purchased and put in position. This collection includes all such specimens as best represent the chief characteristics of each geological formation. Among

the more prominent of these are the following: the *Megatherium Cuvieri*, from Buenos Ayres, South America, a giant sloth, seven feet in height and seventeen and one-half feet in length; the *Plesiosaurus Cramptoni*, a gigantic reptile found near Whitby, England, its length being twenty-three feet, and its breadth twelve feet; the skull and tusks of the *Elephas Ganesa*, discovered in a miocene deposit of the Sewalik Hills of India, the latter of which are ten and one-half feet in length, and twenty-six inches in circumference at the base; heads of the *Dinotherium giganteum*, and of the *Mastodon giganteus*; the *Glyptodon reticulatus*, from Montevideo, South America, an enormous fossil edentate representative of the Armadillos, whose length is eleven feet, and the weight of whose armor is supposed to have been more than one thousand pounds; and the *Colossochelys atlas*, a huge tortoise eight feet and two inches in length, and five feet ten inches in width."—*Catalogue 1868-1869.*

Most sincerely we regretted that our limited time would not allow us the privilege of attending the commencement exercises, which began on the very Sabbath (June 20th) we were permitted to spend in Delaware. We did however enjoy the opportunity of listening to the Baccalaureate sermon preached in the village Methodist church at 3 o'clock P. M. It was delivered by the Rev. Dr. B. F. Cocker, pastor of the Methodist church at Ann Harbor, Michigan. The preacher chose for his text Acts xvii: 26, 27: "And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitations. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." The doctrine founded upon this text was announced as *the brotherhood of the human race*. This topic was treated in a most scholarly and interesting manner, evincing a mind which was accustomed to take a wide range of observation, and capable of generalizing the facts of universal history. For one hour and more we listened with eager delight to the reasoning and illustrating the theme of the discourse. In the course of his remarks he spoke of the successive eras of civilization, commencing with the Oriental or Asiatic, and then rapidly passing over the Hebrew, Grecian and Roman eras, and finally describing that of the European or Christian. The closing paragraphs of the discourse indicated that Dr. Cocker's mind was awake to solemn responsibilities of the Christian church to preach the gospel to the nations of the earth. The particular point to which he thought all the energies of Protestant Christendom should now be directed was that of laboring for the Oriental nations of Asia, but especially the Chinese now rushing in such immense numbers to the Pacific

coast. For the first time in the world's history, he remarked that the tide of immigration was flowing from the west to the east, whereas in all former ages it had been flowing from the east to the west, agreeable to Bishop Berkley's idea, "Westward the star of empire takes its way."

We learned that the Rev. Dr. Cocker is an Englishman by birth, and has spent many years in Australia and voyaging among the islands of the South Seas. In a brief interview, we learned that we had many acquaintances in common in the Pacific, and that with some of our island friends—the Waterhouse and Dickinson families—he was well acquainted.

PENNSYLVANIA MILITARY ACADEMY.

On leaving Pittsburg, the wife of our kind host, Mrs. Havens, desired us to accompany her to Chester, Delaware County, Pennsylvania, to visit a son who was a member of the Pennsylvania Military Academy. We were quite willing to do so, for a part of our plan in revisiting our native land was to examine the improvements which had been made during the last quarter of a century in the various branches of education. At Chester we found a military academy containing one hundred students, divided into scientific and collegiate courses of study, but conducted upon a military system. From our examination of the course of study, and all that we could learn respecting the Academy, we infer that the school is of a high order. Young men are thoroughly drilled and carefully watched. After a period of four years study, the student graduates with an A. B. Although mathematics and the modern languages are made specially prominent, still Latin and Greek are not ignored. Horace, Cicero, Heroditus, Homer and other ancient authors are embraced in the course of study. The moral and religious character of the school is of a high order. This fact might be legitimately inferred from the following rule of the school:

"The use of spirituous and fermented liquors, of tobacco in any form, and of cards and dice, is strictly prohibited. No applicant who has been addicted to the use of liquor or tobacco will be admitted as a cadet till he has given a written pledge to abstain from its use while subject to the regulations of the Academy."

"In moral training the Bible is the principal text book." "All cadets spend a portion of the Sabbath in the study of the Scriptures." They are also required to attend daily prayers and public worship upon the Sabbath.

This institution is under the management of Col. Theodore Hyatt, and is assisted by an able corps of teachers and professors. It has arisen since the close of the war, hence its military character, and has been liberally

patronized by the State of Pennsylvania, and is endorsed by many of Pennsylvania, public men and divines.

VISIT TO BRADDOCK'S BATTLE-FIELD.

While visiting friends in the vicinity of Pittsburg, Pennsylvania, without any plan on our part, we found ourselves near to the world-renowned battle-field of Major General Braddock, where the British army under his command experienced a fatal defeat on the 9th of July, 1755. Braddock's defeat has become historically as famous as the Battle of Bunker Hill. Having a desire to visit spots famous in the history of America, we were gratified on the present occasion in a manner that left us nothing more to wish for. W. S. Haven, Esq., of Swissvale, whose generous hospitality we enjoyed, kindly accompanied us to the battle-field, and graphically pointed out the ford where the British troops crossed the Monongahela, and the pathway they took to the ill-fated spot where they suffered their terrible defeat. We drank water from the very spring where the soldiers drank and filled their canteens on the morning of the battle. As our visit occurred on the 22d of June, and the battle on the 9th of July, we could easily imagine how the British soldiers and their officers must have admired the beauties of the natural scenery. It was on this occasion that Washington first displayed those military traits which have rendered his name immortal. He merely acted as a volunteer on the staff of General Braddock, but the historian awards to him the honor of having prevented a *total* slaughter and an *absolute* annihilation of the British army. Washington conducted the army's retreat.

On the morning of the 9th the troops forded the Monongahela "with bayonets fixed, colors flying, and drums and fifes beating and playing. Washington was in raptures with the scene, and often in later days spoke of it as the most beautiful spectacle he had ever witnessed. It was nearly two o'clock when the troops had nearly all passed the river. They were ascending a rising ground covered with long grass and bushes, the road being only about twelve feet wide, and flanked by two ravines, when suddenly a quick and heavy firing was heard in front. Washington's fears of an ambush of French and Indians proved only too true."—*Spencer's History.*

The fatal result is well known. Twenty-six officers were killed and thirty-six were wounded. About seven hundred soldiers were killed and wounded, while the French and Indians lost only about sixty. The unhappy Braddock received a fatal wound, and died four days subsequently. "Who would have thought it?" were among his last words. He apologized to Washington for

his petulant reply when the young Virginian volunteer modestly ventured to utter a word of caution to beware of an Indian surprise. Benjamin Franklin had also ventured to caution the British commander upon the same point before the army left Philadelphia, but replies the over confident General, "These savages may indeed be a formidable enemy to your raw American militia, but upon the King's regular and disciplined troops, sir, it is impossible they should make any impression." Franklin in his home-spun style, remarks in his autobiography, "When I heard that, said no more."

This is a most beautiful region. The scenery is very fine. The surrounding hills and the intervening valleys, with the Monongahela meandering along on its way to join the Alleghany at Pittsburg, where they form the beautiful Ohio, all combined present such a picture of loveliness, beauty and grandeur, that the beholder is quite lost in its contemplation. Great numbers of visitors annually resort to this spot, rendered so famous in the colonial history of our country. It was an event which undoubtedly had an important influence upon the minds of the colonists, and fostered the idea that there was a possibility of successfully withstanding a British army in the field of battle. "The whole transaction," remarks Franklin, "gave us the first suspicion that our exalted ideas of the prowess of British regular troops had not been well founded." All historians agree, however, in lauding the gallantry and bravery of General Braddock on European battle-fields, but having never served in America, he was ignorant of the peculiarity of the country, and would not take advice, even from his best friends.

COMMENCEMENT WEEK AT AMHERST, MASS.

Before leaving the Islands, it was our design to be present at the commencement exercises at Amherst College. Such are the railroad facilities for travel, and time tables are so admirably arranged, that we reached Amherst at midnight on the 3d, and the exercises commenced on the Sabbath, the 4th of July. The first day is styled *Baccalaureate Sunday*.

The services were opened by a celebration of the Lord's Supper, Sabbath morning, in the College chapel. There was no sermon, but President Stearns, pastor of the College church, was assisted by President Fairchild, of Oberlin College. About two-thirds of the undergraduates are members of the College church. The exercises were solemn and impressive. In following our Saviour's example, they "sang a hymn" and separated. We were interested in the circumstance that the hymn should have been that most beautiful lyrical composition written by Sir John Bowring, His Hawaiian Majesty's Envoy

Extraordinary to the governments of Europe. It commences thus:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime," &c.

The same hymn we noticed was sung when the graduating class at Andover Theological Seminary separated at the anniversary last year, 1868. This hymn is a favorite among Orthodox Christians, yet was composed by a statesman and diplomatist known to be firmly Unitarian in his religious sentiments. He is also author of the oft-sung hymn, commencing,

"Watchman tell us of the night."

President Stearns preached the Baccalaureate sermon before a large and appreciative audience at 3, P. M. He chose for his text Exodus xix:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me."

As it was the 4th of July, the President's method of treating his subject was strongly seasoned with patriotic sentiments. He announced his theme, "The opportunity and meaning of America among the nations." After giving a rapid sketch of the history of Christianity, and making marked allusion to the history of the Pilgrim Fathers, the speaker portrayed our country's late struggle. He remarked,

1. America means universal freedom.
2. America means universal education.
3. America means Christianity.

These several points were illustrated and enforced by references to history and the present state of our country. The President offered some remarks, designed to allay the fears of those who imagine that Catholicism will yet overspread America and blot out Protestantism. The following summary of his remarks upon this subject we copy from the *Amherst Student*:

"As to Romanism, we must take no counsel of our fears. Catholicism has a better side. We read mostly the works of its enemies. Romanism is nearly the same now as it was in the mediæval ages, when it embodied the Christianity of the world. Besides, Romanism never has been and never can be the same in this country as in Europe. The Catholics in Maryland were the authors of the noblest act of toleration. All the influences in this country are against its becoming here what it is in Europe. If all the Romanism in Europe should come to us, it could not find us. But even Romanism is unspeakably better than irreligion or infidelity. Rome is an apostasy, but it has the gospel, though under perversion. It can never rise in this country to the dignity of an argument against Protestantism."

In conclusion, the President made a solemn appeal to the members of the graduating class to be true and faithful to their country and the Church of Christ.

ADDRESSES BEFORE THE RELIGIOUS AND LITERARY SOCIETIES.

An annual address before the Society of Religious Inquiry is delivered by some distinguished divine. This year President Fairchild, of Oberlin, was selected. This address was carefully prepared and thoughtfully elaborated, upon this theme, "The Decline of the Religious Sentiment." He spoke of religion as involving three elements: 1st, Intellectual; 2d, Emotional; and 3d, Ethical. The discussion of this subject indicated a most thoughtful preparation.

The exercises of commencement week were varied by two other orations or addresses of marked excellence. We refer to Prof. Diman's address before the Phi Beta Kappa Society, and Senator Patterson's before the Social Union. The former, that of Professor Diman, was upon "Academic Culture." Perhaps no better illustration of the subject could be furnished than the address itself. It was beautifully written, and most scholarly in all its reasoning. There was a finish, a polish, a culture, so interwoven and rounding off its paragraphs, that the hearer was impressed with the idea that the speaker communed more with the great scholars and master spirits of past ages, than with the ephemeral authors of the present day. Professor Diman is connected with Brown University at Providence, Rhode Island.

Senator Patterson's oration before the Social Union, or Union of the Literary Societies of the College, was a discussion of the theme, "Education in its Relations to the State." Senator Patterson's high position as a member of the United States Senate, his character as a scholar of varied culture, and his decided Christian sentiments, awakened a lively anticipation, which the delivery of the oration by no means lowered or weakened. The orator's fine and scholarly countenance, intellectual forehead, and commanding address, caused the audience to expect much; hence when "thoughts that breathe and words that burn" flowed forth, all felt that it was good to be there, within the precincts of Amherst College.

Our limits will not allow us to dwell minutely upon the "prize declamations" of the Freshman and Sophomore classes. Neither can we specify the several orations of the graduating class. These performances indicated that Amherst College students of the present day fully sustained the character of the institution of a former generation, when such men were undergraduates as Governor Bullock, Rev. H. Ward Beecher, Rev. Dr. Stoers, Bishop Huntingdon, Rev. Dr. Hitchcock of Union Theological Seminary, Professor Hackett of Newton Seminary, Professor B. B. Edwards of Andover Seminary, the Rev. Dr. Perkins of Oroomiah, and a host of others.

Amherst College has been sending forth graduates for nearly fifty years. In 1871 there will be held a semi-centennial celebration. Professor Tyler has been appointed orator for the occasion and college historian. The following statistics will indicate the growth and character of the institution:

Whole number of graduates, - - -	1,829
Ministers of the gospel, - - -	751
Foreign missionaries, - - -	75
Physicians, - - -	129
Lawyers and judges, - - -	180
Professors and teachers, - - -	208

Amherst graduates are now to be found in all parts of the world, and occupying positions of influence and importance. Probably no American college has sent forth more missionaries to foreign lands. Some have gone to Asia, others to Africa, and others to the islands of the sea.

One of the most interesting gatherings of commencement week is the Alumni meeting and the Alumni reunion. Then convene those long separated, who come together to renew their acquaintance and brighten up their friendships. The utmost cordiality and kindly feeling prevail. Memories of college life of a former generation are brought into review. The names are reported of those who have been removed by death.

When the graduates of former years return, it is delightful and refreshing to listen to their personal history—sometimes sad, sometimes amusing, and never uninteresting. It was our privilege to graduate in 1836, just thirty-three years ago. We now met only three of our fellow-graduates, but each representing one of the learned professions, viz: L. C. Kellogg, Judge of Vermont, Nathan Allen, M. D., of Lowell, Mass., and the Rev. Professor Roswell D. Hitchcock, of New York city. The record of each is most honorable to himself and the profession which he has chosen.

During commencement week we improved the opportunity to wander about the College premises and revisit old haunts, many of which recalled scenes of former days, highly calculated to suggest trains of useful reflection, while not a few spots reminded us of incidents admirably suited

"To point a moral and adorn a tale."

SITE FOR AMHERST COLLEGE WELL CHOSEN.

Great improvements have been made upon the College grounds during the last few years. Buildings of great architectural beauty have been erected, and others are in process of erection. The institution is now well endowed, and manned by an able corps of professors and tutors, at the head of whom stands President Stearns, who is a graduate of "old Harvard." During his presidency the College has been raised from its low estate of poverty. Liberal donations from wealthy friends of the institution began to be

made during the lifetime of President Hitchcock, that learned geologist and scholar of natural science, who was emphatically one of Nature's noble men. We found only two professors remaining who taught in our college days. We refer to Professors Snell and Tyler. Long may they there be permitted to labor with their present associates.

We were impressed in our youthful days with the Amherst as an admirable site for a collegiate institution, but on our revisiting the spot our early impressions have been greatly deepened. It is a most beautiful region. The view from the College tower is one of surpassing loveliness, beauty and grandeur. We have never beheld anything to surpass it in all of our wanderings in North or South America, or the islands of the sea. The panorama is complete. On the north rises Sugar Loaf Mountain, standing as a sentinel, overlooking and guarding the beautiful valley of the Connecticut. To the east Pelham Hills stretch away, on whose sides woodland and cultivated fields are beautifully blended. To the south there is a range of hills, terminating with Mount Holyoke, of world-wide renown; while to the west lies the "Norwood" of Mr. Beecher and the valley of the Connecticut, along which the beautiful river by that name wends its way to Long Island Sound. With Holland, in "Kathrina," we can join our voice:

"Thou lovely vale of sweetest stream that flows,
Winding and willow-fringed Connecticut,
Swiftly to thy fairest scenes my fancy flies
As I recall the story"

of my college days. In that beautiful valley we spent five and a half years, first as an academy student, and then as a collegian. It was just one-tenth of our life. It was at a most impressive period of existence. Friendships were then formed which have been life-long. It was delightful after having spent so many years in a foreign land, to return and revisit that pleasant region. Our visit was in early July, just the season when Nature was fully robed, and the whole atmosphere was filled with the fragrance of the new-mown hay or the perfume of the cultivated fields and beautiful gardens. While looking out upon these scenes as we rode along the highway, walked under the shade of the majestic elm, strolled over the pleasure grounds, or surveyed the whole surrounding region from the College tower, the lines of the poet Campbell were suggested to mind:

"The Queen of the Spring as she passed down the vale,
Left her robe on the trees and her breath on the gale."

In the very centre of this valley, on a commanding eminence, is located Amherst College. As years and ages roll away, may the youth of New England and America resort thither to pursue their studies preparatory to the labors, toils and conflicts of professional life, and from those halls, consecrated to learning, science and religion, may they go forth to make this world better. Should this result follow, the pious founders and generous patrons of Amherst College will find their prayers answered and their efforts crowned with a divine blessing.

Cabin Boy's Locker.

The Dying Sailor.

BY REV. JAMES BEECHER.

I have had some pleasing reflections concerning the happy death of a poor fellow whom I found in one of the sailor boarding-houses ashore, and took on board my residence, that he might at least have a decent place to die in. A fouler hole than that from which I took him, can scarcely be imagined. There were no less than fourteen man-o'-war's men lying about the floor, dead drunk, while half a dozen more were singing, and shouting, and swearing. The whole air was reeking with the fumes of stale tobacco and bad rum. I was sorry for the blaspheming company,—more sorry even than for those who, in drugged sleep, were, at least for the time being, incapable of oaths. My ears were stunned, my eyes blinded, my stomach sick, my heart sad and sore. And yet in this den of iniquity lay a human being dying of consumption. Into his shattered lungs poured this steaming, pestilential air. Into his dying ears poured this even more pestilential flood of filthy and profane babbling. He feared to die, and well he might, for he could not bear to think of a place of punishment worse than that in which he was. And as his hollow cough rung out now and then above all the confusion and noise, it sounded like a death-knell pealing over the lost souls of the whole company.

Such, then, was the place where I found this young man. And as I came to his bedside, and told him I was a minister of the gospel, he turned his face to the wall, and burst into tears. "Oh," said he, "it's too late now,—too late now. I've only a day or two to live,—and what is that to a whole life of sin. The time is past. I must go—go—go." And his voice broke into sobs so overpowering that I feared for his life.

I could not pray there,—it seemed a mockery to pray there, and speak of peace. My heart was so full of sadness, and agony even, that prayer was denied me. Said I, "my poor fellow, you are dying, it is true, and I can't save you, but you shall at least have a decent place to die in;" and by the kind assistance of a friend who lives with me, we had him ere long on board my Bethel, in a pleasant room, still and quiet, with pure air breathing all about him, and pure water rippling by his open windows. It seemed as though his heart would overflow with tears of gratitude. "Oh," said he, "it's joy enough to die here."

But the best of all is yet to come. He revived at once; and though it was evident that his time was short, yet it pleased God to relieve him from pain. For two or three days I read much, and prayed much with him, but could not prevail upon him to pray. One night, however, to my surprise, I heard him through the thin bulkhead which separates our rooms, praying with such earnestness and power, that it seemed as though God were present in the room with him. I went to sleep, and awoke about midnight, and still was he wrestling in prayer. I would not break in upon him, but earnestly did I pray for him,—and even to the morning

light, without repose, without cessation, did his prayers pour forth.

After breakfast I went into his room, and oh, how changed was that sunken face of his! Sunken it was as ever, but so lighted up by smiles of joy and hope, that I could scarcely believe my eyes! Tears rolled down his cheeks, as he clasped my hand, and in broken words tried to tell me how he was praying, and "saw the Lord Jesus, not with my eyes," said he, "for they were shut, and I was afraid to open them, but *here—in here!*" laying his hand upon his breast. Long we prayed together,—his excitement passed away, and in its place came such gentle, trusting, peaceful resignation, that I gained a lesson I shall never forget.

Gradually he sank day by day,—painless, fearless—even joyful. His two days of life were lengthened to three weeks. And ten minutes before he died, lying in my arms, he looked up, and said, in broken words, "O Mr. B., God bless you,—God bless you." Said I, "My poor fellow, you have probably only a few minutes to live. Does that hope stand by you still? Is *Jesus* your hope and your salvation?" "Yes, yes," said he, and closed his eyes as if in sleep. I laid his head upon the pillow, and thinking that he would doze a little, as he had before done, I stepped into the next room for a few moments' rest; then my boy called me, and when I ran in he was just drawing his last breath. No struggle—no pain. His spirit had left as peacefully as though there were no bands to break in its separation from the body.

The following letter was addressed to the Prince of Wales during his visit to the United States in 1860. We state the fact, upon the authority of General Williams, of Norwich, Ct., that after the return of the Prince to England, this letter was printed, accompanied by the English coat of arms, thus indicating that the sentiments expressed in this letter were approved of by the Prince, although his example might tend in another direction. The letter has been extensively circulated in the United States in the form of a tract. The copy we forward for publication in the *Friend* was presented to us by General Williams. He is accustomed to circulate great numbers of tracts among the children, youth and those of riper years residing in Norwich and vicinity. Most sincerely do we hope that the republication of this letter in the *Friend* may result in good.

EDITOR OF THE FRIEND.

Norwich, Ct., Sept. 23, 1869.

An Appeal to Lord Rensfrew, the Prince of Wales, on the Pernicious Effects of his Cigar and Pipe.



MY LORD: I am informed that God has endowed you with intellect, and, though born and bred amidst courtiers, you are not insensible to the dictates of friendship and common sense.

American citizens, with one voice, thank

you for your late visit, and trust that Divine Providence may make it a presage of signal good to your nation and our own.

We gave you, my Lord, unmistakable evidence of affectionate homage, when "the shout of a king" went up on every hand, and men of all parties cried "God save the Queen," and You, the heir of her illustrious throne! Hence, in this appeal, I shall not disgust you by offering a needless amount of homage, nor degrade myself by making unnecessary apologies.

Your likeness is among us in daguerreotypes by thousands, and it may gratify you to know that our artists have in no instance disfigured the countenance of your Royal Highness by the presence of your meersch-chaum with its noxious fumes.

But I am sorry to say that our youth, far and near, have discovered that the Prince whom we delighted to honor is a devotee of this idol—a victim of this master-vice of the age!

Wherever these dear boys trace you in your route, whether on railroads, rivers or lakes, in Canada or Illinois, in Baltimore or Boston, on the heights of Quebec or on the banks of the Potomac, they see you with this idol in your mouth, environed by smoke!

I have spent ten of the best years of my life in battling tobacco, in warning our rising millions against this fashionable abomination and its AFFINITIES, and in forming Bands of Hope. Hence you compel me to tell you, my Lord, that your example has been contagious, and in this particular pernicious.

We were afflicted with juvenile smokers before. These young *Etnas* were about us in abundance. But now our tobacconists, urged by cupidity, are rapidly manufacturing the Prince of Wales Cigars, and, by this fascinating brand, our urchins and dandies are fast copying this vice of yours, who may never copy your virtues.

I hate tobacco as Lord Nelson hated a Frenchman. "I will fight a Frenchman," was his language, "wherever I can find him; wherever he can anchor, my ship shall be there." Hence, even your Royal Highness may expect no quarter for this vice; for, God helping me, I will battle it alike on a throne or in a dungeon.

English travelers reproach us for our national intemperance; English philanthropists for our atrocious system of slavery. For this fidelity your countrymen have our thanks.

And now, my Lord, I wish in some measure to reciprocate this kindness; I wish, if possible, to save you from a baneful habit which has power "to bind kings with chains, and bring princes to nothing."

I might dwell on the expensiveness of your habit; but what are hundreds of pounds, annually consumed in smoke, to a royal purse? "The gold and the silver," I add, however, "are the Lord's."

I might dwell on the waste of time—"the stuff," my Lord, "which life is made of;" but an English earl has shown that the victim of tobacco, in one form, must waste a twentieth part of life in his indulgence. This must suffice upon this point.

I might pour ridicule upon your habit, my Lord; for never does prince or subject appear so ridiculous as when he becomes a puffing locomotive, or a smouldering volcano!

I do not address you, however, in your in-

dividual capacity or position, but as "a prospective monarch;" for I wish to induce you to abandon a habit which will essentially impair your ability to rule over the most powerful nation on earth.

In the first place, my Lord, "your habit may prove fatal to self-control, and, by enslaving you, incapacitate you to rule others."

You early made use of this poison. You use it freely, and already it may have gained the mastery. The man who is mastered is one who has lost the power of resistance—one who is subject to some despot, some passion or imperious appetite. Artificial appetites are despotic masters; and the appetite for this poison, once formed, is eminently such; it becomes a "ruling passion," swaying its victims at will.

We have many political demagogues in America, who make a vast uproar respecting foreign despotisms, who disgust us by their vulgar and boisterous boastings of liberty, whilst they themselves, victimized by this nauseous drug, are abject slaves! They care more for this popular poison than for God, Man, or State.

Thus is it with us, my Lord. How is it with you? Which has the ascendancy, you or your meersch-chaum? "As the eye of a servant is unto the hand of his master," is not your eye upon this fond idol? Is it not among your last indulgences at night, and your first in the morning? What luxuries flowing from the munificent hand of God—what fruits—what food—what pastimes—what friends—what studies—what sciences—what affairs of state—what province in all the vast amplitude of your dominions, occupies half so much time or attention as your fond cigar, or your idolized pipe? Here, here is a "power"—let no one despise it—which carries "kings into captivity, and binds princes at its pleasure."

No man, my Lord, who has the soul of a man, can contemplate the mission of England and America—a mission, under God, which is to spread constitutional liberty and Christ's religion over the earth—but must regard you, England's *coming King*, with intense interest and genuine good will. We wish you to be a prince "who shall have power with God and man"—"a tower of strength and salvation."

But how can you, my Lord, victimized by this narcotic, unable to rule yourself, rule a kingdom of such dimensions?—a kingdom which stretches "from sea to sea, and from the river to the ends of the earth," and whose "morning drum-beat encircles the globe?"

Ah! my Lord, blast not the hopes of expectant millions of England and America! Be not the prey of artificial appetites! Act upon the sublime sentiment of Jeremy Taylor: "He who hath the fewest wants is the most like God!" With the great Apostle say, "I keep under my body, and bring it into subjection."

"Your habit, my Lord, may not only disable you, but, through you, future Kings on your throne." We desire no extinction of this royal line. May it go on *crescens eundo* in virtue and glory "so long as the sun and moon shall endure." You seem designated as the Prince who is to perpetuate this dynasty; hence it is presumable that you are to transmit rulers for the English throne.

How desirable you should be a model man, and transmit model kings!

Tobacco is undeniably a poison, which injures the health, strength and manly courage of ordinary mortals; and we are yet to learn that the laws of Nature pay any such deference to royal blood, as to suppose it may not injure you. Divine authority has said, "It is the honor of a king to *search* a matter." We ask you, then, to go to the royal shelves, consult some volume which treats on *vegetable poisons*, and learn the nature and baneful effects of tobacco.

Set it down, my Lord, as a scientific and philosophical truth, that God no more intended you should make this poison a bosom friend than prussic acid, arsenic, henbane, or a rattlesnake with his fatal fangs. As a poison, it disturbs the entire physical economy—affects the nervous system, at one time maddening the sensibilities, at another rendering its victim as amiable and oblivious as a sleeping babe!

We paint imperfectly, my Lord, but we paint from life. We think this poison, used by one generation after another, injures the nerves, strength and "style of man;" or, in the language of an English physician, "It destroys the very principle of manhood." In the lapse of time its votaries take on a peculiar type—they become tremulous and timid, lank and lean—they do not rise to the stature of men, and, what is worse, they afflict church and state by entailing on their posterity their own physical and moral deterioration. Says another English physician, "The sin of the father is never so strikingly visited on his children as in the sin of tobacco-smoking."

I know, my Lord, that some, who by chance may glance at this humble tract, will treat this subject with contempt. But, should you consult such statesmen as Lord Palmerston, such divines as the Dean of Carlisle, and such physicians as Brodie, they might tell you that the man is not born who can take "the gauge and dimensions" of this insidious enemy, which "has smote great nations." Why have Mexico, Germany, Turkey, Italy and Spain now so little nationality? Tobacco with them has had free course, and is a mighty cause, among others, of their inferior position. May not such be the fate of England!

The example of a prince, says the word of God, may be "clothed with desolation." Hence, we aim to defend "Young America," my Lord, against your injurious example. But we cannot forget that there is Young Ireland, Scotland and England, and that you have humble reformers in your own dominions wielding the battle-axe against this and kindred evils, amidst indifference and derision.

It is the character of a virtuous prince to live for the good of his people. Hence, we beg you, my Lord, to drop your meerschaum and its affinities; and as you are prospectively the Head of the Church, we beg you to be the Head of the Temperance Cause amidst a loyal and noble people. A cause of such intrinsic excellence, working so admirably in all places and times, may not borrow one iota of glory from prince or potentate; still, so much are the masses swayed by "names," that you, the Prince of Wales, have power sufficient to give it a glorious

impulse, which will be felt till time shall end.

Advance, my Lord, and honor the injunction, "It is not for kings to drink wine, nor princes strong drink." Give your princely strength to struggling reforms by pledging total abstinence from "intoxicating drinks and deadly drugs." You will then be the crown of rejoicing to the Sons and Daughters of Temperance the world over; and Bands of Hope will spring from the peat lands of Ireland, from the blue hills of Scotland, and from the cold regions of the Canadas, and bless you. Dear boys and girls, by millions, will clap their hands, and give you such a throne in their hearts as no earthly monarch ever filled.

Respectfully, your friend, my Lord,
GEO. TRASK.

Fitchburg, Mass., December, 1860.

Editor's Table.

FAMILIAR QUOTATIONS: Being an attempt to trace to their source Passages and Phrases in common use. By John Bartlett. Little, Brown & Co. Boston: 1869.

This volume, which has already passed five editions, was recently laid upon "our table" by the author. His modesty as an author is happily concealed under the following quotation from "Montaigne": "I have gathered a posie of other men's flowers, and nothing but the thread that binds them is mine own." He has chosen this for his appropriate motto on the title page.

Among the English speaking inhabitants of our world there are vast numbers of familiar quotations, which it is not easy for the unprofessional scholar to trace to their true source. The following examples will illustrate this remark:

1. "God tempers the wind to the shorn lamb."

This quotation is found in Laurence Sterne's "Sentimental Journey." Sterne copied the idea from some earlier writer. Says Herbert: "To a close-shorn sheep God gives wind by measure." One French writer has a similar idea at a much earlier date. (See page 326 of the author now under review.)

2. "Knowledge is power."

This is a saying of Lord Bacon. (See page 137.)

3. "Old Grimes is dead—that good old man."

Albert G. Green, who died in 1867, is the author of this song.

4. "Woodman, spare that tree."

George P. Morris, who died in 1864, is the author of this song.

5. "Almighty dollar."

It was Washington Irving who first coined this phrase.

6. "Sea of upturned faces."

This expression, commonly attributed to Daniel Webster, is to be found in "Rob Roy."

7. "Man wants but little, nor that little long."

This line of the poet Young, the poet Goldsmith thus modifies:

"Man wants but little here below,
Nor wants that little long."

8. "Comparisons are odious."

Both Dr. John Donne, who died in 1631, and George Herbert, who died in 1632, use this expression, while it was Shakespeare who remarked, in "Much Ado about Nothing," that

"Comparisons are odorous."

"Comparisons are offensive," says Don Quixote.

9. "This was the noblest Roman of them all."

This is the saying of Shakespeare in "Julius Cæsar."

Perhaps more quotations are copied from Shakespeare than from any other English poet. Many are taken from Milton. Not a few are taken from Dryden, Pope, Byron, Cowper. Among the religious poets, perhaps Watts furnishes more oft-quoted lines than any other writer of verses.

10. "God helps them that help themselves," was the saying of Benjamin Franklin's "Poor Richard;" but Herbert has previously said, "Help thyself and God will help thee."

11. "Facts are stubborn things," is found in a translation of Gil Blas, but Elliot, a writer on "Field Husbandry," had also used the same expression (1747.)

12. "Illustrious predecessor."

Among Americans this expression is commonly attributed to Martin Van Buren, when referring to his predecessor, General Jackson, but the expression was previously used by Edmund Burke.

13. "All that glisters is not gold."—Shakespeare.

"All is not gold that glistereth."—Middleton.

"All is not gold that glisters."—Herbert.

"All, as they say, that glitters is not gold."—Dryden.

"All is not gold that outward sheweth bright."—Lydgate.

The above examples are sufficient to indicate the character of this book, and the intentions of the author. A perusal of this volume will afford the curious and critical reader a fund of amusement and instruction. There is another work of a similar character, embodying quotations from the best classical authors. We forget the author. Books of this nature are exceedingly useful and entertaining. They contain the seeds of thought, and are very suggestive of ideas. To pass for an original writer is a somewhat difficult undertaking. Thoughts and ideas have been so often uttered and written in different forms, but meaning essentially the same, that the most a writer of even extraordinary ability can hope to attain is that of giving old ideas a new dress.

☞ We acknowledge with thanks, papers and magazines for distribution among seamen from Mrs. Armstrong, Rev. S. E. Bishop and Rev. J. P. Gulick. Also towards support of Bethel, \$2 from Mr. John Thuman.

☞ Captains of vessels bound either to Micronesia or the Marquesas, will confer a favor by leaving such information at the office of this paper.

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—OF THE—

STEAMSHIP IDAHO

HONOLULU.

ARRIVALS.

Thursday.....Oct. 14 Wednesday.....Oct. 20
 Monday.....Nov. 22 Saturday.....Nov. 27

DEPARTURES.

Thursday.....Oct. 14 Wednesday.....Oct. 20
 Monday.....Nov. 22 Saturday.....Nov. 27

SAN FRANCISCO.

DEPARTURES.

Saturday.....Oct. 2 Wednesday.....Nov. 3
 Wednesday.....Nov. 10 Friday.....Dec. 10

ARRIVALS.

Saturday.....Oct. 2 Wednesday.....Nov. 3
 Wednesday.....Nov. 10 Friday.....Dec. 10

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 30—Am wh bk Norman, Towle, fm Arctic, with 1000 bbls wh oil, 120 bbls sp oil, and 17,000 lbs bone.
 30—Am wh bk Onward, Pulver, from Arctic, with 1000 bbls wh oil, and 15,000 lbs bone.
 30—Am wh bk Wm Roich, Nye, from Ochotsk, with 160 bbls sp oil, 450 wh oil, 100 bbls coconut oil, and 2000 lbs bone.
 31—U S sloop Mohican, Admiral Turner, 19 days from San Francisco.
 31—Haw wh bk Wilhelm I, Mammen, from Arctic, with 100 bbls sp oil, 1300 bbls wh, 15,000 lbs bn.
 31—Am wh bk Roman, Jernegan, from Arctic, with 700 bbls wh oil, and 11,000 lbs bone.
 Nov. 1—Am wh bk J D Thompson, Allen, fm Arctic, with 900 bbls wh oil, and 13,000 lbs bone.
 2—Haw wh bk Eagle, Loveland, from Arctic, with 25 bbls sp oil, 1400 bbls wh oil, and 26,000 lbs bone.
 2—Brit sh Centurion, Darbey, 26 dys fm San Francisco.
 2—Am bk Comet, Fuller, 23 days from San Francisco.
 3—Am wh bk Sea Breeze, Fisher, from Arctic, with 850 bbls wh oil, 200 bbls walrus oil, and 16,000 lbs bn.
 3—Am wh bk Active, Blackmer, from Arctic, with 770 bbls wh oil, 30 bbls walrus oil, and 12,000 lbs bone.
 4—Am bark D C Murray, Bennett, 20 days from S. Fran.
 5—Am wh bk Concordia, Jones, from the Arctic, with 1,500 bbls wh oil and 20,000 lbs bone.
 5—Am wh ship Rainbow, Baker, from the Arctic, with 46 bbls sp oil, 900 bbls wh oil and 14,000 lbs bone.
 5—Haw ship Island, Woods, 162 days from Boston.
 6—Am bk J W Seaver, Reamney, 20 days from Petropaulsk.
 6—Am wh bk Dan'l Webster, Marvin, from the Arctic, with 900 bbls wh oil and 12,000 lbs bone.
 5—Am wh ship Con. Howland, Homan, from the Arctic with 900 bbls wh oil, 300 bbls walrus oil, and 16,000 lbs bone.
 7—Haw wh bk Count Bismarck, Dallman, from the Arctic, with 1000 bbls wh oil and 14,000 lbs bone.
 7—Am wh bk John Carver, Worth, from the Arctic, with 800 bbls wh oil and 14,000 lbs bone.
 7—Am wh bk Ben Cummings, Halsey, fm the Ochotsk, with 200 bbls wh oil and 2,500 lbs bone.
 7—Brit ship Royal Saxon, Tucker, 23 days from San Francisco.
 8—Am wh bk Acors Barnes, Jeffreys, from the Arctic, with 570 bbls wh oil and 11,000 lbs bone.
 8—Am wh ship Gay Head, Kelley, from the Arctic, with 120 bbls walrus oil, 1,080 bbls wh oil and 15,000 lbs bone.
 8—Am wh bk Vineyard, Smith, from the Arctic, with 140 bbls walrus oil, 450 bbls wh oil and 8,000 lbs bone.
 8—Am wh bk Marengo, Little, from the Arctic, with 140 bbls walrus oil, 800 bbls wh oil and 14,000 lbs bone.
 8—Am wh bk Emily Morgan, Dexter, from the Arctic, with 100 bbls walrus oil, 500 bbls wh oil and 2,000 lbs bone.
 8—Am wh bk Nile, Allen, from the Ochotsk, with 350 bbls wh oil and 4,000 lbs bone.
 8—Am wh ship California, Wood, from the Arctic, with 750 bbls wh oil and 12,000 lbs bone.
 8—Brit ship John L. Dimmock, Winchel, 25 days from San Francisco.
 8—Am ship Bertha, Humphreys, 50 days from Sydney, N. S. W.
 9—Am wh bk Helen Snow, Campbell, from the Arctic, with 900 sp, 1,000 bbls wh oil and 16,000 lbs bone.
 9—Am wh ship Hibernal, Ludlow, from the Arctic, with 75 bbls sp oil, 800 bbls wh oil, 15,000 lb bone.
 9—Am wh bk Ohio, Lawrence, from the Arctic, with 400 bbls wh oil and 7,000 lbs bone.
 9—Am wh bk John Howland, Whelden, from the Arctic, with 250 bbls walrus oil, 1,350 bbls wh oil and 18,000 lbs bone.
 9—Am wh bk Jas Allen, Willis, from the Arctic, with 200 bbls walrus oil, 750 bbls wh oil, and 13,000 lbs bone.
 9—Am wh bk Trident, Green, from the Arctic, with 1,200 bbls wh oil and 17,000 lbs bone.
 9—Am wh bk Henry Taber, Packard, from the Arctic, with 750 bbls wh oil and 15,000 lbs bone.
 9—Haw wh bk Julian, Heppingstone, from the Arctic, with 70 bbls sp oil, 275 bbls walrus, 1,080 bbls wh oil and 15,000 lbs bone.
 9—Haw bk A J Pope, Plasse, 138 days from Bremen.
 9—Am wh ship Geo Howland, Knowles, from the Arctic, with 75 bbls sp oil, 1150 bbls wh oil and 14,000 lbs bone.
 10—Am wh bk Progress, Dowden from the Arctic, with 1100 bbls wh oil and 14,000 lbs bone.
 10—Am wh ship Janus, Smith, from the Ochotsk, with 80 bbls sp oil, 570 bbls wh oil and 2500 lbs bone.
 12—Am wh bk Aurora, Barnes, from the Arctic, with 450 bbls walrus oil, 900 bbls wh oil and 17,000 lbs bone.
 12—Am wh bk Massachusetts, Wilcox, from the Arctic, with 40 sp oil, 1000 bbls wh oil and 16,000 lbs bone.
 12—Am wh bk Oliver Crocker, Fisher, from the Arctic, with 80 bbls walrus oil, 900 bbls wh oil, 14,000 lbs bone.
 12—Am wh bk Elis Swift, Bliven, from the Arctic, with 900 bbls wh oil and 15,000 lbs bone.
 12—Am wh bk Lagoda, Swift, from the Arctic, with 675 bbls wh oil and 10,000 lbs bone.
 13—Am wh sh Josephine, Cogan, from the Arctic, with 60 sp, 1100 wh oil and 17,000 lbs bone.
 14—Am wh sh Europa, Mellen, from the Ochotsk, with 475 wh oil and 5000 lbs bone.
 14—Am wh bk Awashouks, Norton, from the Arctic, with 700 bbls wh oil and 10,500 lbs bone.

- 14—Haw bk Paia, Smith, 225 bbls wh oil and 6,500 lbs ivory.
 16—Am sh Magnet, Crosby, 123 days from Boston.
 17—Am sh F A Palmer, King, 30 days fm Puget Sound.
 19—Am wh bk Hercules, Howland, from the Ochotsk, with 500 bbls wh oil and 5000 lbs bone.

MEMORANDA.

Loss of Bark Eagle of New Bedford.

From the P. C. Commercial Advertiser.

We have received from Capt. McKenzie the following account of the loss of this vessel:

"We left Point Barrow, Arctic Ocean, at daylight on the morning of Sept. 30th, and put away for Bhering Straits with the intention of leaving the sea, having all our casks full. The wind was fresh from the N. E. and the weather threatening. At 9 A. M. lost sight of the land, and judged from the rate at which the ship was going, that we should pass the Sea Horse Islands before noon. We were steering through scattering ice all day, and about 6 P. M. concluded to heave to for the night, not judging it safe to run, but seeing a heavy wall of ice to leeward, thought it best to get under the lee of it before coming to; accordingly steered for the most open passage we could see, but to our surprise the ship grounded in three fathoms water. Being confident that we were far past the Sea Horse Islands, I concluded we must be on the edge of Blossom Shoals. Immediately took in all sail and made every exertion in our power to get the ship off, but the night was so very dark and cold, and the sea so rough, that we could accomplish nothing, and about 2 A. M. found the ship full of water to her lower deck. The sea soon began to break over her, covering everything with ice and rendering it impossible for us to remain any longer on board. We accordingly made preparations for leaving, and at daylight found, to our surprise, by looking from the mast-heads, that we were on the shoal off the north Sea Horse Islands, not more than 25 or 30 miles from Point Barrow, although we had been running 18 hours before a strong wind with all drawing sail set and supposed ourselves 50 or 60 miles from that place. Just as we were leaving the ship, to our great joy, a ship came in sight, running directly for us, which proved to be the *John Carver*, Capt. Worth, who kindly took us all on board and did all that was possible for our comfort.

"The crew were afterward distributed among the barks *Count Bismarck*, *Norman* and *Roman*, and have all arrived at this port."

Report of Ship Janus.

H. M. WHITNEY, Esq.,—Dear Sir—Knowing that you are never tiring in exerting yourself in gathering up the events of the day, which makes your *Advertiser* so valuable and interesting to its readers, I herewith submit a brief report of my unfortunate whaling cruise.

The *Janus* sailed from Honolulu Nov. 13th, 1868, and steered off to the south-west, running down through the Caroline Group, touching at several of the islands for the purpose of obtaining hogs and other supplies. From there steered for New Ireland, where we cruised a short time, but did not see any whales. Experienced very boisterous weather, with very heavy squalls, torrents of rain, and thunder and lightning in abundance. Ran down off Books Bay, and on the same night of our arrival a heavy gale came on from the westward, which lasted several days. After the gale abated, found ourselves a long distance to the eastward of the bay, with a strong easterly current and light westerly winds. Finding it impossible to beat back to the bay again, put away for the equator, where we saw sperm whales once. Captured three, which yielded eighty-five barrels of oil. After leaving the equator, steered for the Island of Ascension, where we arrived Feb. 10th. Here we found plenty of supplies, such as whaleships are in want of before going north—hogs, wood, water, &c. Sailed from Ascension Feb. 25th and steered for Guam, arriving off the anchorage March 3d, and was boarded by a pilot, but did not require any, as we only intended to lie off and on a day or two to purchase a few necessities that were not to be had at Ascension. The pilot said the captain of the port would be off immediately, this being about the middle of the afternoon. We laid off the harbor until the afternoon of the following day, and not having seen any signs of the captain of the port, or boarding officer, and having no time to spare, kept off for Japan Sea. Passed through between the islands of Ousima and Kakirouma March 15th into the Yellow Sea, where we experienced a succession of gales up to the 21st of March, when we passed through the Strait of Corea. After entering Japan Sea, steered to the north along the coast until arriving in lat. 51° 49' N. and long. 135° 46' E. Here we saw a small show of right whales for a few days, but it was utterly impossible to get a boat near one of them. After the whales left, went off Sado. Here we cruised some time, but saw no whales to speak of, and those we did see were as wild as those we saw further south. After leaving this ground, steered off for the Woodlands and White Rock. Saw no whales about the Woodlands, and but few about White Rock, and those wild and on the move. Took our first whale off White Rock May 18th, and while cutting it in, Mr. Charles Foster, fourth officer, had one of his arms broken by the falling of one of the cutting pendants from the masthead. June 6th, John Savage, seaman, died, and was buried near White Rock. The deceased was a native of Savage Island, and aged 25 years. July 8th, left White Rock, and went over to the Woodlands again, but met with no better success in finding whales than when there before. About the middle of July Mr. Carroll, first officer, was compelled to lay by

from duty in consequence of sickness; had been ailing since the 19th of May. Put away from the Woodlands July 20th, and arrived in Perouse Strait July 29th. While cruising in Japan Sea, struck seven right whales; drew from three, iron broke from one, sunk one, and saved two; also, took six humpbacks. The weather was unusually blowy and foggy, more so than had ever been witnessed by one that had cruised in those waters a number of seasons. The last of June and the first part of July experienced several heavy gales, one of which was very severe, carrying away one boat, and causing some other damage. After entering the Ochotsk Sea, steered for the Weed ground, but seeing no whales (here, went on to the Midas ground, off Cape Ukoloski. Here we saw a few right whales and struck two; drew from one and captured one; also, took three humpbacks. August 23d, Kuukau, seaman, died. He was a native of Drummond's Island, aged 60 years. Sept. 10th, seeing no whales, put away for Janett harbor (Tavisk Bay) for wood and water, and to refresh the crew, as many of them began to show symptoms of the scurvy—two cases quite bad. Arrived in Janett harbor Sept. 14th. On the following day Mr. John P. Carroll died, and his remains were interred the next day on the north bank of Little Salmon River. The deceased belonged in Troy, New York, where his parents and other relatives are living. His death was caused by heart disease, accompanied with dropsy. He was 39 years of age. Mr. Carroll was an able officer and a superior whaler. After leaving Janett harbor, cruised over the Weed ground, but seeing no whales, worked to the south, where we saw a few. Oct. 10th took one and sunk one—the first right whales seen since Sept. 3d. Found the weather in the Ochotsk very foggy up to the 20th of August. After that date the weather was generally clear, with strong winds. Left the Ochotsk Sea Oct. 16th, coming out through the Fiftieth Passage. On the following day experienced a heavy gale from the north-east, after which had strong westerly gales, running us down to within five hundred miles of the Islands. Since then, Nov. 2d, have had calms and light variable winds. Made the land on the morning of the 10th. Took 650 barrels of oil. Very respectfully yours,

F. C. SMITH, Master of ship Janus.

NAVAL.—The U. S. Steamer *Mohican*, bearing the pennant of Rear-Admiral Turner, arrived on the 31st of October, 19 days from San Francisco. We are indebted to Master S. W. Very, for the following list of her officers:

REAR-ADMIRAL T. TURNER—Commanding Pacific Fleet.
 COMMANDER Samuel R. Franklin, Commanding *Mohican*.
 COMMANDER Philip C. Johnson, Fleet Captain.
 Lieutenant W. H. Brownson, Executive Officer.
 Master Samuel W. Very, Navigator.
 Ensigns—Harry Knox, H. B. Mansfield, J. M. Wainwright and Richard Rush.
 Lieutenant Marines—J. H. Sherburne.
 Chief Engineer—Philip Inch.
 Passed Assistant Paymaster—J. B. Redfield.
 Surgeon—F. E. Potter.
 Assistant Surgeon—J. E. Gillespie.
 Second Assistant Engineers—C. H. Greenleaf, J. H. Chasmar, F. W. Townrow, and Jones Godfrey.
 Boatswain—Isaac T. Choute.
 Gunner—John R. Grainger.
 Carpenter—David W. Perry.
 Sailmaker—Samuel Tatem.
 Paymaster's Clerk—R. Baker.

MARRIED.

SMITH—KAMILA—In Honolulu, Nov. 13th, by the Rev. H. H. Parker, Mr. William Smith to Miss Kamila.

DIED.

LOUZADA.—In this city, on the morning of November 4th. Mr. James Louzada, in the 57th year of his age, a native of New York, and long resident on these islands.

EDMONDS.—At Waihee, Maui, Sept. 24th, Edward Edmonds, son of Wm. Edmonds, aged 27 years, much respected by all who knew him.

EDMONDS.—At Waihee, Maui, Nov. 5th, William Edmonds, aged 60 years, 3 months and 18 days, a native of Sheffield, England, and for 37 years a resident of Waihee.

MACY.—In Honolulu, on Wednesday morning, Nov. 10th, Betsy Niniau, wife of George W. Macy, aged 40 years. She was born at North Kohala, Hawaii.

ZUPPLEIN.—In Honolulu, on the 14th inst., Kekualuiwa, widow of Henry Zupplein.

PASSENGERS.

FOR SAN FRANCISCO—Per Ethan Allen, Nov. 2d—Rev E. Bond, Dr W H Richards, Wm White, John Rodgers, J J Hanna, J Townsend, Jesse Davis—7.

FROM SAN FRANCISCO—Per Comet, Nov. 3d—Capt Jas Soule, Capt Wm Phillips, Capt H S Constork, James Dawson, R W Van Preen, F Ohlig, Mr Robert, Thos Crane, H Wardrop, E Probert, and 6 Hawaiians—16.

FROM SAN FRANCISCO—Per D C Murray, Nov 5—Mr and Mrs Brewster, J L Webster, J H Black, Capt Almy, George Neiker, J A Mallett, J H Napela, L F Morgan, P H Nelligan, W J Sheridan, H Maurer, A Schein, Mai, Kalia—15.

FROM PETROPOLSK—Per J W Seaver, Nov. 5—Mr and Mrs F S Pratt, Mr Gardner, Mrs Dodd and 2 servants—6.

FOR LIVERPOOL—Per Frank N. Thayer, Nov. 13th—E D Jones—1.

FROM SAN FRANCISCO—Per Idaho, Nov. 21—Mrs C W Chamberlain and child, Bishop Staley, wife and three children, Mrs W G Taylor and two children, Mrs S Wilson, Miss Juliet Wight, Wm Crockett, wife and child, Mrs A J Cartwright, Alex Cartwright, M C Monsarratt, Rev C A Harvey, Dr Wm Newcomb, Dr H Beraz, Wm Duncan, Emil Schneider, Oliver Wilson, C R Webb, J G Wood, A F Fletcher, J R Johnson, O H Baker, Daniel Sullivan, Jno McConnell, Wan Tong, and 32 others—64.



A MONTHLY JOURNAL,

DEVOTED TO

Temperance, Seamen, Marine and General Intelligence.

PUBLISHED AND EDITED BY

SAMUEL C. DAMON,

SEAMEN'S CHAPLAIN.

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PRINTED BY BLACK & AULD.
1870.

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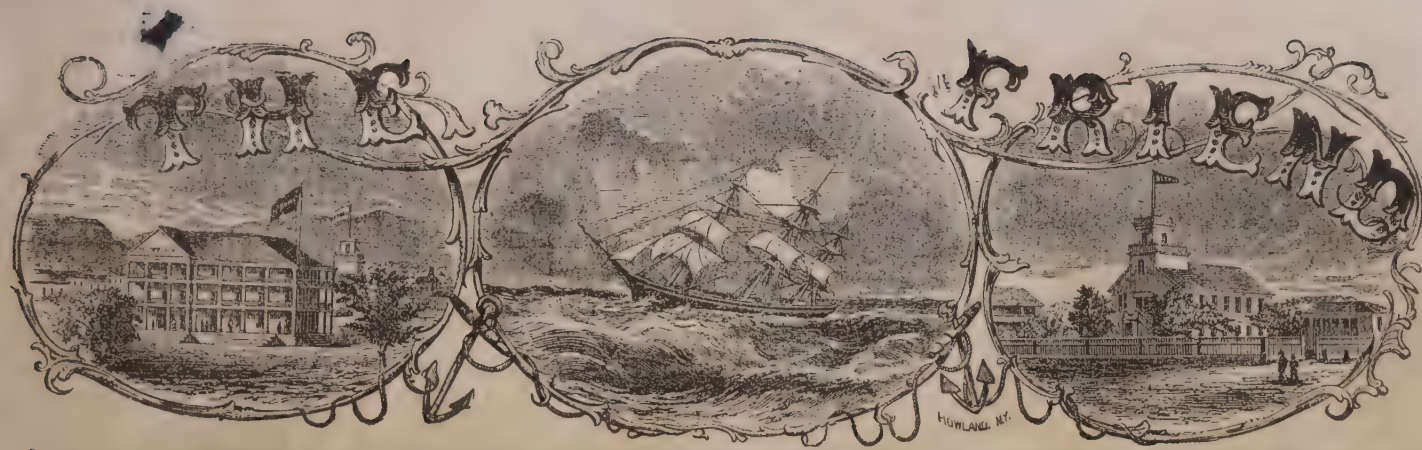
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THE FRIEND.

JANUARY 1, 1870.

Volume XXVII.

With the opening of the year 1870 we commence the 27th volume of the *Friend*, wishing our readers, on land and sea, a happy New Year. True and lasting happiness is only found by yielding a heart obedience to the will of God; and this is His will: "That ye may believe on Him, whom He hath sent." A living faith in Christ and His word, which purifies the heart and life, is alone the source of real happiness, remembering that without this faith it is impossible to please God. Be persuaded, then, to seek and live for Christ, and you will prove by experience the truth of these words, and realize in life and death the Divine promise: "Say ye to the righteous, that it shall be well with him."

The *Friend* as the oldest paper published in this part of the world has an historical importance, and its direct attention to the moral and religious culture of seamen gives it a claim upon all who desire their welfare. The influence of a periodical which is scattered so widely and fills so peculiar a place is by no means small. Its past record has been consistent, truthful and earnest, and its future we trust will be worthy of approval by all who love the good cause of progress and religion.

DONATIONS.—Thankfully we acknowledge the following: From Capt. Bennett, towards support of the *Friend*, \$5; from Mr. George S. Lawrence, for Bethel, \$2. Also fine collections of books, magazines and papers for distribution among seamen from O. H. Gulick, Esq., and His Excellency J. Mott Smith.

Mission Work among the Chinese.

Since the month of August, Mr. Aheong, missionary among the Chinese population on these Islands, has been laboring among his countrymen on Maui and Hawaii. While on the former island he was laid aside by sickness, as were also several members of his family. We give in his own words a little account of his labors, being extracts taken from one of his letters:

"Ever since I been work on Maui, the Chinese came out to meeting, as well as last year, but I cannot see any one of them have the new heart yet; every one tries to do their own business, to gain money and property, but they seem no care about how their souls would be. See how foolish they are."

At Hilo he had large congregations of both Chinese and natives, who manifested much attention and interest. He remarks:

"One of the encouraged thing which I know of here, I think you shall be glad to hear it. In conversation with one Chinaman, he told me that 'he has give up of his old idea of the Chinese worship, and turn his heart to look upon the only true God in Heaven, and trust by the name of Jesus.' Also he says, 'I pray when I sit down to eat, and before go to bed, and get up in the mornings, I ask God to forgive my sins, and save my soul.' I was so glad to hear that man say so, so we want to keep watch on him, if he is surely being born again. I got to go away, and keep moving among my countrymen from plantation to plantation. My health is not very good, but I trusted in God to help the work of His poor servant. May God bless you, through the name of Jesus Christ. Respectfully yours,

S. P. AHEONG."

Editor's Table.

HALL'S JOURNAL OF HEALTH. W. W. Hall, Publisher, No. 176 Broadway, New York. \$1 50 a year.

This instructive and valuable monthly comes to our table regularly, freighted with excellent suggestions on all matters connected with health and happiness. Its eminently moral tone is especially commendable. It is to be much enlarged and improved this year.

Editor's Notes and Reflections while Passing Along.—No. 9. •

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

SABBATH IN BOSTON, OR A VISITOR IN SEARCH OF A PREACHER.

The latter part of the month of July is not a very favorable time to visit Boston, if a person desires to listen to the voice of the city-pastor. Probably nine-tenths of the pastors of Boston are at this time traveling abroad or spending their summer vacations in the country. A glance at the Saturday evening's paper informed me that the Rev. Dr. McCosh, of Princeton College, in New Jersey, would occupy the Rev. Dr. Webb's pulpit, at Shawmut Congregational Church. Of all Divines in America Dr. McCosh was the preacher we desired the most earnestly to hear preach; hence we were not to be disappointed. His European reputation, his scholarship, and the character of his published works on theological subjects, excited in us a strong desire to hear and see the man, who had relinquished a most eligible position in the old world to come over to America, to preside over one of our colleges. He appeared to be about sixty years of age, and venerable in appearance. In the *Daily Advertiser*, on the following morning, we found a very good abstract of the discourse, which we have somewhat abridged for our readers:

Sermon by Rev. Dr. McCosh in the Shawmut Church.

Rev. Dr. McCosh, President of Princeton College, preached in the Shawmut Church, yesterday forenoon and afternoon. In the morning service he took for his text the 30th verse of the 6th chapter of Matthew: "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe ye, O ye of little faith!" The inspired teachers, Dr. McCosh said, were in the way of employing all the objects in nature, with which we were familiar, in order to illustrate spiritual truths. Solomon sent

the slothful man to the ant: "Go to the ant, thou sluggard." Isaiah made the ox and the ass rebuke the ingratitude of the professing people of God: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." A greater than Solomon and all his prophets sent those who distrusted in God's providence, to the lilies of the field and the fowls of heaven: "Consider the lilies of the field, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not equal to one of these."

The influence of all this on pious men in ancient Israel was most beneficial. Living as they did much in the open air and in perpetual view of the wondrous works of God in earth and sky, nature was seen by them to be full of God. Would that the example set by Hebrew shepherds and husbandmen as they tended their flocks, or pruned the vineyards, would induce those who live much among the works of nature now to take the same elevated views. The works of nature would, in this way, afford a higher and nobler pleasure, when thus associated with God and with divine things, than when associated merely with professional work and sordid earthly solicitudes. There was not an object in the mineral, the vegetable or animal kingdom which was not capable of being enlisted into the service of Christ. The plant in particular had been employed by the inspired writers to convey spiritual lessons. The life of the plant seemed to them like the spiritual life of the soul; the rain and dew that nourished it reminded them of the grace which came down from heaven; the flowers which adorned it taught them that the soul should be adorned with heavenly graces; and the fruit which it yielded, admonished them that they too must bring forth fruit unto God.

The lesson of this day was derived from the plants. Christ himself was the teacher, and the grass and lilies were the lesson book. The greatest of all teachers was employing his works as symbols, figures, or models to instruct us in divine truths. Our attention was called to four topics. First we were called to consider the works of God, and in particular the plants, the lilies, and the grass of the field. We were to mark them, to mark how they grew, and we needed no scientific knowledge, no learned terms to enable us to do this. All persons who had eyes to see might in particular observe two things. First, every part of the plant was made to serve an end; every organ of the plant had its use. To every reflecting mind this was obvious.

Secondly, there was visible in the plant an order, an ornament, a beauty. Special reference was made to this by Him who made them, and who now used them to teach us lessons. God was said not only to have made but to have clothed the grass of the field.

We were also called to consider the grounds which we had for trusting in God that he will provide for our temporal wants:—"Wherefore if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, much more shall he clothe you." This was a specimen of Bible reasoning; the Bible spoke as unto wise

men, and called on us to judge what it said. Its reasonings were all brief, all very conclusive, but at the same time easily followed.

We were also called to consider that if God so clothed the grass of the field, that if he so clothed the bodies of his people, much more would he clothe their souls with heavenly graces. This was not the direct lesson taught by the text, but it arose directly out of it. Our souls had already been cut off from God, the source of all spiritual life; but so great value did God set on these souls that He sent his Son from heaven to save them from everlasting death. Christ's work when on earth was a work of salvation, and his prerogative was still to seek and save that which was lost. He was in this world now by his Spirit as he once was by his bodily presence. Wherever Christ went he left behind him traces of his presence. Before him, as he marched through the world, were the blind, the deaf, the dying and the dead; behind him were the seeing, the hearing, the living and the loving. His was a work of salvation, a work of beautifying; not only was the soul once dead made alive by his work, but beautified and adorned. If men had faith but as a grain of mustard seed they would, by the vital power which was imparted, be clothed with graces of many a hue, each lovely in itself, and lovely in the place which it had to occupy. There would be the brighter colors; the blue, the pink, and the orange of faith and confidence and hope, mingling with the darker but not less lovely colors, with the red, the purple, and the olive of penitence, humility and patience; and the whole lightened and brightened by what was after all the pure beam of heaven, by the pure white light of love coming direct and unbroken from Him who was light and love.

Our souls needed to be beautified; they needed not only to be renewed, but to be adorned. There were some Christian men and women who were under the influence of true faith and steady principle, but they were not amiable. They were cross, or peevish, or violent, or stubborn. Such persons needed to be clothed, that they become not only good but lovely. This world was but a place of nurture, where we were to be nurtured, and then transplanted into the paradise above. The flowers around us had their beauty but for a day, but it was different with the souls which were being adorned by the Spirit of God; they were to bloom forever in a better land, where were no winds to blight nor storms to destroy.

Dr. McCosh concluded by exhorting his hearers to rebuke their unbelief, for it was a want of faith or at least a weakness of faith, which led us to be so overwhelmed with wordly anxieties.

Sabbath afternoon we started out in search of a church, which was open for preaching, and after visiting a Methodist, a Baptist, and a Unitarian, we returned at 4 P. M., and heard another sermon at Shawmut Church, from the Rev. Dr. McCosh. His text was "Unto me, who am less than the least of all Saints." He described the character of the Apostle Paul and gave some reasons for the sentiment of the text.

We were interested in noticing the method

of sermonizing adopted by Dr. McCosh, who enjoys so good a reputation as a Divine and a preacher. His method is that of preachers who divide off their discourses into divisions and sub-divisions, and from the discussion, drawing certain inferences. The theory of some preachers, that a sermon is a "Sacred Oration," was evidently not taught the young preachers where he studied.

In the evening our efforts to find a church open for preaching were even more fruitless than in the afternoon. We visited Park Street, King's Chapel, Old South, Hollis Street, Bloomfield, Tremont Temple, including Orthodox and Heterodox, but no preacher could we find ready to proclaim the gospel, yet the streets appeared to be full of people, and the Common was thronged with pleasure-seekers. At last we saw a dim light in the vestry of Park Street Church, and on entering heard a few worshippers singing,

"Sweet hour of prayer,
That calls me from a world of care."

The services were conducted by a young man whose appearance and youthfulness most favorably impressed us. His remarks upon one of the Psalms of David were very appropriate. The audience was very small, considering the multitudes seen outside of the church, and the fact that no churches were open where preaching was to be heard. We returned homeward, having had our religious emotions enlivened by the exercises of the prayer-meeting, but cannot but think it somewhat strange, that in this great city, abounding with churches, there should be found scarcely a single one open for preaching on a Sabbath evening, even if it was in the warm weather of July. At Honolulu we are not aware that a single Sabbath evening has passed during the last quarter of a century when there was not preaching in English at either the Bethel or Fort Street Church; and during much of the time at both.

AMONG THE SPINDLES AT FALL RIVER, MASS.

In order to visit an old college class-mate, the Rev. Dr. Hitchcock, of Union Theological Seminary, who was spending his summer vacation at Fall River, we visited this famous city of spindles. Our visit was fortunately at a time when we met another old college friend, the Rev. Dr. Poor, of Newark, N. J., who is soon to leave for the Pacific Coast, to assume the pastoral charge of the 1st Presbyterian Church of Oakland, California. During our brief sojourn in New England, we have been enabled to meet many of our old college friends and acquaintances. It is exceedingly pleasant and refreshing to renew friendships, formed more than thirty years ago, in the freshness of youth and amid the scenes of college-life. On such favored occasions, we can

compare notes and review life with all its varied lights and shadows. How few young men, when they leave college and venture forth, untried and inexperienced, pursue that pathway in professional life which they have pictured to their young imaginations. Alas, what wreck some have made of the fairest hopes and fondest prospects, while others have arisen much higher than either they or their friends ever anticipated would be their lot in life.

During our visit to Fall River, we enjoyed a most excellent opportunity for taking "a peep" at the interior of one or more of that score of immense cotton factories, which have elevated this place to the first rank among the manufacturing towns of America. Report says that Fall River stands first in regard to the number of spindles and looms, now running, for the manufacture of common cotton cloth. The immense amount daily and weekly turned out may be inferred from the following brief statistics, relating to only one mill, called the

DURFEE MILL.

This mill was built in 1867, and contains 960 looms and 40,360 spindles. The immense machinery of the establishment is run by steam. It employs two engines of 300 horse-power each. At this mill is weekly manufactured 4,900 pieces, containing 45 yards each, which would average 30,000 yards per day, or each day cloth sufficient to extend six miles, and cover an area we will not undertake to reckon up. In Fall River there are about twenty such immense mills. Some of these employ water, and others steam power. We visited another Durfee mill, which runs a steam engine of 1,000 horse-power. Its balance-wheel was just thirty feet in diameter, and turned so rapidly that its rim traveled one mile each minute. This, we were told, was the largest wheel of the kind in America. There was one peculiarity in regard to the method of deriving the motive-power from this engine which was entirely new. The belting was running over the circumference of the wheel. Usually, we believe the balance-wheel is employed merely to impart steadiness and regularity to the engine, and the motive-power is imparted from the beam and crank. It was certainly a splendid sight to witness the rapid revolutions of this immense wheel, and the clock-work regularity of the engine. It moved like a thing of life! It was a giant among steam engines, resembling those which propel ocean steamers. We never tire in viewing the working of any well constructed piece of machinery, whether it be that of a watch, or the enginery of an ocean steamer. During the past thirty years great improvements have been made in the manufacture of cotton cloth.

This is manifest in spinning, cording and weaving. How great the advancement since Samuel Slater came over from England and introduced the power-loom into America. We cannot now recall the precise date, but think it was about 1816. It was no easy work. The manufacturers of England were greatly opposed to his undertaking. It introduced a new era. It is hard to realize the fact that previous to the discovery of weaving by the power-loom, all the silks, cottons and woollens were woven by hand. After this manner millions of the patient and industrious Chinese and Japanese are now employed. The onward march of manufactures, trade and commerce is destined to revolutionize the world. There is "mind among the spindles," and mind will conquer! Who can estimate the revolutions produced by Whitney's cotton gin, or the famous machine for "setting cords," or the power-loom!

At Fall River there is an immense establishment for "printing" calico. This we did not visit, and there was one other thing we did not behold. This was Kaulback's "Grand Cartoon of the era of the Reformation." This grand painting was purchased two or three years ago, in Europe, for \$12,000 in gold. The newspapers at the time duly reported the fact, as we well remember. It is now carefully "boxed up," because there is no room or hall in America exactly suited for its exhibition. The painting, if we mistake not, is 23 by 25 feet. We were favored with a view of a photographic copy of this famous work of art. The figures are life-size. Martin Luther is the most conspicuous character, standing with an open Bible in his hands. Many distinguished characters of that eventful period in our world's history are skillfully and artistically arranged in groups. There stand Calvin, Melancthon, Zwingli, Erasmus, and their noble associates and companions. Shakespeare finds a conspicuous position. Columbus, too, finds a standing place amid those noble men. The only woman portrayed by the artist is Queen Elizabeth of England.

The fortunate possessor of this work of art is Mr. Durfee, who has been traveling in Europe, but with whom the public was made acquainted when he entered Yale College a few years ago, and while a member of the Freshman class donated the munificent sum of \$100,000 to that institution. We were indebted to this gentleman's kind attentions for the opportunity of visiting these vast manufacturing establishments.

The Durfee families residing at Fall River are very numerous, and they are extensively engaged in manufactures. Colleges and benevolent institutions frequently are benefited by their liberality. Dr. Nathan

Durfee gave, nine years ago, \$1,000 to endow Oahu College. Most earnestly do we hope that other friends and patrons of our young college may be raised up, who will complete the endowment. We never felt more the importance of sustaining and making more and more efficient the means of education at Punahou. It is the hope of the present and future generations among foreigners and natives upon the Hawaiian Islands.

On our return from Fall River to Boston, we made a slight *detour* through the State of Rhode Island, visiting Warren, Bristol, and Providence. In all these places we met those who had either visited Honolulu or were acquainted with persons residing there. In several instances we met those who had had friends and relations dying in Honolulu, at whose funerals we had been called to officiate. It seems impossible for us to visit any town or city in New England, in which we do not meet those who have some enquiries to make about friends residing at the islands, or friends who have died there. In this way multitudes of people in the United States feel to identify themselves with our little Island Kingdom. We do not think any country foreign to the United States has so strong a hold upon the affections of the American people. It does not require any "Act of Annexation" to join the Hawaiian Islands to the hearts of multitudes of the families and citizens of America. As years roll away this fact will become more and more apparent. The influence of missions, commerce and travel join the two nations most intimately together. There is a union of interest and affection, which is continually becoming stronger and stronger. The American people feel most kindly towards the islands, and if it does not result in a treaty of reciprocity, the reason will not be from any alienation of feeling, but on account of counter-interests which overrule the current of events. We have learned this fact from conversation with at least three members of the United States Senate, and others who take a deep interest in the future of the islands.

Somerville, Mass., July 31, 1869.

☞ Howard, the philanthropist, was standing one day near the door of a printing-office, when he heard some dreadful oaths and curses from a public-house opposite. Buttoning his pocket up before he went into the street, he said to the workmen near him, "I always do this when I hear men swear, as I think that any one who can take God's name in vain can also steal, or do anything else that is bad."

☞ The Alabama Legislature has ratified the 15th amendment to the Constitution of the United States.

[Communicated.]

Rev. Hiram Bingham, Sr.

The late Rev. Hiram Bingham, Senior, was born at Bennington, Vt., October 30th, 1789; graduated at Middlebury College in 1816, and at Andover Theological Seminary in 1819. He and his clerical associate in the Mission, the late Rev. Asa Thurston, were ordained at Goshen, Ct., on the 29th of September. He was soon after married to Miss Sybil Moseley, of Westfield, Mass., a lady of distinguished qualifications for the missionary work.

The pioneers of the Sandwich Island Mission consisted of Rev. Hiram Bingham, Rev. Asa Thurston and their wives, and of Messrs. Daniel Chamberlain, Thomas Holman, Samuel Whitney, Elisha Loomis, Samuel Rugles, and their wives, together with three Hawaiians—John Honolii, Thomas Hopu and William Kanui, who had been educated at the Mission School in Cornwall, Ct. They sailed from Boston October 23d, 1819, on the brig *Thaddeus*, Capt. Blanchard, and arrived at Honolulu April 19th, 1820, after a passage of six months. Here Mr. Bingham took up his residence during the twenty years of his missionary life. Honolulu was then a large irregular village of grass huts, inhabited by ignorant, idolatrous and superstitious savages.

It is not easy at this late period to enumerate all the trials and privations of the pioneer missionaries to these Islands. Their opportunities to communicate with their friends and the Prudential Committee in Boston were few and far between. Their annual supplies from home were on a very small scale, and by no means sufficient for the health and comfort of their families. Here they were strangers in a strange land, among a people destitute of civil and religious institutions, whose language had never been reduced to writing. They must begin *de novo*, with the alphabet, determine the number of its vowels and consonants, make up a vocabulary of words, decide upon their orthography and their etymology; they must enter immediately upon the work of preparing elementary school books, must translate portions of Scripture, and thus prepare the way to communicate the good news and glad tidings of salvation to this people.

But they had trials to meet of a far more formidable character than these. Like Paul the Apostle to the Gentiles, they could say: "In perils of robbers, in perils by the heathen, and in perils by my own countrymen." Yes, some of their greatest trials and apprehensions of evil were from their own countrymen! But notwithstanding the many trying circumstances in which they were placed at the commencement of their Mission, they went forward in the name of their Lord and Master, and he enabled them to come off more than conquerors. Truth and righteousness prevailed, and the rulers in a few years adopted the Christian religion as the religion of the nation.

A few months after the arrival of the pioneers at these Islands, Messrs. Bingham and Thurston wrote a joint letter to the Society of Inquiry on Missions at Andover Theological Seminary, in which are the following prophetic interrogations: "Is it too much to hope that, before many months shall pass

away, perhaps on some favored day of the monthly concert, while Zion is on her knees before God, this nation may be born, and added to the Redeemer's crown? Is it too much to hope that we shall hear a public proclamation of this Government, which shall decree Christianity to be the religion of this country, and announce to the world that these are Christian isles, truly rejoicing that the Lord God omnipotent reigneth?"

Some of the reigning chiefs were early convinced of the truth of the Bible, and were hopefully converted to Christianity. In December, 1825, some eight or ten persons belonging to the royal family were baptized and received to the Mission church, among whom were Kaahumanu, Kalanimoku, Lanui, Kapiolani, Kalakua and others.

Mr. Bingham was variously employed in preaching, teaching, preparing school books, superintending schools, and translating the Holy Scriptures, in which he bore his full share with other brethren engaged in the same work. And at the time of his departure from the Islands, far the larger part of the hymns that had been written were from his pen.

Mr. and Mrs. Bingham were with us during the great revival and ingathering of souls into the Hawaiian churches during the years 1838, '39 and '40. By referring to the records, it appears that the year previous to his return to the United States he baptized and received 275 persons to the fellowship of the church. The whole number who had been gathered into the Kawaiahao Church at that time under his ministry was 1,075, of whom 990 were then alive, and in good and regular standing. And it is but justice to state that quite a number who were received to that church some thirty or forty years ago are still alive, and adorn their profession by lives of prayer, benevolence, and a consistent Christian walk before the world.

Attached to his station at that time there were five common schools, and two select schools—one of boys, and one of girls. The average number of scholars in the five schools, including those of the select schools, was 98, making 490 in all.

Mr. Bingham's last labor at these Islands was laying the foundation of the Kawaiahao stone church, and raising its walls to the tops of the lower windows. The building was afterwards completed under the pastorate of the late Dr. Armstrong.

The protracted feeble state of Mrs. Bingham's health rendered it necessary that he should return with his family to his native country. Accordingly, with the consent of the Mission, they embarked for New York on the 3d day of August, 1840.

For six years after their return to the United States, the hope was constantly entertained, from spring to fall, and fall to spring, that the next season would see Mrs. Bingham sufficiently restored to health to allow of their return to their work upon Hawaii nei. But this hope at last died out, and in 1846 their resignation was tendered to the American Board. During this period of waiting, Mr. Bingham was actively engaged in writing his "History of the Sandwich Islands," and under the direction of the Board, went from place to place to present the cause of missions to the Christian

churches throughout New England and the Middle States.

Several years after Mrs. Bingham's death, which occurred February 27, 1848, Mr. B. preached as stated supply in one of the western towns of Massachusetts. In 1852 he married Miss N. E. Morse, and his home since that time has been in New Haven, Ct. Many of the vacant pulpits in the neighboring towns and villages, and also in the city, looked often to him as one always ready to fill a vacated post; and one of the New Haven African churches will long remember his faithful care of them for more than a year, when they were without a pastor.

He entered most heartily into all the great questions, and his pen was often busy in writing to those whom he hoped to encourage or influence in their efforts for moral or religious reforms. But while his heart glowed with liveliest interest in scenes of importance around him in his own native land, his love for these Islands and this people abated not, and when called to give up two of his daughters, for whom work in this part of the Master's vineyard was found, he gave them cheerfully, rejoicing that the children might be thus allowed to carry on what the parents began. And perhaps no joy of his life was greater, next to that felt on his own consecration to missionary toil, than that his only living son, with his faithful companion, was consecrated to the same work, and allowed to be a pioneer to isles beyond. Almost every letter to his "Pacific quartette" (as he was wont to address his absent children), has breathed a spirit of love to this nation, and his deepest longings to hear of its advancement in righteousness.

His last illness was short. He was violently attacked with typhoid pneumonia, which in the course of three days resulted in his death. He died at New Haven, Ct., on the 11th of November, 1869, being 80 years and 12 days old. Thus after a long life of devoted and untiring labor in his Master's service, he has passed away to his reward.

"Soldier of Christ! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Receive thy crown with joy."

ARRIVAL OF THE AUSTRIAN FRIGATE DONAU.—H. I. R. Austrian Majesty's steam frigate *Donau*, Admiral Baron von Petz, commanding, arrived at this port on Monday the 20th ult., 87 days from Yokohama, Japan. She encountered two heavy cyclones during the passage, in the last of which she suffered serious damage, the memoranda of which will be found in another column. The *Donau* carries 16 guns, and her engines are 300 horse-power. At 10 o'clock A. M., on Tuesday, she saluted the Hawaiian flag, which was returned from the Battery on the Punch Bowl. She has on board the members of the Imperial Legation, consisting of Contre Admiral Baron von Petz, Envoy Extraordinary and Minister Plenipotentiary; Baron von Trauttenberg, Secretary of Legation; Pfisterer, Officer Board of Trade; Schoonberger, Czerey, Commercial Reporters. The following is the list of her officers:

Contre Admiral—Baron von Petz.
Captain—Chevalier von Wiplinger.
Lieutenants—Kolb, Baron Minuttillo, Hentschel, Deschauer, Count Auersperg, Foglayen, Frasch, Bartsch, and Baron Benko, Aid de Camp.
Lieutenant of Marines—Count von Beust.
Staff Surgeon—Dr. Wavra.
Surgeons—Drs. Janka and Fried.
Paymaster—Raschka.
Engineers—Engerth, von Benedetti, Wondra, Schnabel, Lauer.
Cadets—Labres, Wiedemann, Count Hahn, Hlonschek, Pittner, Weiss, Chevalier von Benigni, Albrecht.—*Gazette*.

On Thursday, His Majesty's Ministers paid an official visit to Admiral Petz on board the *Donau*; and on Friday the King received the Admiral and officers of the frigate at the Palace.—*Advertiser*.

George Peabody.

The death of this great philanthropist occurred at his residence in London on the 4th of last November. His numerous and magnificent charities will long endear his name to millions in England and America. From an exchange we take the following sketch of his life:

Mr. Peabody was born in Danvers, Mass., February 18th, 1795. His earliest ancestor in America was Francis Peabody, who left St. Albans, in Hertfordshire, England, in 1635, and settled, after some sojournings, at Topsfield, Mass. The dwelling and saw mill which he built there are said to be still standing. He was a man of considerable prominence in the community, and left what was then regarded as a large property. But before the end of the next century, when his descendant, the late banker and philanthropist, was born, the family had ceased to be wealthy, and Thomas Peabody, the father of George, was in straitened circumstances. His education was such as the common schools of Danvers could supply, and even these advantages he enjoyed only until he was eleven years old, when he was placed in a grocery store in Danvers. Here he spent four years, then went for a year to his grandfather's in Thetford, Vt., and afterward to his brother's store in Newburyport. A fire there put an end to his brother's business, and George was invited by his uncle John to go with him to begin a new business enterprise at Georgetown, D. C. Here the business was nominally conducted by the nephew on account of his uncle's financial embarrassments, but, fearing that he might be made answerable for debts not incurred by him, the young man, then only nineteen years old, left his uncle and formed a partnership with Elisha Riggs in the dry goods trade.

The business, for which Mr. Riggs furnished the capital, was entirely conducted by Mr. Peabody, and in about a year was removed to Baltimore. Here it was so successful that in 1822 a branch of the house was established in Philadelphia and one in New York. In 1829 Mr. Riggs retired from the business, and Mr. Peabody became the head of the house. He had occasion several times to go to Europe to buy goods, and was entrusted by the State of Maryland with financial business, which he accomplished very advantageously, refusing all compensation for his services, for which, however, the General Assembly expressed in public resolutions the gratitude of the State.

In 1837 Mr. Peabody went to London to reside, continuing to conduct the business of the firm until 1843, when he dissolved the partnership, and established himself in business as a banker. In this business he was uniformly prosperous, and accumulated a great fortune. The first circumstance which attracted general attention to him from America, was his gift of £4,000 to enable American exhibitors to appear with credit at the international exhibition of 1851 in London, for which Congress, unlike the governments of European nations, had failed to make any provision. The next year he furnished \$10,000 to equip the expedition under Dr. Kane to the Arctic seas in search of Sir John Franklin.

In 1852 he began that series of munificent benefactions which are now inseparably associated with his name, by a gift of \$20,000 to found an institute and library for the people of his native town, the origin of the Peabody institute, which has now an endowment of \$200,000 from his generosity. In 1857 he founded a similar institute on a larger scale in Baltimore, giving at first \$300,000, and raising the amount subsequently to \$1,000,000. In 1862 he made the first of his gifts to "ameliorate the condition of the poor and needy" of London. He at first placed in the hands of trustees the sum of £150,000, to be used by them in their discretion for the general purpose of improving the condition of the London poor, with no restriction other than his suggestion that a portion of this sum should be used in the "construction of such improved dwellings for the poor as may combine in the greatest possible degree the essentials of healthfulness, comfort, social enjoyment and economy." The amount given for this purpose was afterwards increased to £350,000, equal to more than \$2,000,000 of our currency.

In acknowledgment of these distinguished benefactions, besides the municipal honors conferred by the city of London, the British Government proposed to give him a baronetcy or the Grand Cross of the Bath, but he declined these compliments, and, being pressed to mention what would be acceptable, he said: "A letter from the Queen of England, which I may carry across the Atlantic and deposit as a memorial of one of her most faithful sons." The Queen sent him an autograph letter, accompanied with her portrait in enamel, both of which are deposited in the Peabody Institute at Danvers.

But Mr. Peabody's greatest benefaction was his gift to build up education at the South. To this object he gave in all nominally \$3,000,000, but a considerable part of this amount was in funds not now productive and having only a small market value, but which the donor thought would ultimately be worth their face.

Besides all these gifts, he bestowed large sums upon each of a considerable number of educational, literary and charitable institutions, and built a beautiful church as a monument to his mother at Georgetown, Mass.

Mr. Peabody's health had been infirm for several years, and his death, though not immediately apprehended, it was known could not be distant. Since his return to Europe, a few months ago, he had visited the south of France, hoping that his health might be benefited by the climate, and had lately arrived again in London. He was never married. The greater part of his fortune had been given to the various benevolent objects we have mentioned. He died equally regretted by both the great nations that he had blessed with his benefactions, and leaving an example which other rich men may emulate with satisfaction to themselves, and advantage to mankind.

Along with the Editor's Notes from the United States, we expect to commence interesting Editorial correspondence from the Old World, in the next month's issue—it having reached us too late for insertion in this number.

THE WEEK OF PRAYER.—The following programme of subjects for the prayer meetings during the annual week of prayer has been handed in for publication:

SUNDAY, January 2nd.—*Thanksgiving and Confession*.—Thanksgiving for general and special mercies during the past year; confession of sin.

MONDAY, 3rd.—*Evangelization of the World*.—Missions to heathen and nominally Christian lands; that the Holy Spirit may bless all missionaries, mission schools, and all native Christians, especially the native ministry.

TUESDAY, 4th.—*The Churches*.—For pastors; for a blessing on the word preached to the conversion of the impenitent and the greater consecration of believers; on all meetings for prayer; on Christian households and baptized children.

WEDNESDAY, 5th.—*Home Evangelization*.—For lay effort, young men's Christian associations, Bible and tract work, temperance, local benevolent societies, the Lord's Day, the religious press, duties to immigrants.

THURSDAY, 6th.—*For Civil Governments*.—All who are in authority; wise and just laws; for internal and international peace; for the removal of obstacles in the way of moral and religious progress; and the proper influence of Christianity on our civil institutions.

FRIDAY, 7th.—*For Christian Education*.—Family and Sabbath school instruction; schools, colleges and all institutions of learning; Christian culture of the youth with reference to the future of the church and the world's evangelization.

SATURDAY, 8th.—*For Christian Union*.—Evangelical alliance; efforts looking to a closer union of the disciples of Christ; Christian charity; for grace equal to the duties and dangers of the times; for the speedy coming of Christ.

SUNDAY, 9th.—*For the Holy Spirit*.—For the blessing of the Holy Spirit on all efforts to promote the kingdom of Christ; for a revival of religion in our churches; for higher Christian attainments, and a full appropriation of redemption.

Iron Ocean Steamers.

Captain L. McKay, of Boston, has furnished some interesting facts evidencing the immense strides iron ocean steam navigation is making. Wooden steamers have for years superseded the sailing packets upon every ocean line, and now the former have in turn to give place to those of iron; and sailing vessels constructed of this material, trading on the long routes, are also being crowded off the seas by the rapid encroachments of the metallic steamer. The beautiful China clippers which have won so much fame by their swift flights from the Orient to this country and Europe, loaded with the precious products of China and the Indies, will soon, like the old Liverpool liners of this port, become things of the past. Already have steamers arrived at London from China. One brought 3,000 tons of tea, and made the trip in sixty-five days; and another with a freight valued at \$150,000; and another made the trip in sixty-two days, also richly freighted; and the same owners are building four more for the same trade. And thus they progress.

The old Dramatic, the Black Ball, the Black Star and other Liverpool lines from this port, and the Havre and other Continental lines, so intimately connected with our city's commerce and prosperity, have had to yield to the merciless steamer. The historical frigate ships, the pride of the old British India Company—the Australian, the Brazilian and West Indian packets—have all in turn been driven off the course by the irrepressible new agent that links together the most distant parts of the earth in her iron band.

The *Iron Age* was a suggestive name for the bark lately launched on the Delaware—the first of her class ever built this side of the Atlantic, and few will doubt its applicability when on one river—the Clyde—there are now on the stocks, in various stages of forwardness, 100 iron steamers, aggregating 100,000 tons, and that the last year's production for the same place amounted to no less than 171,126 tons of iron steamers and sailing vessels.—*N. Y. Com. Advertiser*.

The Beautiful Snow.

The Omaha *Republican* gives the following history of the origin of this production, which the London *Spectator* has pronounced to be the finest poem ever written in America:—

"In the early part of the war, one dark Saturday night, in the dead of winter, there died in the Commercial hospital, in Cincinnati, a young woman, over whose head only two and twenty summers had passed. She had once been possessed of an enviable share of beauty, and had been, as she herself says, 'flattered and sought for the charms of the face'; but alas! upon her fair brow was written that terrible word—prostitute! Once the pride of respectable parentage, her first wrong step was the small beginning of the 'same old story over again,' which has been the only life history of thousands. Highly educated and accomplished in manners, she might have shone in the best of society. But the evil hour that proved her ruin was the door from childhood, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted out-cast. Among her personal effects was found in manuscript, 'The Beautiful Snow,' which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was, at that time, editor of the *National Union*. In the columns of that paper, on the morning of the day following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first of American poets, was so taken with their stirring pathos, that he immediately followed the corpse to its final resting-place. Such are the plain facts concerning her, whose 'Beautiful Snow' shall long be remembered as one of the brightest gems in American literature."

Oh! the snow, the beautiful snow!
Filling the sky and the earth below,
Over the house-tops, over the street,
Over the heads of the people you meet,
Dancing,

Flirting,

Skipping along;
Beautiful snow! it can do nothing wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak;
Beautiful snow from the heavens above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow!
How the flakes gather and laugh as they go
Whirling about in their maddening fun,
It plays in its glee with every one—
Chasing,

Laughing,

Hurrying by,
It lights on the face, and it sparkles the eye,
And the playful dogs, with a bark and a bound,
Snout at the crystals that eddy around;
The town is alive, and its heart in a glow,
To welcome the coming of beautiful snow.

How wildly the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye!
Ringing,

Swinging,

Dashing they go,
Over the crust of the beautiful snow—
Snow so pure when it falls from the sky,
As to make one regret to see it lie
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell—
Fell like the snow-flakes, from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat;
Pleading,

Cursing,

Dreading to die;
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living, and fearing the dead.
Merciful God! Have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for my innocent grace,
Flattered and sought for the charms of my face.

Father,

Mother,

Sister, all,
God and myself I have lost by my fall!
The veriest wretch that goes shivering by
Will make a wide swoop lest I wander too high;
For all that is on or above me, I know
There's nothing that's pure as the beautiful snow.

How strange it should be, that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be when night comes again
If the snow and the ice struck my desperate brain.

Fainting,

Freezing,

Dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down.
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again.

Groaning,

Bleeding,

Dying for thee,
The crucified hung on the accursed tree,
His accents of mercy fell soft on thine ear.
Is there mercy for me? Will he heed my prayer?
O God! in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow.

[For the Friend.]

Christian Progress a Duty.

"Earnestly desire the sincere milk of the word, that ye may grow thereby," says the Apostle Peter. And again he says, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." And again, he calls Christians "living stones," and exhorts them to be built up, or to build themselves up, a spiritual house. Lest those whom he addressed should, for a moment, regard themselves as passive material, devoid of will, without freedom of choice, to be quarried, and hewn, and lifted into their places in the spiritual house, just like senseless matter, he calls them *living* stones, as he calls the Lord Jesus, the chief corner stone, a *living* stone, so he calls the disciples of Jesus, living stones; and he teaches them that if they would have a place in the spiritual temple, they must hew, and shape, and polish themselves for the place. Every Christian has a work to do, a place to occupy; and in almost every part of the Bible are found motives urging to engage in that work heartily, and to prepare for that place promptly. Growth, progress is almost everywhere enjoined. In the twelfth chapter of Hebrews we are exhorted to lay aside every weight, every encumbrance, and to run with patience the race that is set before us. They that run in a race, they that strive for the mastery are temperate in all things. Straining every muscle they make the greatest possible efforts; and they do this to obtain a corruptible crown. The Christian racer has an incorruptible crown in view.

The racers at the Olympic games were surrounded by tens of thousands ready to salute the victor with applauding shouts. A great cloud of witnesses are ready to welcome the Christian racer to his unfading crown, his glorious reward.

The great Apostle forgot the things behind; and he could well afford to do so, for his eyes were on the things before, and as he approached them they seemed brighter and more glorious in their immortal effulgence, so that the brightest and most valued things of earth became dim and worthless in the comparison. So is it with all those who are pressing toward the mark for the prize of the high calling of God in Christ Jesus.

More patient in urging him to effort than the plaudits of the great cloud of witnesses, more longed for than the unfading crown is the *well done, good and faithful servant*, of the Lord Jesus. The desire to receive his approbation thus expressed is perhaps the strongest motive the Christian can feel, and this motive can be felt equally by the person with one talent, and the person with ten talents; by the king on his throne, the merchant in his store, the mechanic in his shop, and the sailor in the fore-castle.

And there is another motive for those who are not influenced by the desire of hearing the Savior's approving words, *Well done*,—a motive terrible as the day of doom; it is the fear of hearing those other words, *Thou wicked and slothful servant*. Who would not fear, and strive to avoid being addressed in such language? And yet it would seem that the great mass of professing Christians are so wanting in desire and effort for progress in themselves, and so in-

different to the spiritual welfare of those around them, that they can expect to hear no words of commendation, no *come ye blessed of my father*; nothing but *wicked and slothful servants*; *depart ye cursed*. May they avoid the fearful doom by *laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking; and by earnestly desiring the sincere milk of the word, that they may grow thereby*.

Nov. 17, 1869.

ALIIQUIS.

THE ONE THING NEEDFUL.—"I remember," says the Rev. George Burder, "a woman whose house was on fire. She was very active in removing her goods, but forgot her child who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But alas, it was too late; the suffocating smoke and roaring flames forced her back, and in an agony, which none but a bereaved mother knows, she exclaimed, 'O, my child, my child! I have saved my goods, but I have lost my child!'"

So will it be with many a one at the last, who, "careful and troubled about many things," has forgotten his soul.

I got a good trade, will one say, but lost my soul; I got office, will another say, but lost my soul; I got friends, but God is mine enemy; I got pleasure, but now I am in pain; I got the world, but alas, I am now in hell, too poor, too helpless to obtain a drop of water to cool my parched tongue!

The loss of the soul is a loss irreparable. Other losses may be repaired, but there is no second soul for him who has lost one. Reader, take care of thy soul first, *other matters afterwards*; for though the body dies, the soul lives. And now, if ever, it must be saved. "Now," emphatically, "is the accepted time;" and now "is the day of salvation."—*Religious Herald*.

DEATH OF THE AUTHOR OF "BEN BOLT."

A dispatch from Chillicothe, Mo., informs us of the death of Mr. Nelson Kneass, author of one of the sweetest and most popular ballads ever produced in this country, "Ben Bolt." He died at Chillicothe, September 7th, having been for some time past in a poor condition of health. Mr. Kneass was an Englishman by birth, and about fifty years of age at the time of his death. He was a fine musician and composed much, but his only great production was the one which took such a hold upon the popular heart when first published. "Ben Bolt" was sung in the lordly mansions and in the lowly cottage all over the land. There was a sadness and sweet pathos in words and music that touched all hearts alike. Now that its author is no more, may his rest be as tranquil as that of his own sweet creation of whom he sang:

"In the old churchyard in the valley, Ben Bolt,
In a corner obscure and alone,
They have fitted a slab of the granite so gray,
And Alice sleeps under the stone."

—*Times*.

The young ladies of Dover, Wayne County, Indiana, have formed a society for the redemption of young men from bad habits. Each of the members has pledged herself not to receive the attentions of any young man who uses liquor, tobacco, or profane language.

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 10 o'clock Sabbath morning.

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STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maugret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

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M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.
Please Call and Examine. 11 tf

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE.

TERMS:

One copy, per annum, \$2.00
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NAVAL.—The United States flag-ship *Mohican*, Admiral Turner, left for San Francisco on Wednesday, December 15, having spent some six weeks in port. The visit of the Admiral here has been one of observation by order of his Government, and will be attended with good results, as it has given him an opportunity to make a personal inspection of the condition of American commerce and interests at this port. We understand that one result of his visit will be to devote more attention to the groups of islands lying west and south of us, and which come within his field of inspection. This includes from the North and South American shores as far as Australia in the south-west and the Micronesian groups and Ladrões in the west, in short the whole of what is termed Oceanica,—a portion of the Pacific seldom visited by war vessels of any nation. The recent outrages committed by natives of various groups, as well as the revival of the coolie or slave trade in this ocean, has decided the Admiral, with the sanction of his Government, to station a ship here, which shall be held in readiness to visit any groups west or south of us, wherever her presence may be demanded. For this service the United States ship *Ossipee*, Commodore Taylor commanding, will be detailed, and arrive here in the spring. The Commodore, who ranks next to the Admiral, will be entrusted with affairs in the central Pacific. The plan is most certainly a judicious one, and must tend to inspire greater respect for the American flag among the savage tribes which will be visited by this and other naval ships.—*Advertiser*.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Nov. 21—H B M's stmr *Chameleon*, Annesley, 30 days from Victoria, V. I.
 21—Am stmr *Idaho*, Floyd, 11 days and 3 hours from San Francisco.
 26—Am three-masted schr *Forest King*, Tuttle, 34 days from Port Townsend.
 Dec. 2—Am schr *Lewis Perry*, Sands, from San Francisco, via Hilo.
 2—Am wh bk *Minerva*, Allen, from New Zealand, with 265 bbls sp oil, 576 bbls wh, 1900 lbs bone.
 4—Danish bk *Miranda*, —, 30 ds fm Hogo, Japan.
 9—Am schr *Flying Dart*, Bannister, 13½ days from San Francisco.
 12—Am bark *Almena*, Harmon, 181 days fm Baltimore.
 15—Am bk *Cambridge*, Frost, 18 days from Astoria, O.
 19—Haw bark *R W Wood*, English, from South Seas.
 20—Haw brig *Kamehameha V*, Rickman, 38 days from Howland's Island.
 20—Austrian ship-of-war *Donau*, Admiral Petz, 36 days from Yokohama.
 21—Am wh bk *Helen Mar*, Herendeen, from Hilo.
 27—Am bk *Ethan Allen*, Snow, 21 days from San Francisco.
 28—Am bk *Comet*, Fuller, 16 days from San Francisco.
 28—Am ship *Panther*, Kilton, 16 days fm San Francisco.
 28—Am stmr *Idaho*, Floyd, 11 days from San Francisco.

DEPARTURES.

- Nov. 20—Am bk *Comet*, Fuller, for San Francisco.
 24—Am wh bk *Oriole*, Hayes, to cruise and home.
 24—Am wh bk *Wm. Rotch*, Nye, to cruise.
 25—Am wh bk *Roman*, Jerogan, to cruise.
 25—Am schr *Alaska*, Beck, for Portland, O.
 26—Am ship *Ceylon*, Tilton, for New Bedford.
 27—Am stmr *Idaho*, Floyd, for San Francisco.
 30—Am wh bk *Monticello*, Reynolds, to cruise.
 Dec. 1—Am wh bk *Gayhead*, Kelly, for cruise and home.
 2—Am wh sh *Onward*, Pulver, to cruise.
 4—Am wh bk *Nile*, Earl, for New London.
 4—Am wh bk *Ben Cummings*, Halsey, to cruise.
 4—Am wh sh *Rainbow*, Baker, for New Bedford.
 6—Am wh sh *Ilbernia*, Williams, to cruise.

- Dec. 6—Am wh bk *J D Thompson*, Allen, to cruise.
 7—Am wh bk *Sea Breeze*, Fisher, to cruise.
 7—Am wh bk *Acors Barnes*, Jeffrey, to cruise.
 8—Am bk *D. C. Murray*, Bennett, for San Francisco.
 8—Am wh bk *Eliz Swift*, Bliven, to cruise.
 8—Am wh bk *Ohio*, Lawrence, to cruise.
 8—Am wh bk *Geo Howland*, Knowles, for New Bedford.
 8—Am wh bk *James Allen*, Soule, for New Bedford.
 8—Am wh bk *Europa*, Melien, to cruise.
 9—Am schr *Forest King*, Tuttle, for Port Townsend.
 9—Am wh bk *Active*, Blackmer, to cruise.
 9—Am wh bk *Trident*, Green, to cruise.
 9—Am wh bk *Progress*, Dowden, for New Bedford.
 9—Haw wh bk *Wilhelm 1st*, Mammen, to cruise.
 10—Am wh bk *Henry Taber*, Packard, to cruise.
 11—Am wh sh *Cor. Howland*, Honan, to cruise.
 11—Haw ship *Iolani*, Wood, for New Bedford.
 13—H B M's ship *Cameleon*, Annesley, for Tahiti.
 13—Am wh bk *Emily Morgan*, Dexter, to cruise.
 13—Am wh bk *Norman*, Towle, to cruise.
 13—Am wh bk *Concordia*, Jones, to cruise.
 13—Am wh sh *Janus*, Green, to cruise.
 14—Am wh bk *Oliver Crocker*, Fisher, to cruise.
 14—Am wh sh *Danl Webster*, Marvin, to cruise.
 14—Am wh bk *John Carver*, Worth, for New Bedford.
 15—U S Flag-ship *Mohican*, Franklin, for San Francisco.
 15—Am wh sh *California*, Willis, to cruise.
 16—Am wh bk *Helen Snow*, Campbell, to cruise.
 16—Am wh sh *Marengo*, Little, to cruise.
 18—Haw wh bk *Count Bismarck*, Dallman, to cruise.
 18—Am wh sh *Josephine*, Cogan, to cruise.
 19—Am wh bk *Massachusetts*, Wilcox, for New Bedford.
 19—Brit ship *J. L. Dimmock*, Winchell, for New Bedford.
 21—Am schr *Lewis Perry*, Sands, for San Francisco.
 21—Haw bark *A J Pope*, Plasse, for Bremen.
 22—Am schr *Flying Dart*, Bannister, for Tahiti.
 23—Am wh bk *John Howland*, Whelden, to cruise.
 23—Am bk *J W Seaver*, Reunney, for San Francisco.
 23—Am wh bk *Helen Mar*, Herendeen, for New Bedford.
 23—Am wh bk *Awashonks*, Norton, for New Bedford.
 24—Am wh bk *Hercules*, McKenzie, to cruise.
 24—Am wh bk *Aurora*, Barnes, to cruise.
 24—Am ship *Magnet*, Crosby, for New Bedford.
 25—Haw wh bk *Engle*, Phillips, to cruise.
 27—Am wh bk *Minerva*, Allen, to cruise.
 27—Am wh sh *Julian*, Hoppingstone, to cruise.
 28—Am ship *Panther*, Kilton, for Hongkong.

MEMORANDA.

REPORT OF BARK MINERVA.—Capt. Allen reports that he left Mouganui March 10th, bound for the Arctic. On the 22d, touched at Rotomah for the purpose of procuring men, being short handed. While on shore shipping men, the 1st and 2d officers, cooper and three boatsteersers stole the harbor boat, and deserted, going to the opposite side of the island. This wholesale desertion of my officers so crippled me that we could not go North; therefore, changed the voyage to a cruise South. Cruised near French Rock until the 20th of June, taking 125 barrels sperm oil (3 whales). Went to the Westward and cruised on Brampton Shoals; took 525 barrels of humpback oil. Left the Shoals on the 25th September, bound to the Bay of Islands, for the purpose of discharging the crew. On the passage took two sperm whales, which stowed down 45 barrels. Left the islands on the 19th of October for the Sandwich Islands, arriving at this port December 2d, after a passage of 45 days. Had light winds to lat. 10° N., thence took the trades to port.—*Gazette*.

Report from the Guano Islands.

We are indebted to Capt. Rickman, of the brig *Kamehameha V*, for the following report:

BAKER'S ISLAND.

American ship *Ellen Goodspeed* came to the moorings July 27th, and sailed for Cork, for orders, August 19th, with a full cargo of 2,000 tons of guano.

American ship *Robin Hood* moored on the 21st of August, and was destroyed by fire on the 30th, having 412 tons of guano on board at the time.

British brig *Fred. Thompson* moored on the 27th August and sailed for Cork, for orders, on the 7th September, with a full cargo of 410 tons of guano.

British ship *Golden Horn* moored on the 3d September and sailed on the 18th for Cork, for orders, with a full cargo of 1550 tons of guano.

American ship *Titan* came to the moorings on the 5th October, and sailed on the 27th with a full cargo of 1850 tons of guano.

American ship *Ocean Rover* moored on the 28th October, and at the last accounts, November 12th, had 467 tons of guano on board.

American ship *Crusader* moored on the 28th October, and at last accounts had on board 210 tons of guano.
 American ship *Grace Darling* arrived at the island on the 29th October.

HOWLAND'S ISLAND.

British ship *Mary* arrived on the 1st November, and at last accounts, Nov. 12th, had 400 tons of guano on board.

M'KEAN'S ISLAND.

American ship *Rival* sailed on the 25th October, destination and cargo not reported.

REPORT OF H. I. R. A. M. S. DONAU.—Left Yokohama Nov. 14th; on the 18th encountered a heavy cyclone; 18th to 28th continual heavy westerly gales; on the 28th encountered another cyclone. On the 29th, in the forenoon, a heavy sea carried away the rudder and the stern post. Rigged a temporary rudder, which, as it had to be very massive, on account of the large size of the ship, was not completed until the 8th December. The vessel made six hundred miles without any rudder, and with the temporary rudder, one thousand two hundred miles. Lost twenty-six sails and one boat, but no spars, all the other boats were badly damaged.—*Gazette*.

MARRIED.

LOWN—KALUA.—In Honolulu, Dec. 2d, by the Rev. H. H. Parker, John Lown to Miss Mary Kalua.

ANDREW—OHCANYAN.—Nov. 10th, 1869, at Clifton, Staten Island, N. Y., at the residence of the bride's father, William Andrews, formerly of this city, to Adele M. Ohsanyan, daughter of the Turkish Consul General.

ISENBURG—GLADE.—At Wornstorf, near Bremen, October 7, 1869, Paul Isenberg, of Lihue Plantation, to Miss Beta Glade, of Bremen.

NORTON—KAPUA.—In this city, on Saturday evening, the 11th inst., by the Rev. H. H. Parker, Mr. Geo. W. Norton, of Honolulu, to Miss Mary Kapua, of Makawao, Maui.

ARMSTRONG—WALKER.—At Stockbridge, Mass., October 12th, by the Rev. Dr. Hopkins, Brig. Gen. Samuel C. Armstrong to Miss Emma Walker.

BLUME—CHALLAMEL.—In this city, on Saturday evening, the 18th inst., at the residence of the bride's father, by the Rev. Father Hermann, Mr. N. A. Blume to Miss M. Pauline Challamel.

PATTERSON—BATH.—In this city, on Thursday, Dec. 23d, by the Rev. Father Hermann, Mr. William Patterson to Cordelia Mitchell Bath, of Honolulu.

DIED.

AYERS.—In Hamilton, White Pine, Oct. 28th, Mary, wife of James J. Ayers, a native of Bantry, County Cork, Ireland, aged 39 years, 6 months, and 27 days.

EMMES.—In this city, on Friday morning, the 19th inst., Lucy Mary, infant daughter of George J. and Ann Emmes, aged 7 months.

KINNEY.—In Honolulu, on Sunday evening, Dec. 26, Arthur Hayden, infant son of J. R. and M. D. Kinney, aged 6 months.

MCCARTNEY.—At the American Hospital, Dec. —, Robert McCartney, a native of New York city, aged 51 years. Deceased was lately steward of the whaleship *Benjamin Cummings*.

WILBER.—At the American Hospital, Dec. 10th, Samuel Wilber, of Providence, R. I., aged about 35 years. Had been steward of whaleship *Julian*. Toward the close of his illness he seemed to find hope in Christ.

PASSENGERS.

FOR SAN FRANCISCO.—Per bark *Comet*, Nov. 20th—Mr and Mrs Goldstone, E H Wilson, A G Mallet, E B Terwieggar, Jas Smith, H Lemont, J B Foster, C W Parker, M Goulet, F Ohlert, P Peterson, J Towers, F Delayer—14.

FOR SAN FRANCISCO.—Per stmr *Idaho*, Nov. 27th—W Mitchell, J Dawson, H D Colson, M Phillips, S Taylor, G Lorillard, Capt Ludlow, G C Ludlow, G S Benson, E Perkins, Mrs Green and child, G C Owen, Capt F C Smith, F Weed, M Marinetti, F C Eldridge, C A Williams, S Bernhard, Capt Fletcher, W C Gardner, Mrs C C Armstrong, T C Nash, T O Stoddard, T Greenbaum, M S Walker, Mrs T Smith and child, R Rogers, F D Drew, F H Davies, Mrs Schimmelpenninck, E Schimmelpenninck, T E Lawton, Wm Williams, W P Williams, G T Allen, R S Chapel, A Garcia, T Kelly, C Deming, T Merrill, W Wilcox, B Davey, A Omen, Capt J F Smith, S E Booth—47.

FROM HIGO, JAPAN.—Per *Miranda*, Dec. 4th—H Tricke, George Roberts, T Turcause, 1 Japanese—4.

FOR SAN FRANCISCO.—Per D. C. Murray, Dec. 5th—Mrs W Taylor and 2 children, Miss M Mason, O R Wilson, J H Butta, Capt I C Howland, Capt D D Wood, Capt F Smith, W Martin, C R Webb, E Schneider, Ong Chong, Yet Ung, Hui Qui, Akai, L T Morgan, J Hutchison—18.

FOR BONIN ISLANDS.—Per *Josephine*, Dec. 18—F Bernard, L Lesener—2.

FROM BAKER'S ISLAND.—Per *Kamehameha V*, Dec. 20—Capt Taylor, Mr Wood, Mr Lake, Mr Sammon, Mr Martin, H D Wetherbee, 21 of the crew of the *Robin Hood*, and 65 native laborers—92.

FROM DANGER ISLAND.—Per R W Wood, Dec 20—14 men and 28 women—42.

FROM SAN FRANCISCO.—Per *Ethan Allen*, Dec. 27—Mrs Foplers, Mrs H Dunell, Rev E Bond, Mr Wilcox, Master Wilcox, Mr Logan, Mr Burns, Manuel de Pina, Woyono-Kantono-Kami, Meewah-Sukeeyee, one Japanese attendant, J Hany, C Lewis, Joseph George, Thos Lynch, and 2 Hawaiians—17.

FROM SAN FRANCISCO.—Per *Idaho*, Dec. 28—F Marinetti and wife, Miss W H Makee, Miss A Denuufbourg, Miss Mary Phillips, Miss M A Cooke, Miss E Short, G F Short, G A Archer and wife, Wm King and wife, A Holmes, J R Saunders, N Rawson, W Loud, Henry Thompson, W Foster, J Alfonso, D T Smith, and 8 others—28.

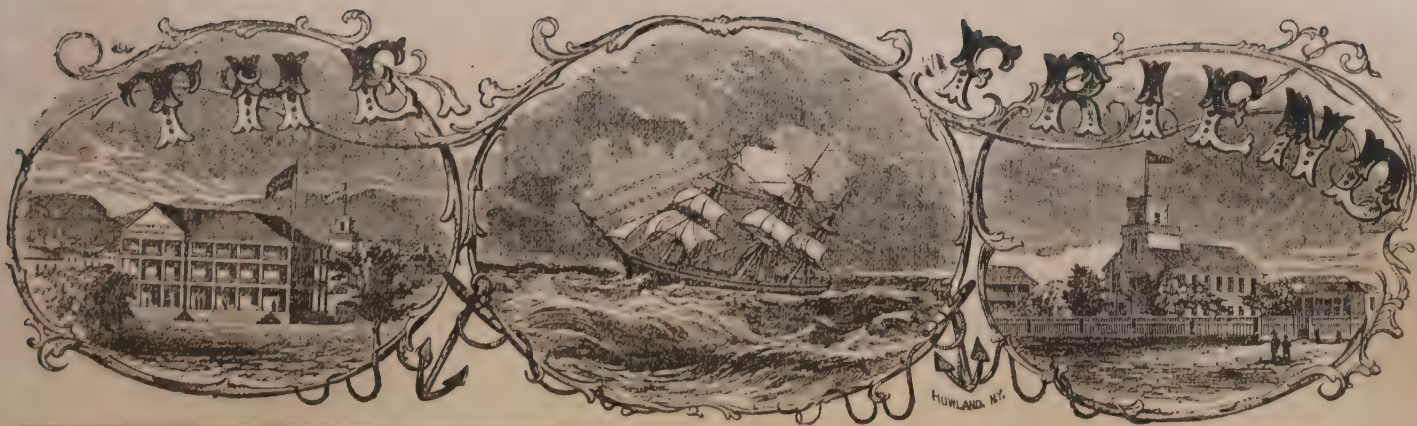
Information Wanted.

Concerning *Marshall F. Baldwin*. He is supposed to be residing in some part of these islands. His brother anxiously desires to hear from him. Any information will be thankfully received by Henry A. Baldwin, Maxwell Creek, Mariposa County, Cal., or the Rev. Lowell Smith, Honolulu.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, France Pacific Railroad.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1864; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom: Honolulu, H. I., or at the office of this paper.



New Series, Vol. 20. No. 2.

HONOLULU, FEBRUARY 1, 1870.

{ Old Series, Vol. 27.

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THE FRIEND. FEBRUARY 1, 1870.

CHRISTMAS AT HILO.—We have lately received a letter from Hilo, giving, among other things, an account of the very commendable way in which Christmas and New Year were spent at that place. We give the items in substance, promising that the foreign church is under the pastoral care of Rev. Frank Thompson:

We had a very delightful gathering on Christmas and New Year; the foreign church was tastefully decorated by the skill of some of the young people. A Christmas service, held in the foreign church, was very largely attended; the eyes of all were feasted by the artistic arrangement of evergreens and flowers; the music and singing were excellent. Our new cabinet organ, the gift of friends at home, is a very sweet toned instrument, and just what we want in our church; and the fair organist understands how to present it, in its most acceptable strains. Several short addresses made by the brethren were much appreciated. But Mr. W. H. Reed elicited the most applause, when he rose and remarked: "I have but few words to say, and wish to reverse the order of things. All the speeches so far have been addressed to the audience, I wish to address a few words to our pastor." So saying, he faced about, and in a few, but appropriate words, presented him, on behalf of the people, with \$520, as a Christmas gift. This present was contained in a handsomely wrought silk purse, bearing the pastor's initials on one end, and the year 1869 on the other, handsomely executed by the hands of one of the ladies. The church have raised their pastor's salary to \$1400 a year; and there have been collected over \$800 in addition for charitable objects, during the past year. The Hiloites believe in the grace of giving. When it is stated that there are but 18 members in the church, you will see that the congregation must have put their hands to this work in an unusual degree. The pews, 22 in number, rented this year for \$1500, 17 of them only being rented. They are, however, all fully occupied on the Sabbath.

The services on New Year were held in Rev. Mr. Coan's church, and were very enjoyable. Addresses were made by several gentlemen, among whom was the Rev. Chas. Hervey, an English clergyman, who has endeared himself to our people very much, by his simplicity of manner, and earnestness of heart; he conducted the services of the church of England,

in the foreign church on Sabbath evening, preaching a very earnest, evangelical and impressive sermon. It were well if others were animated by his spirit. A very large gathering of Sabbath-school children and their parents, did ample justice to the sumptuous repast prepared for them. Much credit is due to the parents for the interest and liberality they manifest in promoting the happiness of the children, on these festive occasions.

Altogether, Hilo is in a happy mood; anxious and earnest to buckle on the harness, and grapple with the responsibilities and obligations of the New Year, to advance the great ends of the Master's Kingdom, and to promote the highest good of all.

ANNUAL MEETING OF HONOLULU SAILOR'S HOME SOCIETY.—This meeting was held at noon on the 4th of January at the Depository, Sailor's Home, President S. N. Castle in the chair. It was opened with prayer by Mr. E. O. Hall. C. R. Bishop, Esq., gave his annual report, showing a small balance of \$18 due on Home account, which debt was promptly canceled by the Trustees present. The following officers were elected for 1870: S. N. Castle, President; Daniel Smith, Vice President; P. C. Jones, Jr., Secretary; C. R. Bishop, Treasurer. Executive Committee—S. C. Damon, E. O. Hall, J. O. Carter.

The following Trustees were duly elected: S. N. Castle, F. A. Schaefer, F. Banning, D. Foster, W. L. Green, J. O. Carter.

Trustees going out in 1870.—H. A. P. Carter, A. F. Judd, J. H. Wodehouse, P. C. Jones, Jr., J. Mott Smith, J. Bollmann.

Editor's Table.

THE SABBATH AT HOME—for January, 1870. Published by the American Tract Society, 164 Tremont street, Boston. \$2 a year.

Out of the large number of monthlies claiming the attention of the reading public, we know of none so well adapted for the instruction and entertainment of a family as this magazine, which now enters on its fourth year. Every number is illustrated with many pleasing and instructive engravings. The typography is all that could be desired. The reading matter, contributed by writers of rare ability and eminence, is genial and spicy, but not frivolous. There is a great variety of poetry, narratives, sketches of travel, short stories, and easy lessons in science. We imagine the little folks do not have all the reading to themselves, but their elders must claim a perusal too. The American Tract Society never did a better thing than set afloat so choice a periodical.

Editor's Notes and Reflections while Passing Along.—No. 10.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

RAILWAY TRAVEL IN THE UNITED STATES.

Having traveled upon the railroads of California, crossed by rail from the Pacific to the Atlantic, and passed over various roads in New England, our mind is impressed with the idea of the vast change which has come over the community during the last thirty or forty years. The habits of the people have entirely changed. Railroad travel has created a vast social as well as commercial revolution. Multitudes travel from the East to the West, the North to the South, who would never have thought of going but a few miles from home, unless it could be done by railroad conveyance. The extremes of the country are thus brought together. The effect will be good upon society. But the amount of business done upon the railroads is perfectly incredible to those who have not examined the subject. Long trains of freight cars are seen passing and repassing continually. Soon the people of New England will be luxuriating upon the grapes and other fruits of California.

What is most surprising, all this momentous change has been brought about during the last forty years—a very short period, comparatively, in the nation's and the world's history. Our readers will peruse with interest the following paragraphs relating to the progress of railroads. They are copied from a late number of "Appleton's Journal."

The success of railway locomotion, however, dates from the Liverpool experiments in October, 1829. The favorite plan for drawing trains was by stationary engines, and it was proposed to divide the railway between Liverpool and Manchester into nineteen stages, of about a mile and a half each, with twenty-one engines, fixed at the different points, to work the trains forward. Not a single professional man of eminence could be found who preferred the locomotive over

fixed-engine power. George Stephenson, however, strongly advocated the locomotive system, and it was at length decided to make a trial of it. A prize of twenty-five hundred dollars was offered for a locomotive, weighing no more than six tons, which would draw twenty tons ten miles an hour with but fifty pounds per inch pressure of steam, and costing but two thousand seven hundred and fifty dollars. The project and the conditions were thought to be preposterous. An eminent gentleman of Liverpool, afterward inspector of steam-packets, said that only a parcel of charlatans would ever have issued such a set of conditions; that it had been *proved* to be impossible to make a locomotive engine go at ten miles an hour; but, if it ever was done, he would undertake to eat a stewed engine-wheel for his breakfast!

Four engines were entered for the trial. The favorite was Captain Ericsson's "Novelty," which was light and compact in appearance, and had this intelligible quality about it, that the air was forced through the fire by means of bellows. The successful engine was the "Rocket" of George Stephenson. At the first trial it ran twelve miles in fifty-three minutes; at the final test it drew its load at the rate of twenty-nine miles an hour, and, when running alone, it reached thirty-five miles an hour. Mr. Smiles says that "the entire performance excited the greatest astonishment among the assembled spectators; the directors felt confident that their enterprise was now on the eve of success; and George Stephenson rejoiced to think that, in spite of all false prophets and fickle counsellors, the locomotive system was now safe. When the Rocket, having performed all the conditions of the contest, arrived at the 'grand stand' at the close of the day's successful run, Mr. Cropper—one of the directors favorable to the fixed-engine system—lifted up his hands and exclaimed, 'Now has George Stephenson at last delivered himself!'"

The Rocket was at length replaced by heavier engines, and was sold in 1837, and used for four or five years to haul coals. There was, however, wonderful vitality in it, and on one occasion, when employed to transmit the results of an election, it ran upward of four miles in four minutes and a half. It is now in the Kensington Museum of London.

BOSTON AND SUBURBS.

After an absence of seventeen years, it is pleasant to revisit the far-famed Athens of America, or the "Hub of the Universe." Boston people are rather proud of these *soubriquets*. These are indicative of her importance and comparative standing among the cities of the world. Boston is a growing city. At present the desire appears to be to embrace all the surrounding suburbs under the one city charter. When this is accomplished, and Charlestown, Jamaica Plains, Cambridge, Newton and other towns are annexed, Boston will have become no mean city in territorial dimensions and the number of its inhabitants. While it is thus growing in size, it is also improving in appearance. The streets are now being widened, public edifices are becoming more elegant

and spacious, churches of great architectural beauty and finish are in process of erection, while private residences are going up in all parts of the newly made grounds and the surrounding villages. It is estimated that at least 40,000 of the merchants, professional men and laborers leave the city every night and return in the morning. This fact is working a vast revolution in the society and business community of Boston. The older portions of the city are becoming more and more devoted to stores and large store-houses, while the inhabitants are literally compelled to seek residences in the surrounding country. The influence of this migration upon the churches is most perceptible. Those in the suburbs are thereby becoming large and important, the same as are the churches of Brooklyn, which are mostly composed of persons doing business in New York city. It is not uncommon for merchants to visit Boston and New York during the business part of the day, and return to their families living twenty, thirty and even fifty miles away. This fact suggests a reference to the railroads, which are now becoming so important an element in American life and business. Everybody travels by railroads. The cars are always crowded. Considering the vast number traveling, the accidents are very few.

If there is a propriety in calling Boston the "Hub," then should railroads be styled the spokes. They radiate in every direction. To the beholder, on the State House or the summit of Bunker Hill Monument, at all hours, may be seen long railroad trains going out and returning, while the beautiful harbor is alive with shipping. We wonder writers have not more frequently described the beauty of the harbor of Boston, dotted with small islands, and surrounded with growing villages and towns. Last Monday morning, while viewing Boston and suburbs from the summit of Bunker Hill Monument, we really thought that in all our travels, we never had beheld any region more picturesque and beautiful. It was at a season when the country around is clothed in the richest verdure, and the fields are burdened with an overflowing harvest. The busy hum of city life rises on every side—all is animation and labor. Connected with all this stir and bustle there are multitudes of happy homes. We have been spending a day or two at Captain Brewer's delightful residence at Jamaica Plains. This town is one of several—Brookline, Roxbury, Newton, Dedham—all of which are made up of the most charming suburban villas imaginable. A drive among these homes and haunts impresses the mind most agreeably with the thrift, industry, sobriety and intelligence of the inhabitants. There is an air of refine-

ment, culture and cheerfulness which indicate a degree of comfort and luxury, which has required a period of two hundred years to bring to the present degree of perfection.

The people of Boston and vicinity believe in "granite." Stores, store-houses, public edifices and even private dwellings are built of this solid material, both hewn and rough. All public works requiring durability and strength are invariably constructed of granite. Last evening, returning from a pleasant drive through Brookline, we visited the new reservoirs which are in process of construction at enormous expense. Thousands of laborers have been at work for two or three years upon these public works. When they are finished they will resemble in magnitude the public works of the old Roman world. With the increase of wealth and inhabitants, the minds of the leading and public spirited men in the community are alive to the importance of improving the city in its external appearance. It is gratifying to know that with these indications of growth the interests of education and religion are not neglected. At present much attention is paid to the building of new, elegant and commodious school-houses. Some of the finest buildings in Boston and suburbs are school-houses. These are called after public men—Elliot, Prescott, Everett, Lincoln; but from what we can learn, the minds of the educators of the land are as yet too much asleep to the importance of looking after the physical training of the young. There has doubtless been some improvement since a certain writer in the "Atlantic Monthly" came out with his views on the "Murder of the Innocents." The public attention cannot be too much aroused upon this subject. So long as Boston takes the lead in educational matters, and her public men are determined to push forward the subject of primary education, it is of immense importance that correct views shall be put forth upon not only the *mental* but *physical* training and education of the young.

We have not as yet visited Cambridge and her University, but reserve our visit to that ancient seat of learning situated among the suburbs of Boston, until professors and students shall return from their summer vacation. We anticipate much delight from that visit. "Old Harvard" is the oldest college in America. Its history is peculiar. Just now a few of her undergraduates are undergoing a physical training to enable them to contend with the young students of Oxford. The newspapers contain frequent allusions to the progress which these young men are making in their preparation for the contest. No name is more conspicuous than that of young Lyman, of Hilo. In this morning's *Boston Daily Advertiser*, we read among

the items of foreign news: "The Harvard boat crew were out again for practice on Monday evening. They made faster time than at any previous trial, though they rowed against the wind and tide. They used on this occasion the London Club boat, and the crew was composed as follows: Lyman, bow; Loring, stroke; Fay and Simmons. The coxswain has already acquired a good knowledge of the course." Time will decide who will beat. "The race is not always to the swift, nor the battle to the strong."

"THERE IS CONCORD."

In one of Daniel Webster's great speeches he remarks something after this manner: "There is Lexington, there is Concord, there is Bunker Hill, and there they will remain forever." We have visited Bunker Hill and Concord. Our stay at Concord was only a brief half day, and even less, but it was sufficiently long to enable us to visit places memorable in the annals of American history, and view residences which are now, and have been the homes of those whose names occupy the first rank among American authors. Our old friend at Honolulu, Dr. R. W. Wood, kindly acted as our guide, and while driving through the streets, ere we were aware of it, the unexpected privilege was afforded us of standing at the foot of the granite monument, marking the spot where a transaction occurred which is set forth in the following inscription upon the monument:

Here
On the 19th of April,
1775,

Was made the first forcible resistance to British aggression.

On the opposite bank stood the American Militia;
Here stood the invading Army,
And on this spot

The first of the enemy fell in the War of the Revolution,
which gave Independence to the United States.
Erected A. D. 1836.

Webster might well exclaim, "There is Concord." When the names of *Concord*, *Lexington* and *Bunker Hill* are mentioned in the hearing of any true American, emotions are awakened in his bosom similar to those which glowed in the hearts of the ancient Greeks when they heard mentioned the pass of Themopylae and the plains of Marathon.

In close proximity to this monument, commemorative of the Revolutionary epoch, stands an ancient dwelling, which has become immortalized in American literature. We refer to the "Old Manse" of Hawthorne, where mosses still may be gathered, and the ivy clings to the gray old walls.

Concord is celebrated not merely for historic events of Revolutionary and Colonial fame, but here resides Ralph Waldo Emerson and other noted American writers. Hither have resorted the young transcendentalists in order that they might catch words of inspiration as they fell from the lips of the

great expounder of that system of philosophy.

Concord, too, was the birth-place and burial-place of Henry D. Thoreau, that strange and erratic genius, whose fame is becoming greater as years roll away. In the character of Thoreau there are grave defects and signal blemishes, and yet he possessed a power of observation rarely equaled, and a genius rivaling some of the philosophers of antiquity. The world is yet to hear of Henry D. Thoreau. In his lecture delivered before the citizens of Concord on the 30th of October, 1859, entitled, "A Plea for Capt. John Brown," he afforded unmistakable evidence that he saw "the soul of John Brown" commencing its march. With a prophet's ken he foresaw the terrible conflict that has since been waged. In referring to the famous raid of Capt. John Brown upon Harper's Ferry, Thoreau thus remarks in the peroration of his lecture: "I foresee the time when the painter will paint that scene, no longer going to Rome for a subject; the poet will sing it; the historian will record it; and, with the Landing of the Pilgrims and the Declaration of Independence, it will be the ornament of some future national gallery, when at least the present form of slavery shall be no more here. We shall be at liberty to weep for Capt. Brown. Then, and not till then, we will take our revenge."

Be it remembered this paragraph was written before a million of Union soldiers made the Continent tremble beneath their tramp as they marched to the song of "*John Brown's soul marching on*." Thoreau not only uttered sentiments harmonizing with the voice of an "uprising nation," but he aimed at being a philosopher. He did not, like Diogenes, go about at mid-day with a candle in order to find a man, but he did retire from the world, build his own house, cook his own food, cultivate his own garden, and expend only about \$27 for his food for one year!

We could write much more about Thoreau, but as we expect the world will ere long write so much, we now forbear. We cannot, however, refrain from alluding to his making lead pencils. His friends were anxious he should learn a trade. His diligence in acquiring the trade of pencil making encouraged his friends, that at length Henry would be able to earn his living! Strange, when he had worked sufficiently long at the business to make a good pencil, he suddenly desisted, and declared he never would make another! It appeared ridiculous to him to go on making pencils after he knew how.

Concord, too, was the place where Hawthorne resided with his family. His late residence is now offered for sale, while his widow and daughters are traveling in Eu-

rope. In the September number of "Putnam's Magazine" there is an article from Mrs. Hawthorne's pen, portraying her visit to Newstead Abbey. "Some things in it," remarks the editor of the *Nation*, "remind me distinctively of the pensive reflectiveness of Hawthorne himself." The world is quite unwilling to let the name of Hawthorne die, and the world will much rejoice if upon his widow the mantle of her husband has fallen.

We would merely add that Miss Alcott resides in Concord, who is the author of "*Little Women*," which is now having quite "a run," to employ the cant phrase of the age. The book, not the "*Little Women*," has the run!

Jamaica Plains, August 11, 1869.

The Suez Canal.

The year 1869 has witnessed the completion of two great commercial enterprises—the Pacific Railroad, and the Suez Canal. The object of this canal is to save vessels bound to the East from the long voyage down the coast of Africa, and round the Cape of Good Hope. Thus the navigable distance between Constantinople and Bombay is decreased by over 12,000 miles, and New York is brought 9,000 nautical miles nearer India. England no doubt will reap great advantages, as her Indian possessions are made so much more accessible. The *New York Observer* remarks:

The hero of this vast enterprise is the French engineer Vicomte Ferdinand de Lesseps. Through his indefatigable efforts, a concession for the building of the canal was secured from the Viceroy of Egypt in 1859. The year previous, pending the grant of this concession, *La Compagnie de Grand Canal Maritime de Suez* was formed, with a capital of \$38,000,000, since increased by loans according to the necessities of the enterprise. On the 25th of April, 1859, the first of the 50,000,000 cubic metres of earth lying in the track of the canal was removed. Six years after, on August 15, 1865, the fete day of Napoleon, the first vessel—a coal barge—passed through from sea to sea. But not till November 16th was everything ready for the opening.

The canal is 100 miles long, 26 feet deep, and with a bottom 246 feet wide, which has already been constructed at a cost of about \$100,000,000 in gold. The water is 19 feet deep at the shallowest spot, and in several parts it is less than 25 feet in depth; but at all these points can easily be deepened. Steamers drawing 15 feet can navigate the canal from Port Said to Suez with ease in 15 hours. The success of the great work exceeds all expectations, though some improvements will be necessary before the canal can be opened to the commerce of the world. It is announced that a telegraphic cable will soon be laid along the bottom of the canal from Port Said to Suez.

☞ A good resolution is like a crying baby at a concert—it ought to be carried out.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 1.

"I had a dream, which was not all a dream."—Byron.

It was a youthful dream of ours that we might some time visit the Old World, but the prospect of its realization appeared for a long period quite improbable. Here we are, however, in England, and have passed through the very heart of the country and the centre of London in coming to this place, Buckhurst, near Wokingham, Berks. Before describing this beautiful spot, we shall briefly refer to our journey by sea and land in coming hither.

We had an exceedingly pleasant passage on board the *Minnesota* to Liverpool. Eleven days were we in crossing the Atlantic, the same we were on our passage from Honolulu to San Francisco. Allowing eight days for railroad travel from San Francisco to New York, just thirty days were occupied on the passage from Honolulu to London.

The tide being favorable, our steamer entered one of the commodious and substantial docks of Liverpool on the 7th of November. These docks are truly wonderful, extending for miles along the city frontage, and afford ample room for ships and steamers from all parts of the world. We found the custom house officers remarkably civil, and they allowed our trunks to pass unopened upon our simple assertion that they contained no articles of merchandise. Soon after landing we found our way to the Washington Hotel, the very name presenting some attractions for us so recently from the land claiming him as the Father of his country. We found the accommodations good, and the house the resort of many Americans.

Arriving upon the Sabbath, it was exceedingly pleasant to pass through quiet and orderly streets;—stores all closed, the noise and din of business hushed, and multitudes apparently going and returning from church. In the evening we attended service at the Congregational Church, where the late Rev. Dr. Raffles officiated for so many years, whose fame is so widely extended among the good of other lands. He died in 1863, having for fifty years preached the gospel in Liverpool. A marble bust of his noble form has been erected in the vestibule of the church. We listened to an excellent sermon, delivered by the Rev. Mr. Pearson, the present pastor. He spoke extemporaneously, and conducted the service very much after the style of Congregational worship in the United States. It was the communion season of the church, and it was exceedingly pleasant for us on first landing in England to mingle with Christians around the Table of our Common Lord and Saviour, and sing with them,

"Come let us join our cheerful songs,
With angels round the throne," &c.

Having but a single day to spend in Liverpool, we improved it for visiting the Public Library and the Museum, both of which were free to the public, and well worthy of the attention of a visitor to the city. St. George's Hall we found to be truly a noble structure, and the audience room such as to merit the remark that it was one of the very best and largest in England. We also paid our respects to R. C. Janion, the Hawaiian Consul.

On the morning of November 9th we left Liverpool at 7:20 in the rain, and passed through the country at a rapid rate, reaching London a little after 12 o'clock. On our arrival in this great city of three millions, we immediately crossed over the Waterloo Bridge to the railroad station, from which we started for Buckhurst, situated about thirty miles west of the city. Here we received a cordial welcome from our fellow-residents at Honolulu, Mr. and Mrs. Waterhouse, with whom we had been fellow-travelers across the American Continent on the Pacific Railroad. We found him living in quite the style of an English gentleman of the olden time. The mansion is surrounded by grounds handsomely laid out, with a beautiful lawn stretching out in front, and surrounded by an extensive park, where he is occasionally to be seen with his fowling-piece cautiously pursuing the hare and the pheasant, and frequently rewarded in a manner to rejoice a huntsman's pride. Buckhurst is situated about ten miles from Windsor Castle, and this region we were informed is considered the very garden of England. It is indeed a beautiful spot.

OUR FIRST WEEK IN ENGLAND.

Cæsar's Camp.—We really commenced our sight-seeing in England at a remarkable spot, where tradition reports Julius Cæsar once encamped with his Roman army. It is situated about four or five miles from Buckhurst. We were accompanied thither by Mr. and Mrs. Waterhouse and Judge Austin. We found the line of entrenchment much more clearly defined than we anticipated. The camp must have been a mile in length and a half mile in width, on an uneven ground. At present it is covered with a growth of pines, but there is no difficulty in tracing the outline of the camp. In some places the ditch is fifteen or twenty feet deep. This is only one of the many remains of Roman attempts to conquer England during the century prior to the Christian era.

FUNERAL OF THE LATE GEORGE PEABODY.

We came to London on the morning of the 12th of November to attend the funeral of Mr. Peabody in Westminster Abbey. Perhaps there is no edifice in England which an

American desires so much to visit as this ancient Abbey, around which cluster so many historic associations, and where repose so many of England's illustrious dead. It awakened feelings of a peculiar nature, that our first visit to that time-renowned structure should be to pay the last tribute of respect to an American citizen born in our native State. It was difficult to realize the simple fact that the remains of a fellow-citizen from America were to be borne thither with all the solemn pomp and ceremony with which royalty and the Established Church could invest the occasion.

Having received complimentary tickets of admission, we were present in season to witness the procession as it entered and passed around the interior of the Abbey. Our readers will have seen full newspaper reports of this day's proceedings long before these paragraphs will have reached Honolulu, hence our notice will be brief.

The chants and singing were performed in cathedral style, and all the gorgeous ceremonies were in harmony with the place, the edifice and the occasion. With much solemnity the coffin was lowered into the "narrow cell," around which were gathered many of the nobility of England. We noticed the Prime Minister, Mr. Gladstone, standing beside our American Minister, Mr. Motley. The vast concourse observed the most profound silence, and manifested the deepest interest while the solemn scene was being enacted. On the Sabbath following this funeral ceremony, sermons were preached in many of the London pulpits, referring to the death of Mr. Peabody. We should have attended at the Abbey, where the Bishop of London preached a sermon with reference to him, had we not seen it announced that the Rev. Newman Hall would preach upon the same theme at St. James' Hall. We availed ourselves of the privilege of being present at that place of gathering. The Hall is estimated to hold 3,500, and we can testify that the large edifice was filled to its utmost capacity. The sermon of Mr. Hall was worthy of the subject and the occasion. In it the preacher sustained his reputation as one of the most eloquent pulpit orators of London.

The Queen, the Government and people of England have appeared to vie with each other in bestowing respect to the memory of Mr. Peabody. His name has become a household word among all classes, both rich and poor. This is the more surprising, as Mr. Peabody was simply an American citizen, without titles, and never having sought political or literary preferment. He is most frequently spoken of as the American philanthropist, a most truly honored title. When his remains shall have been borne across the Atlantic on board a British vessel of war,

conveyed by several national American vessels, all will have been done that two great nations could unitedly have done to honor a rich man who gave away his wealth for the benefit of the poor *while he was living*.

VISIT TO THE POET'S CORNER.

The most sacred and consecrated spot in Westminster Abbey is that of the "Poet's Corner," where are monuments and inscriptions to the poets of England. A writer in the *London Times*, giving an account of the funeral of Mr. Peabody, remarked: "The mourners having withdrawn into the Jerusalem chamber, preparatory to rejoining their carriages, the rest of the congregation were admitted to see the coffin, and the large crowd dispersed, but very gradually, the Americans present, being apparently anxious to avail themselves of the opportunity to gaze leisurely at the monuments in the nave and the transepts of the Abbey."

We were among the Americans referred to in this paragraph, and can truly say our desire was intense to gaze upon the tomb of Shakespeare, Milton, and the other illustrious poets, whose writings have become the common inheritance of all English speaking and reading Anglo-Saxons throughout the world. We shall not soon forget the kind attentions of Mr. H. I. Cutmur, of the *Morning Post*, through whose kindly offices we gained admittance to the "Poet's Corner," even after the janitor had locked the door. Although our time was limited, yet we had a good opportunity for reading many of the inscriptions, and, if possible, we hope to revisit this spot before finally quitting the shores of England, when we shall furnish our readers with a more detailed account.

REMARKABLE CHURCHES AND HISTORICAL PLACES OF LONDON.

Perhaps there is no city in the world where an American finds more to interest him than in this great metropolis. Already have we visited St. Paul's, the glory of England, as St. Peter's is the glory of Rome. The dome of St. Paul's is truly magnificent. We hope to find time for a visit to the church of Henry VIIIth, reported to be the finest specimen of church architecture in England. While some churches are thus renowned, others certainly are far behind what we had expected. The Rev. Dr. Cummings, in "Crown Court," preaches in a church edifice which needs a most thorough rebuilding. The seats are most uncomfortable; backs without any inclination, pews narrow, and aisles most inconvenient. Surely a preacher of such celebrity deserves a better building when he preaches to one of the most intelligent and aristocratic audiences gathered in London.

The Tower and the British Museum are places where the visitor may spend days,

weeks and months studying the history of England and the world. Only think of being conducted over the Tower by a guide dressed in the style of a man of Henry VIIIth's time, and of visiting the room where Sir Walter Raleigh was imprisoned! seeing the mail-clad armor worn by the warriors of successive reigns of the kings of England five hundred years ago! gazing upon the crown jewels of the British Empire! taking in your hand the thumb-screws which caused some poor prisoner to cry out in the anguish of his soul! laying your head upon the block where Mary Queen of Scots was beheaded! and of wandering through a tower built by William the Conqueror in the eleventh century, or eight hundred years ago.

The British Museum is the place of all others in London for the man of science, literature and history. "Of books there is no end;" of specimens of natural history there is enough, one would suppose, to satisfy an Agassiz. Of autographs, some remarkable specimens, including those of Shakespeare, Milton, Pope, Byron, and all the kings and queens of England for a thousand years. Then, too, there is the original copy of the Magna Charta. There we saw Milton's watch, whose dial he watched while he wrote of the Fall of Angels, before all time! The collection of Egyptian relics and curiosities is very remarkable. That of Grecian and Roman equally so, but those of Nineveh, collected by Layard, surpass all. We have read his books, and heard much about the discoveries of Nineveh, but in the language of the Queen of Sheba, we must exclaim, "the half was not told me."

Heroic Consuls.

The following interesting and exciting narrative is extracted from the *Jamaica Guardian*, to which it was furnished by a correspondent who recently escaped from Santiago de Cuba, where he was persecuted by the Spanish volunteers in consequence of being suspected as "a Cuban sympathizer."

Mr. Ramsden, the Consul, being well-known and greatly respected in Kingston, the subject has been one of general conversation, while his heroic conduct has called forth expressions of universal admiration. The narrative runs thus:

A poor unfortunate seaman had been apprehended on a charge of being implicated in a filibustering expedition, and he was thrust into prison, and afterwards condemned to be shot, on evidence as unlikely and improbable as any one could conceive. He was an American, the son of English parents, and notwithstanding the strenuous efforts on the part of the English and American Consuls, the Spanish authorities seemed determined to sacrifice this poor man's life. On the morning appointed for his execution he was marched out to the usual place, amidst a great show of bloody solemnity. He was immediately followed by Mr. Ramsden, Brit-

ish Vice Consul, and the American Vice Consul, to make a still further protest in the prisoner's favor.

Mr. Ramsden read the document, protesting in the name of England and America, declaring that the prisoner was altogether innocent of the charge which had been laid against him, demanding his immediate release, and declaring if the unfortunate man's life was taken, those who took it would be guilty of murder, and would be alike answerable to the governments of England and the United States of America. During the reading of this document, which was done with calmness and determination, the prisoner fainted from excitement, and there were strong signs of impatience on the part of the Spanish troops, who manifested a thorough determination to force the authorities to take this man's life in spite of all remonstrance.

A consultation followed, and Mr. Ramsden and the American Consul were eventually informed that their remonstrance came too late; the prisoner had already been sentenced to death for having taken up arms against Spain, and that the sentence must be carried into effect. With this the order was given to the firing party to "present." It was the work of an instant, and Mr. Consul Ramsden and the American Consul, rushing with the flags of their respective nations before the leveled rifles of the Spanish troops, and in front of the unfortunate man, shouted "Hold!" And, throwing the English flag around himself and the prisoner, and addressing the officer in charge of the firing party, said, "Gentlemen, as a Consul of Her Britannic Majesty, I can not stand silently by and see this foul murder of an innocent man. It is my duty to protect his life, and if you take his, you must take it through these!"—placing himself immediately in front of the condemned seaman, his eyes sparkling, while his manly form heaved with the indignation his speech had so heroically expressed.

The American Consul, wrapped in the "Stars and Stripes" of the Union, stood abreast, and for some moments the Spaniards stood aghast, the conduct of these two Consuls being more than they could comprehend. The emotion of the prisoner was extreme; he was supported, right and left, by the Consuls, and the poor fellow shed a profusion of tears from weariness and excitement. A consultation was again held, and the prisoner marched back to jail under an escort of troops, the Consuls supporting the unfortunate man all the way along. The furore was beyond description. After dark the prisoner was relieved, and finally shipped off the country through the indefatigable exertions of the Consuls.—*London Herald*.

Richard Weaver of London, the famous lay preacher to the poor, is becoming almost as famous in England as Whitfield was a 130 years ago. He lately made a preaching tour in the country, and preached, among other places, at Ascot, where people came from all the surrounding country to hear him, some coming 16 and 20 miles. "The whole congregation listened with great attention, many standing with streaming eyes, as he spoke of what he himself had witnessed of the power of the Gospel." Invitations crowded upon him far beyond his power to accept.

The Good Warfare.

Selected.

What war is there that has nothing to depress? nothing to animate? and that does not furnish a diversity of feelings in those who carry it on? Christians resemble the followers of Gideon, and subduers of the Amalekites—faint, yet pursuing.—*Judges 8:4.* Yes, while engaged in the good fight of faith, they may be faint. We need not wonder at this, if we consider the enemies they have to vanquish—bodily appetites; filthiness of spirit; a depraved nature; all sin and error; the present evil world; the devil and his angels. If we also consider the qualities of their adversaries—their number—their malignity—their power—their policy—their success: for they have cast down many mighty; yea, many strong men have been slain by them—oh! when we think of the heroes, the statesmen, the princes, the philosophers, the divines—and all the myriads they have enslaved and destroyed, who is not ready to tremble, and exclaim, “I shall one day perish!” There is also the length of the service. It is not for a season only, but for life. We are not allowed to receive any proposals of peace. We cannot enter into a truce—no, not even to bury the dead. Let the dead bury their dead. We are to fight on through summer and winter—by day and night—in every situation and condition. He that endureth to the end, the same only shall be saved. In conversion we throw away the scabbard; in death only we lay down the sword. While we are here, something is still to be done, something still to be avoided—in company—in solitude—in health—in sickness. And is it nothing to watch in all things! To pray without ceasing! In everything to give thanks! To be always abounding in the work of the Lord!

There are also occasional difficulties too common to be overlooked; and it is easy to suppose a few of them. What marvel if the soldier is faint, when the road is rough and thorny, and the weather is warm and oppressive, and he hungers and thirsts for want of seasonable refreshments and supplies, which are interrupted, if not cut off, and he feels a loss of strength, occasioned by a wound from without, or an indisposition from within. Is this talking parables? There is not a Christian on earth whose religious experience will not easily explain it all. And if this, therefore, be *my* experience, let me remember that there is nothing ominous, nor even peculiar, in it. Every subject of divine grace is well acquainted with this heart's bitterness, and must be, or much of the Scripture could not be applied to him, either in a way of description or comfort. And let me be thankful that to will is present with me, though how to perform that which is good I find not. If I faint, I do not *flee*. Faint, yet *pursuing*. The life and experience of the Christian are full of contrasts; he resembles the bush of Moses, which was seen burning, but not consumed; and his language is, Cast down, but not destroyed; sorrowful, yet always rejoicing; as dying, and, behold, we live. We are now viewing him as a soldier; looked at him faint; but now find him amidst all that is grievous, feeling no disposition to give in, or give up—yet pursuing.

And there is much to encourage and animate him. There is something in himself, and which is nothing less than a principle of divine grace. Everything else will decline, when it meets with its proper temptation. Natural and merely moral resources are as the morning cloud, and the early dew, which soon passeth away. But we are confident of this very thing, that He which hath begun a good work in us will perform it. That which is divine is durable and invincible. That which is born of God overcometh the world. There is also much to encourage him in his cause; it is a good warfare; it will bear examination; conscience entirely approves of it; angels applaud it; there is, therefore, nothing to make him waver, or hesitate; everything feeds courage. He *ought* to engage and persevere, as it is the cause of truth, of righteousness, of glory—of real glory. It would be more honorable to be foiled in this cause, than to conquer in any other.

There is also much in his leader and commander. Some chiefs have so inspired their troops, that they would plunge into any enterprise, or follow them into any danger. It was said, proverbially, at Rome, that it was unbecoming a Roman soldier to fear while Cæsar was alive. It is much more unworthy a Christian soldier to fear while Christ is alive; for, because, says He, “I live, ye shall live also.” When Antigonus heard some of his troops rather despondingly say, “How many are coming against us?” he asked, “But how many do you reckon *me* for?” And whenever *we* think of our foes, and the Captain of our salvation, we may truly say, “More are they that be with us, than they that be with them.” Greater is He that is in us, than he that is in the world. Who goes before us? Who teaches our hands to war, and our fingers to fight? Who provides for us? What renews our strength? What limits have His wisdom and power? Did He ever lose an action yet? or a single soldier? unless he first became a traitor to the Captain of his soul's salvation.

“A friend and helper so divine,
Doth my weak courage raise,
He makes the glorious vict'ry mine,
And His shall be the praise.”

And, oh! let me think of the certainty of the issue! Fear unnerves: but it would make a hero of a coward to assure him in the conflict that he should overcome. This can rarely, or never be done in other contentions, for nothing is so doubtful as the result of a battle. Prudence, therefore, says, “Let not him that putteth on the harness boast himself like him that putteth it off;” but the Christian enters the field under peculiar advantage; however trying or lengthened the struggle may be, he fights not uncertainly.

“The weakest saint
Shall win the day,
Though death and hell
Obstruct the way.”

Yea, in all these things, he is more than a conqueror. For what will be the result of success? What do other victors gain? How precarious, how unsatisfying, how poor and mean the rewards of the world's warriors, compared with the acquisitions of the good soldier of Jesus Christ! “He that overcometh shall inherit all things.”

Cabin Boy's Locker.

“Look Aloft.”

The celebrated Dr. Godman, of Philadelphia, used to relate an incident which was of great practical value to him in the trying scenes of his after life.

During a voyage at sea, when he was a young man, he observed a lad, who was also on his first voyage, sent aloft on duty. He was out on a yard, looking down, and vainly trying to catch a swinging rope. As the rope flew from side to side furiously, it was evident the poor lad was getting discouraged, and dizzy, and ready to fall, when the mate shouted, at the top of his voice, “Look aloft! look aloft! you lubber.” Looking aloft saved his life.

“Look Aloft.”

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail,
If thine eye should grow dim, and thy caution depart—
“Look aloft,” and be firm and fearless of heart.

If the friend who embraced in prosperity's glow,
With a smile for each joy, and a tear for each woe,
Should betray thee when sorrows, like clouds, are arrayed,

“Look aloft” to the friendship which never shall fade.

Should the visions which hope spreads in light to thine eye,

Like the tints of the rainbow, but brighten to fly,
Then turn, and, through tears of repentant regret,
“Look aloft” to the sun that is never to set.

Should they who are dearest,—the son of thy heart,
The wife of thy bosom,—in sorrow depart,
“Look aloft,” from the darkness and dust of the tomb,
To that soil where “affection is ever in bloom.”

And oh! when Death comes, in terrors to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, “look aloft,” and depart!

Jack, and his Hard Lump.

“Hallo, Jack! hallo! Won't you have a glass this cold morning?” cried a saloon-keeper to a jolly Jack Tar who was smartly stepping along the road.

Jack had formerly been a hard drinker, and had spent many a bright dollar in the saloon he was now passing, but a year ago he had signed the temperance pledge.

“No, landlord, no! I can't drink; I've got a *hard lump* at my side.” As the witty sailor said these words, he pressed his hand against his side, adding, “*Oh, this hard lump!*”

“It's all through leaving off grog,” replied the landlord; “some good drink will take your lump away. If you are fool enough to keep on teetotal, your lump will get bigger, and very likely you'll be having a hard lump at your *other side*.”

“True, true! old boy,” with a hearty laugh, responded the merry tar, as he briskly drew out a bag of gold from his side-pocket, and held it up to the publican's gaze. “*This* is my hard lump. You are right in saying that if I drink, my lump will *go away*, and if I stick to teetotal I shall have a *bigger lump*. Good-bye to you, landlord. By God's help I'll keep out of your net, and try to get a *hard lump on both sides!*”

According to statistics, there are now in France 39,309 more maniacs and idiots than in 1855. Absinthe is said to be the cause.

PLACES OF WORSHIP.

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Mrs. CRABB.

Honolulu, April 1, 1868.

Manager.

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The evidence of the superiority of this Machine is found in the record of its sales. In 1861—

The Grover & Baker Company, Boston,

The Florence Company, Massachusetts,

The Parker Company, Connecticut,

J. M. Singer & Co., New York,

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Chas. W. Howland, Delaware.

M. Greenwood & Co., Cincinnati, O.,

N. S. O. Perkins, Norwalk, O.,

Wilson H. Smith, Connecticut.

sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

Please Call and Examine.

11 1f

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

Exploring the Ocean Bed.

B. C. Gregory, in the absence of Professor Robinson, read an elaborate and interesting paper recently before the Society of Practical Engineering, at the Cooper Institute, on "Deep Sea Sounding and Dredging," J. A. Whitney in the Chair.

He said the present century has witnessed science advancing with more gigantic strides than at any other period of the world's history. Through the agency of steam the ocean has been made the highway of nations, the land is girt with a network of railroads, and civilization is carried to the ends of the earth. Electricity, though discovered by Thales 600 years before Christ, has only recently been compelled to give forth its power and subtlety for the benefit of man; but as science is yet ignorant of this agent, it has been unable to apply it to machinery.

With geology, zoology and many other sciences deep sea explorations have an intimate connection, as well as upon navigation and submarine telegraphy. The lead and line was the earliest device for deep sea sounding, and it is still in use. The crudeness of the contrivance has, however, led to the popular error of a "bottomless ocean," and to many mistakes—sometimes fatal ones—in making soundings.

The success which has attended the laying of submarine cables has set the erroneous idea of an ocean without bottom at rest forever, and given an impulse to the effort to invent new means of sounding and dredging. The soundings made in the Atlantic show its bottom to be an extensive plateau, varying in depth at different points. The average depth is 12,000 feet, though the steamer *Cyclops* obtained a depth of 15,000 feet. This ocean floor begins about 150 miles from the Irish coast; the descent from shallow to deep water is very rapid, reaching 10,500 feet in fifty miles, giving an angle of descent greater than that of the Italian Alps. The deepest part of the Atlantic is on the American side, near the banks of Newfoundland, where a great basin exists ranging east and west for nearly a thousand miles, and whose depth is believed to exceed the highest of the Himalaya mountains. It has also been recently proved that a ship can be held in one place and soundings made, even when the weather is comparatively rough. America has been the pioneer in inventing deep sea sounding apparatus, and her inventions are as much used in the British navy as her own. Here the lecturer described the latest instruments that have been invented for deep sea sounding, and after tracing the rise of dredging with Sir John Ross' efforts in Baffin's Bay in 1818, he followed Hoskyn, Berryman and Tayman in their submarine explorations, gave many interesting facts, such as that of the bottom of the ocean teeming with animal life, some of them of a very high type, and concluded by showing what a vast flood of light is thrown upon practical science by deep sea sounding and dredging apparatus.—*New York Herald.*

Be not slow in breaking off a sinful custom; a quick, courageous resolution is better than a gradual deliberation. In such a combat he is the bravest soldier who lays about him without fear or favor.

Robinson Crusoe's famous isle has been colonized by a well-organized company of German emigrants. It was ceded, in 1868, to Robert Wehrdan, an engineer from Saxony, who, after serving the United States as a Major during the war of the rebellion, engaged in exploration for railroad companies in South America. He has induced a company of Germans, sixty or seventy in number, to migrate to this island, and they are quite delighted with their prospects. They find it a lovely and fertile spot, stocked already with herds of wild goats, and with a few wild horses and donkeys. They have brought with them cattle, swine and fowls, agricultural and fishing implements, and all needful equipments for a strong colony. The grotto, so famous as Robinson's house, still remains. It is situated in a large valley, covered with an exuberant growth of wild turnips. A Chilean youngster, who has charge of the swine, is assigned to this valley, as the turnips afford good feeding to the swine, and he may revive memories of Robinson by taking possession of the grotto. As Juan Fernandez is now a regular stopping place where whalers take in wood and water, we shall have frequent reports of the fortunes of the new colonists.

The richest Chinese library in the world is said to be in the Russian capital awaiting a purchaser. It consists of 11,607 volumes, 1,103 wood engravings, and 276 manuscripts. The books are on all sorts of subjects, and among them there are several rare works, one or two of which are unique, there being no copies of them in even the largest libraries of China. The library was collected by M. Skatchoff, now Consul-General in Peking, during a residence of fifteen years in the Chinese Empire. Recently M. Skatchoff offered to sell it for 9,000 roubles (£1,400) to the Imperial Library at St. Petersburg and the Russian Academy of Science, but both institutions were compelled to decline the offer for want of funds.

It is now but little more than a year since public Protestant services were held in Madrid with open doors. At the end of ten months there was a church, attended twice on the Sabbath by 850 to 900 people, and on week days by 450 to 500; three Sunday-schools, with 200 scholars; one day-school; and four chapels where the Gospel is preached on the Sabbath and week days to nearly 600 people. On a recent Sunday five priests were in the audience of the Matrid church.

Captain C. F. Hall, the Arctic explorer, says the goal of his ambition will not have been reached until he has planted his foot on the North Pole. He is now acclimated to Arctic life, and thinks he can live on raw meat and drink oil as long as anybody, and bid defiance to King Cold, as he has notes written with the naked hand when the temperature was seventy degrees below zero!

To win Christ is the greatest gain; to know Christ is the highest knowledge; and to rest by faith upon Christ is the happiest life on earth. "What think ye of Christ?"

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Jan. 7—Am wh bk Sen Breeze, Fisher, from sea.
15—Am schr Greyhound, Wheeler, 17 days from Tahiti.
16—Brit bk Paragway, Farren, 244 days from Liverpool.
20—Brit ship Nicoya, Jones, 120 days from Cowes.
23—Am bark D C Murray, Bennett, 16 days from San Francisco.

DEPARTURES.

Jan. 1—Am wh bk Vineyard, Smith, to cruise.
4—Am stmr Idaho, Floyd, for San Francisco.
7—Am wh bk Sen Breeze, Sherman, for a cruise.
12—Haw brig Kamehameha V, Rickman, for Guano Isls.
13—Dan bark Miranda, Karlawa, for Baker's Island.
20—Am bk Comet, Fuller, for San Francisco.

MARRIED.

CASTLE—COLEMAN—In this city, January 1, 1870, at the residence of C. E. Williams, Esq., by the Rev. E. C. Bissell, Mr. C. A. CASTLE to Miss C. E. COLEMAN. No cards.

BAILEY—HOBSON—At Grove Ranch, Makawao, Maui, December 29th, by Rev. J. S. Green, WILLIAM H. BAILEY, of Wailuku, to ANNA, eldest daughter of Capt. Thos. H. Hobson.

COOKE—WILDER—On Monday evening, January 10th, at Fort Street Church, by Rev. E. C. Bissell, JOSEPH P. COOKE to Miss H. E. WILDER. No cards.

DIED.

CHALLAMEL—In Honolulu, on the 2d Jan., at 1 o'clock A. M., of consumption, Mrs. MARIE ADRIENNE CHALLAMEL, aged 45 years.

LAKE—In this city, January 4, 1870, of pneumonia, Mr. HENRY W. LAKE, aged 39 years, a native of Liverpool, England, and for a number of years past favorably known to masters of guano ships as the pilot at Baker's Island.

LOVERIDGE—At Makawao, on the 30th of December, B. I. LOVERIDGE, aged 64 years, a native of Bristol county, Mass. He had been a resident of these Islands for many years, and had been in ill health also for years.

HENNESSEY—At Makawao, December 31st, THOMAS HENNESSEY, aged 67 years, a native of London, England, and a resident of these Islands for the past thirty years.

GILLINGHAM—At Koloa, Kauai, on Friday, December 24th, HENRY GILLINGHAM, a native of Baltimore, U. S. Baltimore papers please copy.

THOMPSON—At the residence of her parents, in Kalakahu, South Kona, CAROLINE L., daughter of William and Mary Thompson, aged 2 years and 6 months.

PASSENGERS.

FOR SAN FRANCISCO—Per stmr Idaho, January 4th—H W Hyman, J W Pfluger, Mrs S Dickinson, M Dickinson, Albert Kaeo, Capt J Taber, A D Jenny, L Hungessor, Mr Aiken and wife, C L Richards, Capt W H Allen, M S Grünbaum, J McConnell, A Marks, M Cohen, Capt H Taylor, C W Jernegan, R Burrell, E Schon, Contre Admiral Baron A von Petz, Baron Frautenberg, Count Hunyady, Baron Benko, O Pfisterer, Schonberger, Czerey, Rev. T Harris, John Young, J C Glade, E C Macfarlane, Frank Perry, E Andrews, Pierre—34.

FOR SAN FRANCISCO—Per Comet, Jan. 20th—Dominick Dance, N A Blume, A Tremper, N T Smith, Mrs McShane, Miss McShane, Japanese Embassy and suite—10.

Information Wanted.

A mother writes from France, anxiously concerned about her two sons, *Herbert* and *Alfred Deverill*, supposed to be on these Islands. Any information regarding them will be appreciated and thankfully received by Edward Dunscombe, Friend office, Honolulu; or if these lines should come under the notice of either of the brothers, will you please communicate as above, as a letter remains in the office for you.

Concerning *Marshall F. Baldwin*. He is supposed to be residing in some part of these Islands. His brother anxiously desires to hear from him. Any information will be thankfully received by Henry A. Baldwin, Maxwell Creek, Mariposa County, Cal., or the Rev. Lowell Smith, Honolulu.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1864; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.



New Series, Vol. 20. No. 3.

HONOLULU, MARCH 1, 1870.

{ Old Series, Vol. 27.

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THE FRIEND.

MARCH 1, 1870.

Loss of the "Morning Star."

It is with sorrow we have to record the loss of the fine missionary packet *Morning Star*, on Strong's Island, the 18th of last October, while on her return voyage from Micronesia. It doubtless will be cause of regret to every heart anxious for the spread of the Redeemer's kingdom, to learn that this little *Star* has so soon set, in the midst of her valuable services in this great Pacific missionary field. We hope, however, that another vessel will be built to replace her, and help forward the work of carrying the glad tidings of salvation to the millions sitting in darkness and in the shadow of death.

In reviewing the loss of this vessel, the need of steam power to stem the currents among the islands of the Pacific, readily suggests itself to the mind. In almost every department of human enterprise, the power of steam is brought into requisition. Why should not such an agency be brought into the service of Christ? It would prove invaluable in cases of necessity, and especially so in leaving or entering stations. We learn that plenty of wood requisite for fuel can always be obtained on the different islands; and the quantity consumed would not be very large, where steam was only used for the cases above mentioned. The incurred expense of such a vessel would be offset by the great saving of time in getting in or out of harbors where detentions for days and weeks have been suffered in the past. It is to be considered, too, that the constant risk would be much less, and its existence in service much longer.

How needful when the vessel is uncontrollable through calms or light winds, and a strong current is setting in the way of danger, to have power to repel opposition. As an instance of the force of the currents in Micronesia, we might here state that we have seen a piece of carved wood which was lost at the wreck of the late *Morning Star*, and picked up a month afterwards on the island of Namerick, having been carried during that period a distance of about 310 miles to the eastward, and that too against the trade winds which usually prevail. This happened between 5° and 6° north latitude; while south of 3° north latitude, the current runs strong (at times) in the opposite direction, as the following fact proves. Some years ago a ship was wrecked on Baker's Island, whose gangway steps were picked up on the island of Apaiang about six weeks after the loss, having drifted nearly 600 miles to the westward.

The fact that the English Missionary Society have had vessels wrecked within the past few years among the islands of the South Pacific, is additional testimony in favor of the need of steam power.

☞ As the 22d of February (Washington's birthday) was to be celebrated on a large scale by the friends of Temperance in the United States, those here acted conjointly, and a meeting under the auspices of the Independent Order of Good Templars, was held the same evening in the Bethel Church. Considering the unfavorable state of the weather, quite a good number were present, when lively addresses were made by Rev. Messrs. Snowden, Bissell, Sturges, Snow and others. The two last speakers are missionaries from islands in Micronesia, and vividly pictured the effects and curse of intemperance as witnessed there.

☞ We thankfully acknowledge \$5 towards support of the Bethel from Captain Jones, of British ship *Nicoya*.

Editor's Notes and Reflections while Passing Along.—No. 11.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

GREEK RECITATION ROOM IN AMHERST COLLEGE.

Some weeks ago we furnished our readers with an account of the late commencement exercises at Amherst. We are from time to time receiving communications relating to the prosperity of this College, which is now approaching its semi-centennial celebration. From a late communication we quote as follows:

"The recitation rooms are very elegantly fitted up, especially Professor Mather's Greek room. You must come and see this when you come up. It is like a parlor. There are statues and bronzes, paintings and engravings. It is his pride. Many of the articles are presents from his friends. Right over the desk is a splendid copy of 'Aurora,' which was painted expressly for him in Italy. This is said to be one of the handsomest rooms in the country.

"The Walker Building is progressing finely. It is to be a magnificent affair. Great preparations are being made for the semi-centennial in 1870. Walks are being laid out, avenues planned,—in fine, everything will be perfectly arranged by that time. They are to have an art gallery and new library building, and many things which will cost an immense amount of money to accomplish.

"We have lectures every Monday morning from Dr. Hitchcock on the Laws of Health. He is blunt, practical and good natured. He does not think gymnastics by any means the perfection of exercise, but would prefer, if the College was rich enough to afford it, that each student should have a horse, and also that there might be a young ladies' seminary near at hand, where we might find riding companions. Any young lady of suitable age, character, scholarship, &c., is now at perfect liberty to enter Amherst College. So you see what we are coming to.

"Our class held its class prayer-meeting to-night. Never have I enjoyed anything of the kind so much before. Three Christian young men, representing each of the higher classes, welcomed us in the name of their

class to the College. There are many noble Christian men in our class. Many are preparing for the ministry. We have a large class—eighty-five in all. Prof. Crowell, the Latin Professor, is a splendid linguist, and brings in all the nice points for us to discuss."

IRON AND STEEL WIRE MANUFACTORY AT WORCESTER, MASSACHUSETTS.

Among the numerous mechanical and manufacturing establishments of Worcester, Mass., there is not one more worthy of the tourist's inspection than the wire manufacturing establishment of Washburn & Moen. It is situated a little out of the city of Worcester, to the north, and was first established in 1831 by Mr. Ichabod Washburn. Other persons have become from time to time connected with him in business, and the concern has grown to mammoth dimensions, and when fully completed, will cover no less than seven acres, and employs now over one thousand hands. Some parts of the works are run during the night, as well as the day. This is the largest establishment for the manufacture of wire in the United States. The following are among the various articles made: Telegraph wire, hoop-skirt wire, galvanized wire, wire for pins, fence wire, steel music wire for pianos, &c.

There is no part of this extensive establishment more interesting than the rooms where the hoop-skirt wire is covered with cotton thread. There are 2,000 separate machines, and each machine will cover 350 yards—thus all will turn out 700,000 yards per day. Such is the demand for hoop skirts, that all these machines are kept fully running. Suppose the fashion should change, alas, how many machines would stand idle, and how many operatives would be unemployed, until a change was effected to suit the fashions!

Not only were we interested in looking through this immense establishment, but in reflecting upon the mechanical and financial career of Mr. Washburn, whose enterprise and skill called these works into existence. For nearly forty years he was the presiding genius of the establishment. His life and career—first as a poor apprentice-boy, next as a journeyman blacksmith, and finally as an extensive manufacturer and philanthropist—are worthy of the profound study and admiration of all American young men and Christian philosophers. He was an active member and deacon of the Congregational Union of the city of Worcester. He died at his residence in the city of Worcester in December, 1868. We clip from the *Massachusetts Spy*, published on the 31st of December, the following paragraphs relating to Deacon Washburn:

"Born in Kingston, near Plymouth, Mass., August 11, 1798, he established himself in this city in 1819, at the age of 21, in the manufacture of woollen machinery and lead

pipe, and from that time forward his enterprising life and labors have been encircling the city of his adoration, while the noble charities which he has endowed and helped by the solid rewards of that well directed industry have blessed many.

"We heard him narrate, not long since, the particulars of his first meeting a subscription paper, the first year of his life in the School street machine shop. Timid and hesitating to subscribe himself, a certain good Dr. Melvin said to him, 'Put down fifty cents, young man, and you will soon see it come back to you.' Skeptical then as to that, the young machinist paid down the silver of his first subscription; and in a very few weeks he received a large and lucrative order, under circumstances that induced the good Doctor to say, 'I told you so.' 'From that time to this,' said Mr. Washburn, 'I have never lacked for work or ability to face a subscription paper. So that whatever timidity or scepticism I may have had at the outset, I am bravely over it now, and am a confirmed believer in the Scripture truth that 'he who soweth bountifully shall reap also bountifully.'

"It is in place here merely to glance at the public enterprise and institutions outside of business, with which Mr. W. has been actively identified in the course of his busy life. In the organization of the Union Church (of which he was one of the first four deacons) the erection of the meeting house and support of its services, Mr. W. bore an active and leading part. In the erection of the Bay State House and Mechanics' Hall, Mr. W. was among the foremost, giving \$25,000 to the latter enterprise, and being a large stockholder in the former. The Mission Chapel building and Industrial School on Summer street, at an original cost of \$14,000, were his creation. The noble endowment by Mr. Boynton of the School of Science, he very largely supplemented, as the community well knew. For a much needed city hospital he has made generous provision. The Theological Seminary, Bangor, Me., Wheaton College, Illinois, Berea College, Kentucky, the Colored Orphan Asylum, Atlanta, Ga., and latterly, Lincoln College, Kansas, (its name now changed to Washburn College,) have each largely shared in his benefactions. He was the treasurer of the Church Anti-Slavery Society, organized in this city in 1859 on a radical basis.

"Many other private enterprises and charities his willing co-operation and ready means have aided, and his teeming brain was exercised upon others when sickness and death arrested him at ripe three score and ten."

WORCESTER COUNTY FREE INSTITUTE OF INDUSTRIAL SCIENCE.

This is the name of an institution located in the city of Worcester, Mass., the history of which is most interesting, and illustrative of the American mind in the education of the people. The founder of this seminary was JOHN BOYNTON, of the town of Templeton, in the State of Massachusetts. Mr. Boynton accumulated a large fortune by the manufacture and sale of *tinware*. Thirty and forty years ago we can well remember passing his manufactory, and seeing the *tin*

wagons at the door, ready to start off for various parts of New England.

Mr. Boynton was a prudent, saving and industrious man, content with small profits in a small way, but after long years of labor, the results indicated that he was a man of foresight and business talent. Not having enjoyed the advantages of an early education, he felt the importance of doing something for the rising generation. In 1865 he made arrangements to devote *one hundred thousand dollars* for the purpose of founding this institution.

The citizens of Worcester came forward and liberally subscribed *sixty-one thousand dollars* for the purchase of land and the erection of suitable buildings. The Honorable Stephen Salisbury, of Worcester, has also given fifty thousand dollars to promote the object which Mr. Boynton had in view in founding this seminary.

The late Ichabod Washburn, of Worcester, gave most liberally to promote the same object, and render the instruction of the institution more complete. It is the design of the founders and patrons of the "Industrial School" to furnish the young men of Worcester County, between the ages of fourteen and twenty-one, with an opportunity for acquiring a good scientific education, but not a college education. The science of chemistry, as well as a thorough course of mathematics, mechanical drawing, engineering and surveying are thoroughly taught, so that young men will be fitted for the growing demand in America for practical engineers, who find constant employment in laying out railroads, constructing public works, and private improvements.

The leading men of Worcester have taken a deep interest in the establishment of this scientific school. It has already gone into operation. We were present on the 1st day of July at the public examination, and witnessed with much pleasure the interest taken by the students and the public generally. The site selected is most admirable, and the rising prospects of the school are most encouraging.

This is only one of many similar enterprises now being established in America. That of Mr. Cornell, in the State of New York, is another, upon a broader foundation, and of more world-wide fame. Mr. Vassar, at Poughkeepsie, has built up a female seminary, which has become the admiration of the friends of learning throughout the country. Mr. Peabody is devoting his accumulated wealth to the endowment of colleges, and the education of the ignorant throughout the South. The youth of America are to enjoy such opportunities for learning as were never before placed within the reach of any

people. The settled principle of the leading men of America is this, that the people must be educated, in order to maintain the liberty and privileges of the Republic. Religion and education are corner-stones of the Republic of America. Religion must be supported by the *voluntary* efforts of the people, while the *State* must educate the people, in co-operation with private enterprise. Wherever we travel in the old State of Massachusetts, we find new, commodious and handsome common school houses. The whole people seem to be alive to the subject of education. From the window where we are now sitting in Summer street, Worcester, we hear and see the sound of hundreds of school boys and girls connected with one of the public schools of the city. It is pleasant to listen to their morning and evening devotional exercises, but particularly their "songs of praise."

LAST OF THE MOHEGANS.

Fennimore Cooper astonished the literary world some years ago, by his historical romance, entitled, the "Last of the Mohegans." That book has passed into the list of the classical romances of America. It has been perused extensively not only by English readers throughout the world, but has been translated into most of the modern languages of Europe. The Mohegans of romance may delight by their daring bravery and wonderful powers of Indian endurance, but after all Cooper's work is essentially fictitious, although founded upon the leading facts of history. Only a few rods from the spot where I am now writing stands a monument to *Uncas*, so famous both in real history and romance. The foundation-stone of the present monument was laid by General Jackson, late President of the United States. On the original monumental slab there was a poetic inscription, concluding thus:

"He was the glory of Mohegans,
Whose death has caused great lamentation,
Both to ye English and ye Indian nation."

The real historic Mohegans—the veritable Indians—the matter-of-fact men, women and children of the Mohegan settlement in Connecticut, are not destitute of interest. We never take up the history of the North American Indians and glance over the chapter upon the Mohegans without having our early interest in this tribe re-awakened. How vividly we can recall our reading the memoir of Mrs. Sarah Lanman Smith, the distinguished missionary to Palestine, and how deeply interested we became in learning what she was enabled to do for the Mohegans of Connecticut. Others have labored most perseveringly and gratuitously in their behalf,—perhaps no one more so than Gen. Wm. Williams, of Norwich, Ct. For seventeen years ending May, 1868, this gentleman was accustomed weekly, in summer and winter, to visit the Mohegan settlement and provide preach-

ers, who should labor among them. In 1851 we visited the settlement in company with this gentleman, and yesterday, Sept. 26th, that privilege we again enjoyed.

The following facts relating to the "Last of the Mohegans" we obtained from the Rev. C. F. Muzzy, who is now pastor of the Mohegan Church. The Mohegan land reservation is located about five or six miles south of the city of Norwich, and embraces 2,500 acres. This is held by the United States Government, and cannot be alienated without authority from the Government at Washington. In addition, the Government appropriates the sum of \$450 for the purpose of providing for the moral and religious instruction of the people. The Rev. Mr. Muzzy was formerly a missionary of the American Board at Madjura, India, but was compelled to return on account of ill health. He appears highly qualified for his present field of labor.

The present number connected with the settlement is a little less than one hundred. Only a few are of purely Indian descent. At the Sabbath-school forty-seven were present on the 26th of September, including adults and youth. The church numbers eighteen. The Sabbath-school is under the efficient management of a delegation of young men belonging to the Young Men's Christian Association of Norwich.

During our visit we learned that there was living in the settlement a great granddaughter of the Rev. Sansom Occum, whose name has become quite historical in the annals of the missionary and religious movements of the last century. He preached not only in America, but quite extensively in England, and once by special invitation before King George III. We have somewhere met with the statement that he preached or made over four hundred addresses in England. His name is associated with that of Whitfield. His history is connected with the origin of Dartmouth College. He was a man of some literary pretensions, and was the author of at least one hymn, which has found a place in many of the hymn-books of this and the former generation. The hymn open thus:

"Awak'd by Sinai's awful sound,
My soul in bonds of guilt I found," &c.

THE BALLOON ASCENSION.

Our visit to the beautiful city of Norwich, Conn., occurred at the season of the year when there was held the County Agricultural Fair. There were on exhibition at the fair grounds the usual array of fine horses and cattle, good butter and cheese, excellent fruits and vegetables, together with the endless etceteras that never fail to appear at a country gathering in New England. These fairs are common throughout the country,

and afford a fine opportunity for the farmers and the people generally to enjoy a season of healthful and necessary recreation. The American people are coming to understand that the people must have days of recreation and festivity, hence every well wisher in the community is solicitous that these seasons of relaxation and recreation from labor and toil shall not be attended with scenes of riot and dissipation.

As the closing and remarkable event of the County Fair at Norwich, there was a balloon ascension, which is well described in the following paragraphs from the *Norwich Daily Bulletin* of September 25th, (and it was our privilege to witness the ascension):

"James Allen, the aeronaut, was on hand with his balloon at eleven o'clock, and it was taken to the centre of the ground. Pleasantly remarking that James Allen was no humbug, (which he isn't), at a few minutes before twelve he stepped into the car with his son, gracefully bid the crowd adieu, and sailed upward in the 'Empyrean.' At the altitude of about 1,500 feet he detached a parachute to which was attached a kitten, which found its way to earth just outside the enclosure without injury. The air ship then sailed toward the city, and then meeting a north-easterly current, settled and floated off to the southward and westward. The intrepid navigator discharged some of his ballast, and the balloon again rose and started towards the city, watched by an interested crowd at the grounds until it rose above the clouds and was lost to view. It then slowly descended over the cove, was again lightened, and finally descended on the farm of Peter Lanman at Norwich Town, after a voyage of about an hour and a half. Daniel S. Guile followed the balloon, and brought it in good order with the aeronaut to this city. W. A. Hurlburt, Thomas Dawson and O. P. Wattles rendered Prof. Allen considerable service in landing. Mr. Allen, who is the same gentleman who made an ascension at a fair of the New London County Society September 30, 1859, has made over two hundred ascensions, having been employed by the United States Government to reconnoitre for the army of the James, and afterwards by the Brazilian Government during the siege of Humaita, Paraguay. He has never met with a serious accident, and is one of the most accomplished aeronauts in the world. His ascension to-day was exceedingly beautiful, and was a treat not only to those on the ground, but to nearly everybody in this vicinity."

Gradual repentance is like a man who wants to be taken out of a burning building, but who says to those about him: "Now, don't take me out too suddenly; take me down first to a room where it is not so hot, and then to another room, where there is still less heat, and so take me out gradually." Why, the man would be a cinder before you got him out. A man who wants to reform should do so perpendicularly.

Harvard has now, for the first time in several years, more undergraduates than Yale. Yale has 518, Harvard 563.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 2.

THE REV. MR. AND MRS. ELLIS.

The name and labors of Mr. Ellis are most essentially identified with the history of Polynesia generally, and Hawaii in particular. His early years as a missionary were spent in the South Seas and at the Hawaiian Islands. He first visited the Pacific in 1816, came to Honolulu in 1823, and left in 1825. During the period of his residence upon the islands, he made the tour of Hawaii in company with Messrs. Thurston and Bishop, an account of which forms the fourth volume of his "Polynesian Researches," but has often been published in a separate volume under the title of "Tour of Hawaii." During the last fifteen years Mr. Ellis has devoted his valuable services and rare experience in the missionary work to the welfare of the inhabitants of Madagascar. Several important works he has already published upon that island and its people. He is at present engaged upon a volume, soon to be issued in London, under the title of the "Martyr Church of Madagascar."

As an author, Mrs. Ellis has become widely known by her works, entitled, "Women of England," "Island Queen," and several other volumes. A new volume from her pen is about to appear, entitled, "Education of the Heart."

Having for several years corresponded with Mr. Ellis, we felt a strong desire on visiting England to form his personal acquaintance. The week following our arrival, we were favored with a letter from him, containing the following paragraphs:

*Rose Hill, Hoddesdon, Herts, }
November 17, 1869.*

"* * * Mr. Williams, son of John Williams, who was killed at Erromanga, is our minister at Hoddesdon at present. Mr. Gill, formerly of Rarotonga, will be at our missionary meeting on Monday evening, as also Mr. Buzzacott (son of the former missionary of Rarotonga.) So we shall have quite a Polynesian gathering. I mention that should you be disengaged on Monday, you might prefer to come on that day.

"I should have mentioned Friday, but on that day the annual Tea meeting of the Mothers' meeting in our village occurs, and Mrs. Ellis will be obliged to be with them a good part of the afternoon, as she with some other ladies meet them once a week to read to them and encourage them in their work. The women are the wives of laboring men in the village, and most generally from twenty to thirty."

On Monday, November 22d, we took the railroad train running to the east of London, and reached the station near Rose Hill, about sixteen miles from the city. Their residence is beautifully located a short distance from the station in a most delightful region, prin-

cipally occupied by gentlemen's residences. We were most cordially welcomed by both Mr. and Mrs. Ellis. The long acquaintance which the reading world has had with the writings of both would lead to the supposition that they were somewhat advanced in years, but surely we think both must have drank from that fountain imagined by the Ancient Greeks to impart perpetual youth. A part of the ordinary labors of each is to correct proof-sheets of their respective books now passing through the press. When the present works are finished others are in contemplation. The grounds, dwelling, and all the surroundings and internal arrangements, indicated a culture, taste and refinement which were most delightful to contemplate.

The weather was very unpleasant and rainy, but it did not prevent us from attending the annual meeting of the local Missionary Society, auxiliary to the "London Missionary Society." Considering the unfavorable state of the weather, it was quite numerously attended. The Rev. Mr. Ellis presided. Addresses were made by the Rev. Messrs. Buzzacott, Gill, Williams and others.

On the following morning we returned to London, and long shall we retain most pleasing recollections of Rose Hill and its inmates. Few men have during the last half century done more than Mr. Ellis for the evangelization of Polynesia and Madagascar. As a writer upon missionary and scientific topics, he has acquired most deservedly a high and world-wide reputation. Mrs. Ellis is his most faithful coadjutor, assisting by both her pen and brush. Perhaps upon no lady in England has the mantle of Hannah More fallen, if not upon Mrs. Ellis, and we rejoice that she wears it so gracefully. Long may both, by their writings and useful labors, continue to bless their neighborhood and the "wide, wide world."

A LONDON FOG.

On the 17th of November we experienced one in all its intensity. Like the darkness of Egypt, it could be felt. We had occasion to go out of the city to visit a friend. His residence was upon high land—say forty feet above the city level. At that elevation there was bright moonlight, but below was a dense fog. The following paragraph relating to the phenomenon appeared in a London paper on the following morning:

DENSE FOG IN THE METROPOLIS.—A dense fog hung over the metropolis and suburbs during yesterday afternoon and up to a late hour at night. Traffic was almost entirely stopped, all sorts of locomotion being attended with a considerable degree of danger. Numerous accidents have occurred and much damage to person and property has been sustained, but, fortunately, no loss of life had been reported last night. In the low lying districts in the neighborhood of the river the fog was thickest, and, by reason of the streets

being not so well lighted there as in the metropolis, the accidents were more numerous in these districts than elsewhere. In the city and west-end it was found necessary to lead the horses; the great light from the shop windows tending rather to add to than decrease the density of the fog. The traffic on the Thames was completely stopped soon after five o'clock in the afternoon.

GREENWICH OBSERVATORY.

Who has not heard the sayings, "According to Greenwich time," or "So many degrees east or west of Greenwich?" Until within a few years, all geographies in America, as well as England, were written upon the supposition that the degrees of longitude were reckoned from Greenwich. Not only British navigators, but those of other nations reckoned from that place. Having conversed with seafaring men so much upon this subject, we naturally felt a very strong desire to visit, on coming to London, this famous Observatory.

We were informed from guide-books and other sources, that it was no easy matter to gain admittance. The following paragraph not many years ago appeared in the "Leisure Hour," published in London: "No person, unless of some scientific reputation, or by an introduction of some well known astronomer, can ever hope to be admitted within the entrance gate."

We confess this statement somewhat startled us, and we began to consider our case as utterly hopeless. While standing over in our mind some of the officers of the British navy whom we had become acquainted with at Honolulu, that of Captain Richards, late of the British surveying vessel *Hecate*, was recalled. We were fortunate in finding him in his office, at the head of the Hydrography Department. We could not have been more fortunate, for he is the very officer who has authority to grant permission for admittance to the Observatory. We stated our request, and most readily the desired permission was granted. Not only did we obtain a general permission, but also a private note to Mr. Stone, first assistant of Professor Aery, Astronomer Royal. Thus accredited, we had no difficulty in gaining admission, where we spent nearly two hours, much delighted with what we witnessed and the information we obtained.

The buildings are very modest and unpretending. Apparently there is no great display of instruments and machinery, but when we reflect upon the history of the Observatory, the astronomers who have there toiled night and day over their calculations, and spent their lives in careful observation of the heavenly bodies, then the spot and everything connected with the establishment is invested with a peculiar interest. Then, too, when we remember how navigators in all parts of

the ocean have for centuries made all their calculations and cast up their reckonings according to Greenwich time, we cannot but look upon Greenwich Observatory as one of the most remarkable places on our globe. O with what wonderful accuracy observations are now taken! With intense delight we listened to Mr. Stone's explanations of the method employed to note down the passage of a star as it passed the transit instrument. We witnessed the method as three or four of his young assistants observed the sun's passage across the meridian line. Then, too, how wonderful the system of noting down the observations by means of electro-magnetic agency!

Mr Stone referred to his observations and experiments for the purpose of determining whether heat is imparted to our globe from the fixed stars. He expressed the opinion that such was the case. We have seen in some recent scientific publication the same fact stated by some eminent astronomer. The idea at the first glance appears incredible, but yet we are assured that the fact can be demonstrated by actual experiment. This is truly wonderful.

We noticed with interest the various methods and contrivances for noting the rapidity with which wind travels, and also the method of registering thermometrical and barometrical observations. Electro-magnetism appears to be brought to play an important part in enabling the astronomer and philosopher to carry forward his experiments. Near the door leading into the Observatory is a large magnetic clock, which measures off time with most wonderful accuracy. With this clock is connected a system of magnetic wires, extending into London, and from thence with all the cities and sea-ports of England and Scotland. Thus the time of England is regulated by the Observatory, on the top of which there is a contrivance by which said magnetic clock elevates a large ball on a pole about ten feet high. This ball is some three feet in diameter, painted black. By means of a galvanic current, this ball is elevated and let fall at precisely one o'clock each day. We learned that this method was adopted for the purpose of giving information to shipmasters sailing down the Thames on their outward bound voyages. They could thus at the very last moment before leaving the shores of England ascertain Greenwich time.

Many puzzle themselves about the origin of moral evil. It is enough for us to know that there is evil, and that there is a way to escape it. The gospel of Christ makes known that way.

There is one single fact which one may oppose to all the wit and argument of infidelity—namely, that no man ever repented being a Christian on his death-bed.

Extracts from the Report of Rev. J. F. Pogue, Delegate of the Hawaiian Board of Missions to Micronesia in 1869.

It has been my privilege, as well as duty, made so by a vote of the Hawaiian Board of Missions, to visit their Missions in the three groups of islands, viz: the Gilbert, or King's Mill, the Marshall, and the Caroline, of Micronesia. To carry out the designs of the Hawaiian Board, the brig *Morning Star*, Capt. Tengstrom, left Honolulu on the 8th of July, 1869, having on board the largest reinforcement of Hawaiian missionaries which has been sent to those Missions. Our voyage to the Gilbert Group was a quick and prosperous one. There are 15 islands in this group, 8 of which are north, and 7 south of the line; supposed to have a population of 30,000. The Hawaiian Board have occupied four of these, with a population, as taken by our missionaries, of 15,000. These are 'Tapiteuea, or Drummond's Island, on the south of the line; Tarawa, Apaiang and Butaritari on the north. The first island at which we were to stop was

TAPITEUEA.

We made that place on the 27th of July, 19 days from Honolulu. Here, at the request of the Hawaiian Board, I will introduce some extracts from the report of the Rev. H. Bingham, Jr., Delegate of the Hawaiian Board to the Gilbert Islands in 1868: "The general meeting of the Gilbert Island Mission was organized on the 3d of August, 1868. * * * In accordance with the suggestion of the Hawaiian Board, they decided to take a new station upon Tapiteuea. * * * You will remember the account of our visit at that island last year (1867), and the wide door which we found open to us there. Last year we landed on the north end, and as our time was limited, we only went up the island some two miles. Upon our recent visit we explored some eight miles farther south, and determined to locate the Mission more centrally than could have been possible had we yielded to the earnest wish of the inhabitants of the north end that we should land our missionary brethren and their families with them. * * * The station was located in the newly explored part, though the people at the north felt that they had a special claim, as they had been first asked if they would receive missionaries."—*Missionary Herald* for April, 1869, page 131.

On our arrival at Tapiteuea we found the Mission families well, and prosecuting their work with energy and a good degree of success. The island is 30 miles long, and lies in a N. W. and S. E. direction, with 15 large towns, and a population of 6,200, as taken by the missionaries, the Rev. Messrs. Kapu and Leleo. There are 12 immense houses on the island, used for general purposes of consultation, dancing, feasting, &c. These are now used as places of worship. Mr. Bingham says in his report, "There is no one king of the whole island, but each district seems to be governed by its more important elderly men or land-holders." The people are degraded, debased, shameless. Men, boys and girls go about perfectly naked, while the women wear a *pa-u* around their loins. Our missionaries had occupied the field 10

months when we arrived. The people have outwardly forsaken their ancient worship; abolished their taboos; given up the *hula*, a licentious dance, and become teetotalers; the schools are crowded; the congregations large.

On the 13th of September, 1868, a few of the people began to cast away those things which were esteemed sacred. On the 11th of October of the same year Kapu preached on the character of the true God, and of the sin of worshiping other things called gods. At that meeting some old men proposed to cast away these vanities. Many consented to do so; others opposed. One old man said to Kapu, "The gods will take vengeance on you; they are angry; you will die." This man has since cast away the sacred things in which he trusted, and is now numbered with the reformers. Mr. Kapu told them to consider well what they were about to do. If they really thought that these things, in which they had so long trusted, were vanities—powerless to help or punish, then cast them away; but if they still feared them, then continue to do as they had done, and brave the fury of Jehovah, who has said, "Thou shalt have no other gods besides me." During the next week, from the 11th to the 18th of October, 320 of these sacred things, such as stones, branches of trees, besmeared with oil, trees, fish, birds, &c., were destroyed, and the majority of the people became outwardly the worshipers of Jehovah. They deliberately chose Him as their God.

One of the things regarded with much superstition was a large *mamani* tree near to the houses of the Mission. By measure, I found this tree to be 35 feet in circumference at about one foot above the ground. This tree was taboo. No one was permitted to pass or sit under its shade. To it they carried offerings of coconuts, fish, hala fruit, &c. January 1st, 1869, three thousand persons, old and young, male and female, met under, around and upon this tree to keep, as the missionary expressed it, their first happy new year. An examination of the schools was held at that time. Sixty persons recited the Ten Commandments, the Lord's Prayer, read in the books prepared for them, and sang some of the songs of Zion as translated by Mr. and Mrs. Bingham. This tree has since been given to Mr. Kapu. He has purchased one-half of the land upon which it stands, and hopes to be able to obtain the other half. Two tours have been made by the missionaries around the island. In these tours they have been followed by multitudes from place to place as they preached the Gospel in all the large towns. One hundred and fifty can read fluently in the Gospels, Acts and Ephesians, besides a great number who can read and spell in the spelling-book.

July 30th, 1869, we attended an examination of schools in one of the large council houses. Our hearts went out in thanksgiving to God for what our eyes saw, and ears heard. The pupils of the different schools, of which there are three, read very well. 150 men, boys, women and girls recited the Lord's Prayer, the Ten Commandments, and answered questions from the Catechism. They also sung several hymns. The missionaries, with their patrons, have great reason to thank God for the past, and take courage for time to come. A good beginning has been made. May the Lord give to our

brethren there the desire of their hearts,—souls who may be jewels in the crown of Christ, when he shall come to make up his own, and give them an inheritance in his heavenly kingdom.

APAANG.

Touching at Tarawa to take on board a missionary and his family, we hastened on to Apaang, as we had heard at Tapiteua that our good brother, Rev. J. H. Mahoe, had been shot by the rebels, then in possession of that island. Both of these islands are demoralized; the schools are closed; the church scattered; the King of Apaang, who is a Christian, an exile; the Mission property destroyed; the missionary shot; anarchy reigns. It was with great anxiety that we sailed towards this place. We were informed by the missionaries at Tapiteua that the rebels of Apaang intended to cut off the *Morning Star* on her arrival at that island. August 7th, 1869, we entered the lagoon, and anchored at some distance from the place where the vessel had anchored in 1868. Soon two foreigners came on board, who informed us of the state of affairs on shore. The Rev. J. H. Mahoe had been shot, and was then confined to his room, where he had been for four months. Mr. Randolph, an English gentleman, who resides on the island, and in whose house we found Mr. Mahoe, gave me the following account of the shooting: From the time that the *Morning Star* left Apaang in 1868, the missionaries were kept in a continual state of excitement, being insulted more or less every day. December 11th, 1868, Mahoe and his wife were assaulted by a man named Tintinimea. This man struck Mahoe, and, turning around, did the same to his wife as she stood holding a child in her arms. March 13th, 1869, while Mahoe was husking a coconut, being in a stooping position, a man by the name of Tenaught, coming up behind him, struck his back with a fourteen-inch knife, intending to kill him. A man standing by parried the blow, but the flat side of the knife struck the back of Mahoe, leaving a black bruise as long as the blade, drawing blood at the edge and point of the knife. Tenaught said to Mahoe as he struck him, "You are a dead man; I will kill you; you are no good; you are stingy."

March 20th, 1869, Mahoe was again assaulted in his own house. His wife supposing he would be killed, fled for help to the house of a foreigner, some five hundred yards to the north of the Mission premises. Mr. Randolph having been aroused from sleep, he with Mr. Courie went to the aid of Mr. Mahoe. They found the Mission house had been shot at. One of the balls passing through a post of the verandah on the north-west corner of the house, tore away the wood work by the side of Mahoe, who was standing on the verandah. He immediately ran into the house, shutting the door after him. Those without followed, breaking down the fence. Finding the door fast, they broke the venetian blinds sufficiently to admit a large pistol, which they presented at Mahoe, and snapped several times. Finding the pistol did not go off they withdrew. Messrs. Randolph and Courie remained with Mahoe about an hour, and then left to look after their own property. On their way to the house of Mr. Courie they met a native named

Tingitap, who had a musket, rifle and pistol. This native asked them if it was true that some one had fired at Mahoe. They answered, yes. He said he had heard so, and was on his way to the house of Mahoe to protect him. As he and his father Tinnadala had slept at the Mission house on several occasions previously to help Mahoe, they had no suspicion of treachery, and said to him, "We are glad you are going down. We will send Solomon to aid you." Leaving the man, and having arrived at the house of Mr. Courie, they heard a report of firearms and a cry of distress. Rushing from the house, they ran to the Mission premises. There they met the two little daughters of Mahoe, who were crying pitifully, "Father is shot—father is dead—he is covered with blood. Tingitap has shot him." Approaching the house, they found Mahoe in a pool of blood by the north fence, having fainted. Ten minutes perhaps after they arrived Mahoe became conscious of their presence. Called each by name; said Tingitap had shot him; asked if he would probably die; begged them to take care of his children, and again fainted. In the course of five minutes he revived again. He was then removed to the house. On examination, they found that the ball had entered the right breast just below the collar bone, and came out at his back just below the shoulder blade. The ball then struck a panel of the house to which the clock was fastened, the concussion stopping the clock at five minutes to twelve o'clock. The next morning, which was the Sabbath, he was removed to the house of Mr. Randolph, where we found him on our arrival, August 9th, 1869. His wound is a severe one; has not healed; continues to suppurate. He is, however, growing stronger; sleeps well, has a good appetite, but suffers much from pain in the arm. He is patient, believing that the Lord has done all things well, and that it is good to commit his interests for time and eternity into the hands of God. We removed him to the *Morning Star* and conveyed him to Butaritari, where we left him with the missionaries till our return from the west, having supplied him with food, medicine, &c., for his comfort.

Soon after Mahoe was shot the mob commenced tearing down the Mission houses. The house designated in the "Morning Star Books" as "Happy Home" was a complete wreck; not a board, plank or post remains to show where it stood. Not only was the house demolished, but the trees planted by Mr. and Mrs. Bingham were all cut down, and more, the "little grave" in what was the yard of the house, violated, and the dust of the sleeping one cast to the four winds. Three cocoa posts, some blocks of coral and a few scattered shells alone were left to mark the spot once occupied by God's servants. Our hearts were sad—O how sad! as we viewed the desolation. How vile, how degraded, how wicked the people who could thus treat their best friends—those who had left fathers, brothers, sisters, lands, country, home, to labor for their good! We felt, however, that the blood of our good brother Mahoe, which had been poured out on the soil of Apaang, would hereafter spring up and bear fruit to the glory of Him for whose sake it was shed. "The blood of the martyr will prove to be the seed of the church."

The Lord is a present help in every time of need. A few days ago we entered the lagoon at Apaang, expecting trouble, danger, and, it might be, our "ocean home" cut off, but there we lay for two days in safety, with none to molest, and left blessing the Lord that He had permitted us to see and bring away alive our almost martyred brother Mahoe. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

BUTARITARI.

The *Morning Star* left Apaang on the 10th of August, 1869, for Butaritari, and arrived there on the afternoon of the 12th. There are two Mission families here, and all well and prospering in their work. There are eleven islands and islets, which when spoken of together, are known by the name Butaritari. This name, however, is never given to them by the natives of the island, they applying it to the village where the King resides, but call the islands and islets *Makin*. The population of this collection of islands and islets is 2,500. A few years ago this was the darkest spot in the Gilbert Group. The King had killed two Hawaiians; the missionaries fled for their lives to Ebon of the Marshall Islands. How changed now. The King does not oppose, though he does not attend the instructions of the missionaries, while the King's youngest brother and his wife are members of the church. A little church of 18 members has been formed the past year; 520 persons can read the Scriptures. Our missionaries are comfortably situated, and appear to have the confidence of the people. These have contributed 100 gallons of coconut oil to monthly concerts the past year, and have bought books, for which they have paid 209 gallons of oil and \$8 12½ in cash. Here we held the general meeting of the Mission. The Lord was with us; good was done; the new missionaries were located, and we hope an impulse may have been given to the work which will result in the salvation of many souls. From Butaritari we returned to

TARAWA

to leave the new missionaries, and visit the exile King of Apaang, A. Kaiea, who with his followers are at the north end of this island. We arrived at Tarawa on the 28th of August. I found the exile King in a hut 7x12 feet, surrounded by four or five old men, who may have been his counsellors. His wife and Christian daughter were also with him. These were dressed in neat, clean calico dresses. The King looked feeble; appeared like a broken down man who had given up hope, and was resigned to let things take their own course, accepting what might come with the best grace possible. He had just sent a second ambassador to the rebels asking peace. He has very little influence over his people. Some of those who followed him to Tarawa have returned and joined the rebel party. Only six of the members of the church have stood fast. The King, his wife and their daughter are included in these. A new missionary was placed with him to look after the scattered flock and return with him to Apaang, should the rebels evacuate that island. Things now look dark on these two islands, but we hope God may have good in store for them. Tarawa I found to be the darkest part of the missionary field in Micro-

nesia. Nine years have our missionaries labored there with no apparent success. May the time soon come when the power of God may be there manifested in rescuing some of that warlike, degraded, savage people from the thralldom of sin and death. Having spent 37 days in this group, we turned our course towards the

MARSHALL ISLANDS.

Our visit to the islands of this group must be deferred till next month for want of room; as also our visit to Strong's Island and Ponape of the Caroline Group.

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Good News from the Sea.

We have had the privilege of reading some excellent letters received by a lady from a seaman on board H. B. M.'s ship *R*—in the South Pacific, and am permitted to extract a few items, which will be interesting to those who desire the welfare of the men of the sea. Here is the fulfilling of the promise, "Cast thy bread upon the waters: for thou shalt find it after many days." Good influences thrown around the sailor while in port have made lasting impressions, and brought forth much fruit. We quote the following:

"MY DEAR FRIEND:—I take pleasure in writing these few lines, to bear testimony to the good effected through the kindly interest you took in us. Out of such, a well conducted temperance society has sprung up, numbering at present about twenty-six members (though we have had as many as fifty.) Our first lieutenant joined us, and also the captain has consented to be patron of the association, giving us £2 for the purchase of books. So you see, dear friend, if we had not visited Honolulu, we should never have had a temperance society among us.

"As to myself, I have reason to bless God that I ever visited that place, for there I was first awakened to a sense of my lost condition as a guilty sinner, and led to repentance, and seek for pardon through the blood of a crucified Savior; and now I can say, 'He is my Savior;' and that 'now in Christ Jesus, I who indeed was very far off, am made nigh by the blood of Christ.'

"I hope through His grace to continue faithful and steadfast to the end. I feel much more than I can say, but my desire is, to love Jesus more and more, to be more obedient and bold in His cause. The more I read and study, the more simple seems the plan of salvation by the blood of Jesus, and through His merits and atoning sacrifice.

"For when I saw the blood,
And looked at Him who shed it,
My right to peace was seen,
And I with rapture read it.
I found myself to God brought nigh,
And victory became my cry."

"Please remember me kindly to Mr. Damon, and thank him for me for his kindness in giving me the book, 'Christ Knocking at the Door.' I am very fond of reading it, and it does me good. I have enjoyed a great privilege in Valparaiso in attending the ministry of Dr. Trumbull and Mr. Guy at the Union Church. Mr. Swaney was also very kind while we were at Talcahuano. I always pray for you all in Honolulu, and for God's blessing on the Sailor's Home. Pray for us.

"I remain, yours very gratefully,
C—H—."

Activity in earthly things is not inconsistent with true piety. Right industry, right enterprise and right ambition in these do not stand in the way of religion. They are not only perfectly harmonious with it, but they are indispensable to it. I can scarcely conceive of a lazy man's being a Christian.

As God gives us space to repent, we should pray that he would give us grace to repent.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 6—Am wh bk Alaska, Fish, from cruise, with 1000 bbls sperm oil.
9—Am 3-masted schr John Hancock, Permian, 17 days from San Francisco.
9—Am 3-masted schr Jane A. Falkenburg, Cathcart, 16 days from Humboldt.
14—Am schr Alaska, Beck, 27 days from Astoria O.
20—Haw bark Arctic, Gray, from New Bedford and cruise, 7 mos, 180 sp.

DEPARTURES.

Feb. 8—Am strmr Idaho, Floyd, from San Francisco.
9—Am ship James Cheston, Swain, for Callao.
10—Am bark Ethan Allen, Snow, for San Francisco.
13—Am ship Lorenzo, Follansbee, for Cork.
14—Haw wh brig Comet, Warren, to cruise.
17—Brit ship Nicoya, Jones, for Costa Rica.

MEMORANDA.

Loss of the "Morning Star."

The brig *Morning Star* left the south harbor of Strong's Island, for Honolulu, at 3:30 on the 18th of October, with eight wind off shore. Were towed out with two of the brig's boats and the pilot boat. At 5 P. M., the pilot and all the shore hands left the vessel, and one of the brig's boats was sent to get some lines which had been left on the reef. At 6:15 the boat returned, and was taken on board the brig, which was at this time fully three miles from shore, with wind very light, N. by W. During the evening, which was cloudy and dark, it was found that the brig had drifted inshore with a strong current, the boats at once manned and sent ahead to tow her off; but still the vessel kept drifting in. Finding that nothing could be done to keep her off shore, the port anchor was let go at 8:30 P. M., in twenty-five fathoms of water. At 10 P. M., a squall came up from the eastward, which appeared very threatening, but gave us hope that by slipping the anchor, we might get out to sea before the force of the squall struck the vessel. Everything was made ready for this emergency. As the squall struck us, the fore and aft sails were hoisted, the chain slipped, and for a moment the vessel went ahead; but the heavy rollers which came in checked her headway, and before she could gather again, she struck a little aft of the mainmast, the next sea lifting her broadside on to the rocks. The current at the time appeared to be at least four knots an hour, in the opposite direction to what it usually runs. At 11 P. M., the passengers were sent ashore in one of the boats, at great peril. At 11:30 the foremast was cut away. A heavy wave which had broken over the vessel made a complete wreck of everything on deck and in the cabin—staterooms, doors and furniture being completely smashed by its force, and all the clothing, stores, &c., scattered and destroyed. At 1:30 the boat returned from the harbor, three miles distant. As every sea washed entirely over the vessel, nothing could be done further to save her or the effects; and at 2 A. M., the officers and crew went on shore. They returned at daylight, but found everything so completely destroyed by the breakers, that nothing could be saved.

Captain Tengstrom then chartered the British trading brig *Anne Porter*, Captain Davie, of Shanghai, to bring the passengers to Honolulu, among whom are Rev. J. F. Pogue, Rev. Mr. Sturges, wife and child, and Rev. Mr. Snow. The brig has been 77 days on the passage up, touching at Ebon and Butaritari.

Capt. Tengstrom furnishes us with a few items relating to the voyage of the late *Morning Star*, which are worthy of publication:

July 26th, off Byron's Island, saw a topsail schooner, but as we tried to speak her she made all sail and scud away.

At Drummond's Island there was a topsail schooner wrecked on the southwest point about the 15th of July, but we could not learn her name. The missionaries had inquired, but they would not tell. The whole schooner's company was on the island while we were there, but we did not see any of them.

August 3d, off Tarawa, saw a whaling bark trying out oil.

In the beginning of December, 1868, the British bark *Syringa*, Capt. Brown, from Sydney, N. S. W., to China, with coals, lost the fore and main topmasts in a squall, when a little north of the Kingsmill Group. She made Jelluit, and anchored on the northwest side in five fathoms of water. The carpenter commenced cutting out and fitting new topmasts, but before this had been accomplished the wind had veered to the westward, and the vessel swinging, touched with the stern on the rocks and was wrecked. Capt. Pease, of the *Water Lily*, bought the wreck for \$500, taking away with him seventeen sails, two boats complete, a large quantity of other gear, and left four men to save what they could. Capt. Brown and part of the crew left for Ascension in the *Water Lily*.

January, 1869, the chiefs of the Radack Chain left Jelluit on their way to Namerick, and touched at Kili en route. There they found two canoes, nineteen men and women, natives of some islands to the westward, of which the name could not be ascertained. Their teeth were blackened by eating the betelnut, they had woolly hair, and were of a darker complexion than the people of the Marshall Islands. They had been adrift five months, and fetched Kili. On the departure of the Marshall Island canoes for Namerick, these strangers went with them, and were divided in different canoes, having previously been deprived of their property, which was considerable, consisting of four brass swivels, powder, earthenware vessels, clothing, &c. During a calm the strange chief and nine others rose against Hoiaik, a Namerick chief, in whose canoe they were, murdered his wife and son, stabbed and threw overboard his daughter, and wounded several who jumped overboard. The fleet, which was a little way astern, seeing the commotion, pursued the canoe, and on coming up with it a fight ensued, which ended in the destruction of the strange chief and his followers

by firearms. The others, on seeing their death, jumped overboard and were drowned.

May 19, 1869, arrived at Ebon, *Murtha Wrightington*, Capt. Turner, of Nantucket, 30 months out, with 250 bbls. sperm oil.

June 20th, arrived British brig *Lady Alicia*, Daly, master, from Sydney, on a trading voyage.

July 6th, *Lady Alicia* left for Sydney.

August 15th, arrived British brig *Pioneer*, late *Water Lily*, Capt. Benj. Pease, from Ascension, bound to the Maldives in the first part of December.

The Hamburg brig *Vesta*, Capt. Hainson, arrived, 60 days from Pelew Islands, and left in a few days for Samoa. The second day out sprung leak, which increased to 16 inches per hour; put into Mille, but could not get any native help there to pump. She came back to Ebon and discharged the cargo, which was dry coconuts, and then they were to haul on the beach and try to repair.

PASSENGERS.

FROM SAN FRANCISCO—Per D. C. Murray, Jan. 24th—P Isenberg wife and 2 children, J Fuller, wife and child, Miss L. Mason, W Chamberlain, G W Gilbert, W Wilson, E Britton, W Martin, W Wilcox, L J Low, and 12 Chinese—27.

FOR TAHITI—Per Greyhound, Jan. 26—B Latiere and wife—2.

FROM HONGKONG—Per Jas. Cheston, Jan. 30—H Fleet—1.

FROM SAN FRANCISCO—Per Idaho, Feb. 1st—J T Waterhouse, R Moffitt, Mrs W P Dangerfield, Master Dangerfield, Alea, Mrs Alea, Mrs Wonggui, A J Upton, E H Dimond, Miss Ekman, Miss Rachel Miller, Miss Gibson, R M Gray, Mrs R M Gray, Thos Bailey, Mrs Thos Bailey, J C Glade, M E de Silva, Tai Yip, Achuck, J B Renny, E Moody, J King, W J Kelly—24.

FOR HONGKONG—Per Charger, January 30th—S G Wilder and servant, Achuck—3.

FOR YOKOHAMA AND HONGKONG—Per R. W. Wood, Jan. 29th—8 Chinese and 40 Japanese.

FROM ISLANDS IN THE PACIFIC—Per *Morning Star*, Feb. 4—Rev J F Pogue, Rev B G Snow, Rev A A Sturges, wife and child, Capt A Tengstrom, Messrs Thompson, Bradley, Garrett, Nash, Kalawai, Mr Pond—12.

FOR SAN FRANCISCO—Per strmr Idaho, Feb. 8th—Capt B F Loveland, wife and child; A Gleason, wife and child; M Rawson, Jerome Alfonso, W Loud, Thos Bailey and wife, Ah King, Eng Tick, W Foster, J F Appleton, John Meek jr, Mrs Dudoit and servant, Miss Blanche Dudoit, Miss Ella Dudoit, Rev Dr L H Gulick, J R Logan, Ed Burgess, W Wilson, J Schwartz, G Suhren, H W Kusey, Rev O H Gulick, O J Harris, R L Lloyd, A Hasner, A Tai, W J Sheridan, E Moody, James Limer, R Wilfield, James Lee, Francis Lee, H H Webb—39.

FROM THE EAST INDIES—Per Alaska, Feb. 8th—John Gibbons, David Atkins—2.

FOR SAN FRANCISCO—Per Ethan Allen, Feb. 9th—Dr E Hawthorn, Mrs Fopliis, H Rothjems, R Winfield, N Clifford, A Hasner, J A Harford—7.

MARRIED.

WEEDON—SLOAN—In this city, at the Port Street Church, on Tuesday evening, the 25th inst., by Rev. E. C. Bissell, Mr. W. C. WEEDON, of Middlesex, England, to Miss Ida J. SLOAN, eldest daughter of R. R. Sloan, Esq., East Cleveland, Ohio.

ROWLAND—METCALF—In this city, on Saturday evening, the 22d inst., by Rev. H. H. Parker, Mr. W. G. ROWLAND to Miss HELEN METCALF, second daughter of the late Theo. H. Metcalf, Esq., both of Honolulu. No cards.

SHARRAT—BAILEY—At the residence of Capt. T. H. Horbron, Grove Ranch, Maui, Jan. 26th, by Rev. J. S. Green, W. F. SHARRAT, Esq., of Waihee, to Mrs. M. E. BAILEY, of Norwich, Ct.

DIED.

BOUND—In this city, Feb. 17, WILLIAM H. BOUND, a native of Charlottesville, Virginia, aged about 40 years. Deceased has been a resident of these islands during the past 12 years, and was for many years leader of the Honolulu Brass Band.

SWINTON—In this city on the 17th inst., of brain fever, CHARLES EDWARD SWINTON, youngest son of H. S. Swinton, Esq., aged 16 years and 6 months.

PRIALUX—In Honolulu, on the 14th inst, from cold contracted during the previous fortnight, Mr. CHARLES PRIALUX, aged 34 years, a native of Guernsey. Deceased was chief officer of the British ship *Nicoya*.

FORD—At Kalasoa, Ewa, on Wednesday afternoon, the 16th inst., CAROLINE J. FORD, aged 27 years, widow of the late Dr. S. Porter Ford.

HYATT—In Honolulu, on Sunday, the 13th inst., GEORGE WASHINGTON HYATT, aged 65 years.

BRAY—In Honolulu, on Monday, the 14th inst., of consumption, WILLIAM BRAY, aged about 40 years. Mr. Bray has long been employed here in the draying business, and was known by our residents as an upright and reliable man.

Information Wanted.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.



New Series, Vol. 20. No. 4.

HONOLULU, APRIL 1, 1870.

{ Old Series, Vol. 27.

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THE FRIEND.

APRIL 1, 1870.

☞ We have lately received a few copies of the *Record*, a paper containing reports of Evangelical effort in Chili, the publication of which has been recently commenced in Valparaiso, and is edited by the Rev. Dr. Trumbull and Rev. A. M. Mervin. The Bible, and many valuable religious publications, are being disseminated among the people of Chili, and notwithstanding various hindrances, good results follow, light is shed on many minds. The cause of education is advancing. A Theological Seminary is about to be opened in Valparaiso for the education of native Roman Catholic priests, as well as other youths, even though they may intend to follow secular pursuits later in life. At a public meeting held in Santiago for the purpose of awakening an interest on behalf of the proposed seminary, among those present by invitation was the United States Minister Plenipotentiary, General Kilpatrick, who spoke, and among other things judiciously and forcibly remarked:

"There was a time in the world's history when ignorance and superstition went hand in hand, when education existed only among the clergy and a certain aristocracy, and when the masses knew of the Bible merely what others taught them sparingly. Happily those times of ignorance have gone by. * * *

"In this work, gentlemen, I am with you. * * * With the open Bible, with universal education and suffrage, I can exclaim with all my heart, *Forward Chili!* Advance in the path of glory!"

The *Revista Catolica* adds that this sentiment was received with prolonged manifestations of applause.

☞ Mr. Abeong having returned in January from Hawaii and Maui, where he has been laboring some months among the Chinese, has resumed his mission work in Honolulu, expecting however in a few weeks to leave with his family for China. His time here has been employed in preaching on Sabbath evenings in the Bethel; holding prayer-meetings and Sabbath-school in the vestry room; visiting among the houses occupied by the Chinese; distributing copies of the New Testament, also separate portions of it, principally the gospels, and numbers of tracts; and teaching evening school during the past month. Through these means the good seed has been scattered. God only can cause it to bear fruit, but it is sown in hope.

NAVAL.—The United States sloop-of-war *Jamestown*, Commander Truxton, arrived at this port March 27th, 16 days from San Francisco. The following is a list of officers:

Commander.—William S. Truxton.
Lieut. Com. and Ex. Officer.—C. L. Huntington.
Master and Navigating Officer.—Asa Walker.
Master.—William Welch.
Paymaster.—George R. Watkins.
Surgeon.—E. D. Payne.
Assistant Surgeon.—E. C. Thatcher.
Ensigns.—A. Dunlap, Wm. M. Cowgill, E. D. Adams, A. C. McMechan.
Gunner.—E. A. McDonald.
Sailmaker.—G. D. Macy.
Boatswain.—Andrew Milne.
Carpenter.—S. N. Whitehouse.
Mate.—Elliot, Millard, Dougherty and Nolton.
Captain's Clerk.—Charles W. Sinclair.
Paymaster's Clerk.—Louis A. Morris.

NAVAL.—The United States steamer *Sag-inaw* arrived on the 9th of March, 15 days from San Francisco. She came on special service to proceed to Midway Island, and assist in deepening the channel or entrance to that harbor, which is selected as the coaling station of the China Mail Steamships. A schooner has been despatched from San Francisco with all the necessary machinery for the work, which may require six months or even longer to execute, and it is thought there will be no difficulty in securing at least twenty-four feet depth of water. The *Sag-inaw* had a working party on board—engineer, divers, laborers—and left for her destination on the 16th. The following is a list of her officers:

Commander.—Lieut. Commander Montgomery Sicard.
Executive Officer.—Ensign L. C. Logan.
Navigator.—Ensign H. Perkins.
Ensign.—W. S. Cowles.
Ensign.—A. H. Parsons.
Mate.—G. H. Robinson.
Paymaster.—G. H. Reed.
1st Asst. Engineer.—Jas. Butterworth.
Asst. Surgeon.—Adam Frank.
Asst. Engineers.—J. J. Ryan, H. Main, J. Godfrey, C. B. Foss.

Editor's Notes and Reflections while Passing Along.—No. 12.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

MEETING OF THE AMERICAN BOARD OF MISSIONS.

Last month (September) it was our privilege to attend the centennial anniversary of the birth of Humboldt. We have already reported for the columns of the *Friend* an account of that remarkable meeting. Such a large gathering of philosophers, authors, poets, orators and learned men and women is seldom to be witnessed in any part of the world. There was one feature of the celebration which was very peculiar—the Orator of the Day, as well as several other speakers, endeavored to prove that Humboldt was a believer in Divine revelation, or rather that he *was not an atheist*. Three thousand years ago, the inspired Psalmist observed, "The fool hath said in his heart there is no God." It was a somewhat remarkable fact that a learned assembly should be called upon to listen to a course of reasoning and argument to prove that the most learned man in natural science of all modern times *was not an atheist*. This fact often comes to mind, and suggests thoughts for serious reflection.

A month has passed away, and it has fallen to our lot to attend another remarkable gathering. This occurred at Pittsburgh, Pennsylvania. It was the Sixtieth Anniversary of the American Board of Commissioners for Foreign Missions. For sixty years these annual meetings have been held in various parts of the country, and never fail to bring together a very large gathering of the friends of Foreign Missions from among both the laity and clergy. The records of these meetings will show that some of the most distinguished men, in both Church and State, are present on these occasions. One thing was manifest throughout all the meetings—no doubts were entertained by any of the speakers or hearers respecting the exist-

ence of God, or the reality of Divine revelation. They may know less of science than Humboldt, but they have more faith in God and his agency. All are believers in a personal God, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All the men and women on this occasion, believed that Jesus Christ is revealed as the Saviour of sinners, and that his command is binding upon his followers to preach the gospel to every creature. The missionaries and the friends of Foreign Missions believe that the gospel is yet to be preached throughout the whole world, and that the Bible is to be translated into every language spoken by the inhabitants of the earth.

How marked the contrast between those who ignore God's existence, or assign to Him a secondary place in the universe, and those who firmly believe in a personal God—the Father of our Lord and Saviour Jesus Christ—who claims that "All power is given unto me in heaven and earth," and that he has a right to command his disciples, "Go ye therefore and teach all nations."

The friends of missions at Pittsburgh recognized and acknowledged these truths. They lie at the foundation of the missionary enterprise. Believing thus, the friends of the cause have contributed to the treasury of the Board during the past year \$531,661 32. This large amount of over half a million of dollars has been expended for the support of missionaries and mission schools in China, India, Syria, Asia Minor, Greece, Persia, Africa, Polynesia, and among the South American Indians. Extensive as may be the operations of the Board, the Mission to Japan is now to be added to the list.

Any impartial observer, we think, must admit that the friends of missions, and the missionaries themselves, are in earnest. They believe in the practicability of the enterprise. They have faith in the gospel as a moral elevator of the human race. It was soul-inspiring and ennobling to listen to the reports of returned missionaries and the addresses of the friends of the cause. The singing and the prayers were most touching, and full of unction. At the communion, where it was our privilege to be present, the venerable Rev. Albert Barnes presided and opened the exercises. His language was simple but expressive. We could not but look with veneration upon the man, who had preached the gospel for so many years, and written so many commentaries upon the Bible. "This do," he remarked, "in remembrance of me." No doubts did the speaker entertain about God's existence, or even the spiritual presence of Jesus, when his friends gather from the east and west, north and south, to commemorate a Saviour's love

around the table of their Divine Master. "Lo I am with you."

The next annual meeting of the Board will be held at Brooklyn, New York. If the religious and secular papers had not reported the exercises of the meeting so fully, we should enter into particulars. While passing along, we could not, however, refrain from jotting down a few notes and reflections upon this great missionary gathering.

BRIEF SOJOURN IN PHILADELPHIA.

This is a beautiful city. We do not wonder the inhabitants are proud of the place of their abode, and consider themselves citizens "of no mean city." The original plan of the city and the manner in which that place has been carried out, beautifully harmonize. William Penn stamped the impress of his mind upon it. The streets are laid out with so much regularity and order, that you have only to study for brief space of time the theory of Penn's plan, and you may feel yourself at home, although you enter the city a stranger.

Then too it is kept so scrupulously neat and clean. At early dawn the servants may be seen washing off the side-walks, and scouring the white marble steps. Philadelphians are as firm believers in *white marble* as Bostonians are in *granite*. The Quaker element has by no means become extinct in this city of brotherly love. There may not be seen as many broad-brim hats and neat bonnets as formerly, but still they appear, and contrast admirably with the nondescript specimens of head-gear now worn by the non-Quaker portion of the inhabitants. We do think a neatly dressed Quakeress the very perfection of neatness and beauty.

This city abounds with beautiful churches, and not less than a score of new ones are now in process of building. A white marble Methodist church is now partially completed, estimated to cost \$200,000. This is only one of several very expensive church edifices. During our sojourn in the city, we improved the opportunity of hearing several of the prominent ministers of the gospel. On Sabbath morning, October 17th, it was our privilege to hear a most admirable sermon, preached by the Rev. A. Barnes. On account of advancing years, he seldom preaches, but on this occasion he occupied his old pulpit, and appeared at home, where for so many years he has proclaimed the gospel. His subject on this occasion was the MESSIAH. His text was Luke 24:44-46. In the most clear and lucid manner he unfolded the grand idea of the Messiahship as interwoven and running through all the Old Testament scriptures, including "the law of Moses, the Prophets and the Psalms." (See Luke 24:44.) The Old Testament as distinctly reveals a Messiah, or rather "the Messiah," remarked

Mr. Barnes, "is as essentially the grand idea of the Old Testament, as the wrath of Achilles is that of the Iliad, or the anger of Juno that of the Æneid, or the fall of Satan that of Paradise Lost." Most conclusively did the preacher make apparent that Jesus of Nazareth filled out in his life, character and death this grand idea of the Messiah of the Old Testament. This idea included that of a *suffering Saviour*. He dwelt upon the difficulty of bringing out this peculiarity, but even in this point, our Blessed Saviour failed not to fulfill his all-important mission.

Suppose, remarked Mr. Barnes, during a period of a thousand years, the historians, poets, orators and divines of France had predicted that in the eighteenth century there should arise a remarkable personage, who should be born in Corsica, and at length rise to the dignity of Emperor, ruling the destinies of Europe, and should finally die on a small island in the South Atlantic Ocean, how difficult it would have been for Napoleon to have filled up this outline! Yet Christ started in life with the set purpose of filling up the outline of the Messiah as depicted by the historians, poets and prophets of the Old Testament. He concluded with the offer of salvation as made known by such a Saviour as our Lord Jesus Christ. It was indeed a rare privilege to listen to such a discourse, delivered by one who has written the most popular commentaries on the whole of the New Testament and parts of the Old. The Rev. Mr. Johnson has become Mr. Barnes' successor, and he is well spoken of by the church-going people of Philadelphia.

On the afternoon of the same Sabbath, it was our privilege to hear the Rev. Dr. Newton preach to a large congregation of children in the Church of the Epiphany. This is the church formerly presided over by the Rev. Dr. Tyng, and afterwards by his son, whose lamented death, some years ago, caused such a wave of sorrow to pass over the American Zion. He was the author of the saying, "Stand up for Jesus."

The Rev. Dr. Newton is regarded as the most successful and popular preacher to children in the United States. His sermons are published in the *Sunday School World*, issued by the American Sunday School Union. For months he has been addressing the young on "the wonders in the Bible;" but on the occasion when it was our privilege to hear him, he commenced a series of monthly sermons to children on "the wonders of God outside of the Bible." He selected for his text the words of David, "All thy works praise thee." In order to illustrate the truth, Dr. Newton exhibited an instrument showing the revolutions of the different bodies belonging to the solar system, and even held up a "music box," the spring

of which was broken. This was something we never expected to witness in an Episcopal church on a Sunday afternoon. But wherein was the harm of so doing, provided the truth was thereby impressed upon the minds of the young!

During the evening of the same Sabbath, we were present at an interesting meeting held at the new Eastburn Seamen's Chapel. Just fifty years ago—17th of October, 1819—the Rev. Mr. Eastburn preached his first sermon to seamen in Philadelphia. For many years he continued his useful labors among them, and when he died, left several thousand dollars as a fund for the support of preaching among the seafaring community. The friends of seamen have just erected a new chapel and lecture-room, costing \$32,000, and only some three thousand dollars remain unpaid. This chapel is under the patronage of the Presbyterians. The Baptists and Methodists have also seamen's chapels in the city. The Rev. Dr. Emerson was installed Chaplain and Pastor on this evening. It fell to our lot to give the "charge" to the people. Although called upon quite unexpectedly to address the audience, yet we were much assisted in "charging" the people of that congregation from our recollection of the manner in which the Bethel Church and congregation of Honolulu have been accustomed to assist their Chaplain and Pastor.

During our sojourn in Philadelphia we enjoyed the hospitality of Mr. C. Burnham, who formerly resided at the Hawaiian Islands. Foreign residents, twenty-five years ago, will remember him as the manager of the Koloa Plantation. He retains the most pleasing recollections of his residence on Oahu, Kauai and Maui. This same fact we have found true with regard to former residents on the islands, in whatever part of the country we have fallen in with them. Wherever we travel we meet those who are in some way interested in the islands. Some have resided there, and inquire for their old friends and neighbors, while others who have never visited the islands, still have friends living there. Many are the links of that chain binding the Hawaiian Islands to the United States.

During our stay in Philadelphia we visited League Island, the site of the new Navy Yard. It is situated at the point where the rivers Delaware and Schuylkill unite their waters. There we found quietly moored eighteen of the fifty monitors and vessels of war forming the iron-clad fleet of the United States. Among them was the famous *Puritan*, in an unfinished condition, but which when completed, will form one of the most formidable war ships in the world.

It was our privilege also to visit the new Fairmount Park, which is destined to become

one of the most beautiful pleasure grounds in America. It contains two thousand acres of land, well diversified by hill and vale, woodland and lawn, besides having this additional charm—the Schuylkill meandering through it. Bostonians may be justly proud of the suburbs of their city, including Roxbury, Brooklyne, Newton, and many other beautiful towns; New Yorkers may be proud of Central Park, with its enchanting vistas, avenues, glens, ponds, cascades, grottoes, and all the appliances which wealth can call into existence, when expended by the artist and gardener; but the Philadelphians will have Fairmount Park, which will fully equal anything in America, because nature and art are so wonderfully combined. It seems fitting that this city should have such an outlet for its densely peopled streets, where the inhabitants may go forth and enjoy the country.

This city is admirably supplied with institutions, where the blind, sick and unfortunate are amply provided for. Its public libraries are capacious. Here, too, is the oldest mint of the United States. The collection of coins on exhibition in this establishment is probably more extensive than anywhere else on the American Continent. There we saw specimens of coins of all nations, both ancient and modern. Among them were some as old as the days of Alexander the Great, and numerous belonging to the Roman Empire, prior to the Christian Era; but not one among the hundreds of gold and silver pieces which we there beheld was comparable in interest with the old Hebrew coin, similar to that which the poor widow cast in the treasury of the Lord. Yes, there was the widow's "two mites," which make a farthing!

We must not omit to mention the fact that we heard Miss Anna E. Dickinson deliver her famous lecture, entitled, "Whited Sepulchres," wherein she gave an account of her visit to Salt Lake, and her impressions of the abominable system of polygamy as practiced by the Mormons. She spoke in the Academy of Music, addressing an audience of nearly 3,000. Her lecture was the first of the "star course," for the season. She is to be followed by Senator Sumner, "Mark Twain," and other noted lecturers. That of "Mark Twain's" will be upon Hawaii and Hawaiians.

Having heard and read so much respecting Miss Dickinson as a lecturer and speaker, we felt very desirous of hearing her on this occasion. She is the first female orator we have ever heard. The secret of her power over an audience appears to consist in her perfect self-possession, remarkable command of language, and thorough mastery of her subject. Much of her lecture related to the question of "Woman's Rights," and although she carried forward with her eloquence the

sympathy and approval of but few in the large audience, still for one hour and a half she held that assembly spell-bound by her fascinating eloquence. As a speaker, she possesses rare gifts, else how could she attract such crowds wherever and whenever it is announced that she will speak? Philadelphia is her native city. She was reared among the Society of Friends, and hence perhaps inherited the gift of public speaking. She belongs to that party in America which advocates the idea that woman is held in vassalage, and should be elevated and have the same rights secured to her which are now acknowledged as belonging to the male sex. Public sentiment appears to be drifting in that direction, but we are not inclined to think that woman's lot will be improved by the "ballot," or by placing her in the front of the battle of life. We think that she has a higher, nobler and holier mission, and that mission will be best accomplished by avoiding rather than claiming the ballot, the pulpit, the rostrum, and other places and positions now occupied by the stronger sex. If woman would conquer the world, let her "stoop to conquer," and she will succeed, but if she demands the conquest, we fear she will not accomplish it.

One other pleasure was afforded us in the way of listening to an admirable discourse while in Philadelphia, and that was to hear a Wednesday evening lecture from the Rev. Dr. Wadsworth, formerly of San Francisco, but now to become the Pastor of a Dutch Reformed Church in this city. His subject was "God's care for his people," as set forth in the 23d Psalm, commencing,

"The Lord is my Shepherd;
I shall not want," &c.

His exposition of this Psalm was most felicitous and charming. We do not wonder the people of San Francisco are anxious to retain him as Pastor of Calvary Church.

We might refer to many more incidents connected with our stay in this city, but we fear we may have already wearied our readers.

THE INFIDEL AND THE QUAKER.—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes; for though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others has not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

☞ They that deny God destroy man's nobility.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 3.

The postscript appended to the following letter from the Editor accounts for its appearance in the *Friend*:

ATHENS, GREECE, Jan. 12, 1870.

MY DEAR FRIEND * * * *: I am going to write you a few paragraphs, because I have thought of *you* more frequently to-day, and during the last few days, than of almost any other person in Honolulu. For three days I have been viewing the scenes and wandering among the ruins of Athens. Knowing your predilection for Greek literature and antiquities, I have thought of the delight you would have taken in visiting with us the Parthenon, the Pnyx, Mars' Hill, the Stadium, and many other well known localities in and about Athens. To-day we have visited Eleusis, and seen the mount styled the "throne of Xerxes," where he sat when he overlooked the naval battle of Salamis. We have enjoyed these rambles, beyond what words can describe.

In our walks we have sometimes been accompanied by Prof. Friederichs, "Director of Antiquities and Curator of the Museum of Berlin," in Germany. He has made Grecian and Roman antiquities a speciality. He is now traveling through the Orient for the purpose of procuring relics and curiosities for the museum. His remarks are more instructive than any guide-book. He is very modest and yet very learned, but never afraid to say, "I don't know." He accompanied us, or rather we accompanied him, during an afternoon's walk to the summit of the Acropolis. It was a most beautiful day. The sky was not overcast by a single cloud. The weather was mild and the air balmy, yet not enervating, very much resembling some of our agreeable and pleasant days at the islands. On our walk to the Acropolis, we passed by the Temple of Jupiter Olympus, and under the Arch of Hadrian. Before ascending the "rock," we lingered a little time in the theatre of Bacchus, where excavations have been made by the Prussian Government, and where the marble seats of the old theatre are now fully discovered, and on many of them the names are inscribed in Greek, which were readily interpreted. From thence we passed the Roman theatre, erected by Hadrian, I believe. The front still remains. It is in the style of Roman, not Grecian architecture. From that we ascended the Acropolis. You know better than I do the history of the renowned buildings and temples which crown that famous hill. Ere we entered the noble and spacious gateway, we turned to view the surrounding region and objects of interest. Only a few steps to the right, there was the Areopagus, or Mars'

Hill, where Paul preached; directly in front, but a little farther off, was the Pnyx and the Bema, where Demosthenes "thundered" and uttered his Philippics; beyond the Areopagus stood the Temple of Theseus, in nearly a perfect state of preservation; while still farther in the distance were the famous olive groves, where Plato and Socrates and other Grecian philosophers walked and discoursed.

I must not dwell upon these details, but hasten with you, while you, in imagination, accompany us to the glorious summit of the Acropolis, where still remain, although in ruins, the *Parthenon*, the temple of the *Erechtheum*, and those beautiful female figures, the *Caryatides*. There we sat down and viewed these wonderful specimens of Grecian architecture and sculpture. Then, too, to have the view accompanied by the nice and discriminating remarks of Prof. Friederichs! Oh, it was such a "feast of reason" as it has seldom been my privilege to enjoy. How shall I describe in fitting language the panoramic view from the Acropolis! The sea view was beautiful. In the distance was Mount Pentelicus, from whence came the marble for the temples at Eleusis and Athens. The Ilissus (a very small stream indeed) flowed near the city, while far away were the mountains of Hymettus, whence came the honey so renowned. But why do I describe these temples and localities to you, who are so well acquainted with the literature of Greece, and know so well the history of each hill, mountain, stream and valley of Greece? Well, you have *read* about them, but I have *seen* them, and the impressions made to-day will never be effaced from my mind.

On descending the mount, we passed onward to Mars' Hill. There Judge Austin read in our hearing the Apostle Paul's discourse recorded in the 17th chapter of the Book of Acts. It requires no stretch of the imagination to think of the noble Apostle pointing to the Acropolis, when he uttered the words, "Forasmuch then, as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device."

From the Areopagus we passed over to the Bema, and stood where Demosthenes once stood, where Pericles stood, where Themistocles stood, where Aristides stood! Was not that a privilege! As the twilight was approaching, we were compelled to hasten our return to our hotel, but still we found time to view the Temple of Theseus. Enough, you will say, for ~~one~~ day! Yet during our sojourn in Athens, we made many such rambles. Sunrise on the morning of the 11th found us on the summit of Lycabettus, or Mount St. George, which even overlooks the Acropolis, and all the surrounding country. The view must be seen to be

appreciated, for my poor description will not do justice to the scene.

Should I be spared to return to Honolulu, I shall hope to have many pleasant chats with you respecting these classic lands. I will merely give you an outline of our journey after leaving Paris. We passed through Northern Italy, and along the shores of the Adriatic to Brindisi; crossed over to Alexandria, and up to Cairo, where we spent a week; then we steamed down the Suez Canal to Port Said. There we embarked on board a Russian steamer for Jaffa (or Joppa.) We hurried off to Jerusalem, where we spent nearly four days, and then returned to Jaffa and spent the Sabbath. On Monday morning we embarked on board an Austrian steamer, which passing along the shores of the Mediterranean, and occasionally touching, afforded us the unexpected yet exquisite delight of spending a day among the American missionaries at Beyrout, a day on the Isle of Cyprus, an hour at the Island of Rhodes, a day at Smyrna, a day at Syros, and so on we steamed away, until we landed at the Peiraeus, and rode up to Athens, where we spent three days, briefly described in this letter.

To-morrow we return to the Peiraeus, to embark for Messina, Sicily, thence we hope to proceed to Naples, Pompeii, Rome, Florence, Paris, London.

When I arrive in England I will finish my letter. Having thought of you so often, I felt that I *must* write you from this renowned city. Oh, the panoramic view of the surrounding region from the Acropolis is magnificent! Athens is a beautiful city. To-day is the last day of 1869, according to the Greek style of reckoning, or old style. The gay and light-hearted Athenians have filled the streets; ladies and gentlemen have lined the side-walks, and children are running about with toys and presents. It has been inspiring to walk through the streets. Think of the signs on stores and shops in Greek characters!

Buckhurst, near Wokingham, England, }
January 31st, 1870. }

Agreeable to my intimation in the foregoing letter, dated in Athens about three weeks ago, I will now briefly sketch my return to England. We embarked on board a French steamer Friday morning, January 14th, for Messina, Sicily. We steamed along the eastern shores of Greece, and during the night passed around the Morea. The following morning found us encountering a wind, styled in Acts 27:14 "Euroclydon." The commander of the steamer not deeming it safe to proceed, put back to the Bay of Navarino, where, you remember, occurred the famous naval engagement which secured the independence of modern Greece, when the

combined fleets of Russia and England almost annihilated the Turkish navy in 1827, if I remember aright. The following morning we were allowed to proceed on our voyage, reaching Messina Monday morning, January 17th. There we remained but a few hours, and then embarked for Naples, passing between Sylla and Charybdis, so famous in the poems of Homer and Virgil, *incidit in Scyllam, qui vult vitare Charybdim*. Escaping both, we safely passed on our course, and although retarded somewhat by bad weather, reached Naples. After viewing the remarkable sights of that city, and especially the museum, which contains so many Pompeian curiosities, we visited Pompeii itself. Surely this city, now being exhibited to the astonished gaze of the eager sight-seeing tourist, presents one of the most remarkable spectacles anywhere to be seen on our globe. You are familiar with the descriptions of scholars and tourists, but it must be seen to be appreciated. There you may see the old Roman as he was 1800 years ago. We walked through the now silent streets of the once busy Pompeii. We saw streets, dwellings, shops, pavements, forum, temples, pictures, sculptures, and all the accompaniments of a busy, thriving and populous provincial city of the Roman Empire. Excavations are still in progress; but I must not linger to describe the city that once flourished with its teeming population, but hasten to give you a brief sketch of what I saw in Rome.

"And am I there!
Ah! little thought I, when in school, I sat
A school-boy on his bench, at early dawn
Glowing with Roman story, I should live
To tread the Appian, once an avenue
Of monuments most glorious."

Yes, I have visited old Rome, stood on the Pincian Hill at early dawn and viewed the rays of morning's sun gilding the dome of St. Peters; rode down the "Corso," and seen the Forum where Cicero spoke; viewed the ruins of old temples; rode under the Arch of Titus, and seen sculptured the triumphal procession when the Conqueror of Jerusalem returned, and the "golden candlestick" was borne in triumph; walked through the dilapidated and crumbling Colosseum; stood in front of the ancient church of "St. John Lateran," and viewed the long line of Roman arches supporting the aqueducts bringing water into the city; visited St. Peters and stood beneath its famous dome; wandered through those long halls of the Museum at the Vatican; seen the famous painting of the "Transfiguration," by Raphael, together with many other sights, scenes, sculptures and paintings, which I have neither the time nor ability fully and adequately to describe.

I can readily imagine how you, much more than myself, would have enjoyed and appreciated those classic scenes. I rejoice,

however, that although you have never visited those old Grecian and Roman lands, yet you are able to inspire your pupils with so much enthusiasm for classical learning. On my return to Buckhurst I found a letter from one of your late pupils, who employs this expression: "The studies are very delightful. I am so enjoying the music of the 'Odes of Horace,' in which the fragrance lingers through all the years."

Here I am again in Old England, having been absent from London just eight weeks to a day, and can appreciate a few days of rest, which I am now enjoying at Buckhurst Park, the beautiful residence of our fellow townsman, J. T. Waterhouse, Esq. Never could a weary tourist have found a more delightful retreat wherein to arrange his hasty memoranda and rest his wearied mind and body.

You may ask, "When do I expect to return?" I can only say that on the first day of January, at early dawn, I passed out of the "Jaffa Gate" of Jerusalem, intending to follow "the Star of Empire" westward until I reach Honolulu, making only an occasional call on my way.

Yours truly,

S. C. DAMON.

P. S.—Since writing the above, I have thought, considering my limited time and pressure of duties, if you will pass this letter over to the *Friend*, it would save me much additional labor.

S. C. D.

Extracts from the Report of Rev. J. F. Pogue, Delegate of the Hawaiian Board of Missions to Micronesia in 1869.

(Continued from our last.)

MARSHALL ISLANDS.

The estimated population of these islands is 20,000. The islands are low—some ten or twenty feet above the level of the ocean. In this respect they are similar to the Gilbert Islands. There is, however, much more vegetation on the Marshall than on the Gilbert Group. At Ebon and Namarick we found abundance of breadfruit, which we did not find at Tapiteuea, Tarawa or Apaiang. The Hawaiian Board of Missions have five missionaries with their wives in this field, assisted by two native Marshall islanders, the Rev. B. G. Snow having the oversight of the whole field. Five islands are occupied by these, two of which are new stations, taken this year (1869.) There are two churches with 115 members, and eight or nine schools, with as many teachers. The people are not so degraded, debased and shameless as those of the Gilbert Group. As a general thing they wear more clothes, if that which they use to cover their nakedness can be called clothes. They are very skillful in making and navigating their canoes, some of which are quite large.

EBON.

This was the first island of the Marshall Group at which we anchored. It has a population of 868, being an increase of 218 in six years. A church was formed on this island some years ago by the Rev. Mr. Doane, which now numbers 91 members. Five schools are in existence, taught by six Ebon teachers. Things are prosperous here, though the high chief, who is sometimes called king, is a blood-thirsty savage. A few months before we arrived at Ebon on our return from Ponape, this man speared one of his two wives to death, then threw her corpse into the lagoon, where it floated about for a day and part of two nights, after which at the remonstrance of two foreigners, oil traders, she was buried.

These two foreigners, Mr. Snow hopes, have become the servants of Jehovah. One is a Scotchman, son of a Presbyterian minister, an educated man, who has seen much of the workings of the English missionaries in the South Pacific. He speaks well of their labors, and of what they have accomplished. The influence of these two men is now exerted on the side of morality and religion. I am told they are only too anxious to help the Hawaiian missionaries in any way that they can.

The members of the church appeared well, and can read in the books prepared for them. All join in singing at family and public worship. The church here is a large, well built, substantial building 60x30, and 12 feet high, the frame of which may stand for many years, and must have cost the missionaries and people much labor. My impression is, there is not an iron nail or bolt in the whole building. I attended a prayer-meeting in it, where fifty persons came together to unite their hearts in prayer to Jehovah. The people present appeared well. An examination of the schools was also held in this building, some two hundred pupils being present, who were examined in reading, writing, geography and arithmetic. These did not appear so well as I suppose they would have done, from what I had heard of the schools in this group. The only Sabbath spent with the people of this island was a delightful one. Two hundred or more came together and were addressed in the morning by the Rev. A. A. Sturges, of Ponape; the Captain of the late *Morning Star* spoke to the Sabbath school scholars, and your delegate addressed the congregation in the afternoon, the Rev. Mr. Aea interpreting. The people gave good attention to what was said. We hope impressions may have been made which may result in the salvation of some souls. Taking Mr. Snow on board the *Morning Star*, we set sail for

NAMARICK.

This is a small but rich island, covered with cocoanut trees; has a population of 391, with a church of 25 members, three schools, with three teachers and three assistant teachers. In these schools there are 318 scholars;

they do not all attend at one time, but are all known as pupils of the schools. The people of this small island have contributed the past year 315 gallons of cocoanut oil for monthly concerts, and have paid for books which they have purchased from the missionary 267 gallons of oil, and \$7 25 in cash. Did the churches of Hawaii or the United States do half as much in proportion to their means, there would be no lack of funds to carry the gospel to China and the world. There is a large number of persons on this island who are numbered among those who are inquirers after the way of salvation; God appears to be blessing the labors of His servant; the people appear well; the missionary hopeful, though his wife is feeble, and needs rest. It was our intention to bring her to the Hawaiian Islands for this purpose, but the loss of our vessel frustrated this, as well as other designs which we had proposed. This group of islands is now well manned by Hawaiian missionaries, and with the blessing of God upon their labors, we may hope to reap much fruit to the glory of Him at whose command our brethren dwell among that degraded, wicked people. Having finished our work at the Marshall Group, we sailed for the

CAROLINE ISLANDS.

The Hawaiian Board have missionaries on only two of these islands, viz: Strong's Island and Ponape, or Ascension.

STRONG'S ISLAND.

This name, of course, is not known by the inhabitants of this island. They call the two islands, which are known to foreigners by the name Strong's Island, *Kusaie*. The largest of these is Ualan, and the smallest is Lela; both together are called *Kusdie*. This is a high island, and it was pleasant to feast the eyes on its peaks, ridges and valleys after having voyaged for so long a time among the low islands. "The gem of the Pacific," it is called by some, and is so in more senses than one. Its scenery is picturesque and beautiful, but the moral state of the inhabitants is much more to be admired. The population of this "gem" is 600, with no white man; one church of 159 members, with a Strong's Island man for its pastor; four church buildings—three of stone, and one built in the style of building houses on the island. The people can all read, and join in singing the songs of Zion. As we landed at the wharf near Mr. Snow's house on Dove Island, we were greeted by the "good morning" of many who had come together to welcome their missionary on his return to visit them for a short time before his final departure for the fatherland. It was delightful to see old and young—men and women, boys and girls—coming around, and taking him by the hand, greet him with kind salutations. As I have seen loving children flock around a father beloved returning to his home after a long absence, thus did this people gather around our brother, whom they regard as their spiritual father. They seemed more like Hawaiians than any with whom I came in contact in Micronesia. They were for the most part dressed in foreign clothes. I was struck with the mild, quiet, loving countenances of many of them. They looked as if they were brimful of happiness. What were these people 18 years ago? Naked, degraded, sensual, smokers of tobacco, and drinkers of awa; superstitious,

ignorant of books and the true God. How changed! Now they are clothed, and in their right minds—can read the Bible—sing the songs of Zion—have a Sabbath—worship the true God, and show by their lives the truth of the religion which they profess with their lips. To God be all the praise; man alone could never have effected such a change.

It was on the south side of this island that the *Morning Star* was wrecked on her return voyage from Ponape. After spending a week with the people of Strong's Island, we embarked with cheerful hearts on board our "ocean home" on the 18th of October, 1869. That night she lay a wreck upon the rocks. The *Morning Star* had set in gloom; her work was done. How short her race! Why has this calamity been permitted? Why our prospects blasted of carrying the gospel to those who know not God, and are without hope in the world? How many hearts will bleed when they hear that the "children's vessel" is a wreck,—that the "messenger of love," greeted with so much joy by the missionaries and their converts, will be seen no more by them. With what anxious eyes did our almost martyred brother at Butaritari look for her return, but looked in vain. O God, thy ways are mysterious!—accomplish thine own designs, though all the instruments which man may devise may be dashed to pieces. By this sad calamity the power of the gospel has been gloriously manifested in making this once thievish, lying, cruel people, honest, truthful and kind. Had we been wrecked there eighteen years ago, how different would have been our reception. May the Lord reward them for all their kindness to us. I visited the wreck for the last time on the 17th of November. How desolate she looked, scattered upon this rocky shore—the bow in one place—deck in another—timbers in another—the roof of the cabin, where we had so often walked, holding communion with dear ones at home and with God, in another! O what thoughts arise in the mind when we remember the past! She has done her work, but in how short a time? Did we not trust too much in the instrument, and not enough in Him whose instrument she was? May the Lord, if it seems good to Him, give us another *Star* to shine with greater brightness.

PONAPE.

The next island of the Caroline Group visited by the late *Morning Star* was Ponape, or Ascension. The land of this island is high—some 2,800 feet in altitude. There are said to be 65 islands, large and small, within the reef which surrounds Ponape, with a population of 6,000 or more, not including foreigners. Many of these have congregated upon this island. It is known in Micronesia by the name, "Beach-combers Paradise." There are some ancient ruins upon this island, which have often been described by former delegates from the Hawaiian Board, which I will pass over, as I did not go there for the purpose of visiting them. The Mission here was commenced in 1852 by Rev. A. A. Sturges and Rev. L. H. Gulick, M. D. These were accompanied by a Hawaiian named Kaikauala. The Rev. E. T. Doane was afterwards sent to this Mission, and has spent many years in faithful labor among the people. The Lord has not left his servants to toil in vain; he has crowned

their efforts with success. Many of the people can read the Bible; at least one-half of all the population belong to what is called the Christian party; four churches have been formed, numbering now in regular standing about 250 members. Mrs. Sturges has a large school, and also Mr. Doane. They are assisted in teaching by natives of the island, one or two of whom have also the care of churches, but none have ever been set apart to the work of the ministry. No Hawaiian missionaries have labored in this field for many years.

The *Morning Star* anchored in Haru Bay, 75 days after we had left Honolulu. Mr. Sturges with Hezekiah, the high chief of one of the tribes, and the head of the Christian party, came on board. With Mr. Sturges I went on shore; met his wife, and Julia their daughter. Soon we were on our way in a canoe to convey to a good brother intelligence which would make his heart sad. At about 10 o'clock, P. M., we landed at Mr. Doane's wharf, and were soon at his house, where I received a greeting such as missionaries alone know how to give each other. I was glad to find myself under the roof of this warm-hearted Christian brother, whom I had met in other days in my own happy home at Lahainaluna, Maui. I communicated to him the state of his wife's health, and her return to the fatherland. He of course was much disappointed, as he was expecting her return on the *Morning Star*. I spent two days with our lonely brother, visited a high bluff called "Gibraltar," sailed up a beautiful river named "Hudson," and went to the falls of "Niagara." In these excursions I was accompanied by a man named Narcissus. He, with his wife, were among the first company who were baptized on the island of Ponape. He came from Manila; was a Roman Catholic, and is now an influential, Christian man. His wife is a pleasant, somewhat civilized, and Christian woman. One of the high chiefs had said that he would put to death any one who would consent to be baptized by the missionary. Narcissus was not a native, hence did not fear his threat, which however his wife did. She knew well what that threat meant. After prayer and consultation, she said, "I will be baptized if he cuts me in two." Noble woman! She was baptized with the name of "Mary Magdalene." The third person who was baptized at that time was a woman named Lydia. She has gone to her rest.

Another Christian named Elijah, a tall, good-looking, well-built man, having his hair sprinkled with gray, has had to pass through a similar experience. After he had made a profession of religion, the king of his tribe determined that he, with other Christians, should join him in drinking awa. He sent an officer to them, having a knife in one hand and a cup of awa in the other, with a command to give them their choice, "death by the knife, or life by the awa." The officer made known his message to Elijah, who undauntedly replied, "I choose neither; do as you please." He made no choice, but for some reason was permitted to escape. These are only examples of scenes through which Christians both at Ponape and Strong's Island have been called to encounter in making a profession of religion.

[Concluded in our next.]

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A Friendly Word to Seamen.

How often in your ocean-tossed life, sundered far from loved ones, have you not realized the want of a sympathizing friend? Whether in the cabin or fore-castle, you need one whose love and friendship endures amid your changing life, "a friend that sticketh closer than a brother."

A young man piously educated, a child of many prayers, and a member of a Christian church, shipped at Boston for his first voyage on board a vessel bound to the Pacific. Life at sea was new life for him. He intended to walk the Christian path, but he found none in the fore-castle to sympathize with him, or encourage him in his good resolutions. On the contrary, there were oaths and curses; evil communications which corrupt good manners; a ridicule of all that was good, and a mocking at sin. He very soon came to the decision that he could not lead a godly life in the fore-castle of a ship. This was a sad and wrong conclusion, for had he sought for strength and trusted to the grace of God, he would have been enabled to endure all the taunts and ridicule of his shipmates, and might probably have won some of them on the better way, by a good example, and kind efforts for their welfare. His great mistake was, that he did not abide in Christ, which was his duty and privilege, as the Saviour exhorts. Not abiding in Him, he was cast forth as a branch which is withered—bringing wretchedness upon himself, and causing anguish of heart to those who loved him. Now had there been in that fore-castle a decided friend of the Lord Jesus to take this young man by the hand, and speak words of sympathy, encouragement and warning, his ruin might have been prevented. Among his shipmates were those who were frank and generous, and who would have risked life itself for a brother sailor, but they had no regard for their highest welfare—the salvation of the soul.

Reader, do you belong to a ship's crew, not one of whom is a decided Christian, a man of prayer? If so, you cannot expect to find one there who shall tell you of a helper for every time of need. But there is a Friend, whose love all love excels, waiting and ready to be your friend. Ah, in your lonely night watch, He is near, watching for any longings for His friendship springing up in your heart; and if at times you venture to breathe an earnest prayer that He would have mercy on you, and save you, He listens to the faintest utterances, and says, "According to your faith, be it unto you." But you cannot secure and abide in His friendship unless you comply with His own condition, which is, "If any man will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it." To take up your cross in the fore-castle, to confess Christ before your shipmates, will be hard, and you may shrink from it, but with the Saviour to help, you can do it. Paul said, "I can do all things through Christ who strengtheneth me." With the same all-powerful Friend, who is ever ready to help all who trust in Him, you can live to glorify God in the fore-castle, and press towards heaven, and one

day exchange the cross for the crown. Many a sailor has found Christ upon the ocean, and proved that

"One there is above all others,
Well deserves the name of Friend."

If you have His love in your heart, it will then be your aim to improve the golden opportunities that fall within your sphere to recommend this Friend to others.

Perhaps you who read these lines have men under your command. As captain or officer of a vessel, your obligations—your influence are far greater than those under your authority, either for good or evil. Christ has emphatically declared, "He that is not for me, is against me." How much good you would do if you were His sincere follower; your influence, whether at sea or on shore, would be felt; many would be your opportunities to lead your perishing fellow-men to the Lamb of God that taketh away the sin of the world, and your reward would be great. Possibly you are conscious you have been unfaithful to yourself, in that you have neglected your own soul's salvation, and consequently unconcerned about the everlasting welfare of those who sail with you.

In vastly more than one sense are you on a voyage. Probably you hope, after a few months or years, to bring your vessel safe to port, rest from your fatigues and dangers, and receive the reward of your labors. But what about the voyage of life? By what chart are you guided? What are your expectations in that long forever? Will you at last safely anchor, or in the darkness of despair prove an eternal wreck? May your choice now be the friendship of Him of whom it is written, "He that believeth on Him shall not be confounded."

DONATIONS.—Thankfully we acknowledge the following: For the Bethel, from Capt. A. Tengstrom, \$20. For the *Friend*, from John H. Oldham and others on the Island of Peluij, through Capt. Milne, of Ebon, Micronesia, \$10.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Feb. 19—Haw bk Catalina, Anderson, 16 days from San Francisco.
20—Haw wh bk Arctic, Gray, from New Bedford with 200 bbls sp oil.
Mar. 5—Brit ship Regent, Elliot, 82 days from Rio Janeiro.
5—Am ship Horatio Harris, 16 days fm San Francisco.
8—Brit brig Robt. Cowan, Weeks 36 days from Victoria, V. I.
9—U S S Saginaw, Sicard, 15 days from San Francisco.
9—Am bk Comet, Fuller, 22 days from San Francisco.
10—Am str Idaho, Floyd, 11 days from San Francisco.
11—Haw bark Kamoi, from Bremen.
13—Am bk Adelia Carleton, Carleton, 64 days from Sydney.
16—Am wh sh Hibernia, Williams, from cruise with 300 bbls oil.
16—Am wh bk Acors Barns, Jeffrey, from cruise with 60 bbls wh oil.
16—Am bk Sarah, Snow, 13 days from San Francisco.
18—Am wh bk Seneca, Kelly, 6 months out, 80 bbls sp oil.
20—Am schr Maggie Johnston, Brennan, 17 days from San Francisco.
20—Am wh bk Ben Cummings, Halsey, from cruise with 100 bbls sp oil.
21—Am wh sh Florida, Fraser, from a cruise, clean.
24—Brit sh North Star, Jeffery, 16 days fm San Francisco.
25—Haw wh brig Comet, from Hawaii.
25—Haw wh brig Onward, Norton, from cruise, with 140 bbls sperm oil.
25—Am wh bk Trident, Green, from cruise, with 250 bbls whale oil.
25—Am wh sh Europa, Mellen, from cruise, with 250 bbls sperm oil.

DEPARTURES.

- Feb. 22—Haw bk Catalina, Anderson, for Japan.
28—Am 3-masted schr John Hancock, Permen, for San Francisco.
28—Am barkentine Jane A. Falkenburg, Cathcart, for San Francisco.
Mar. 2—Am schr Alaska, Beck, for Portland, O.
6—Am ship Horatio Harris, for Manila.
4—Brit brig Anne Porter, Davis, for China.
9—Am bk Cambridge, Frost, for Portland, O.
15—U S S Saginaw, Sicard, for Middlebrooke Island.
15—Am bk Adelia Carleton, Carleton, for San Francisco.
15—Haw wh bk Arctic, Tripp, to cruise.
16—Am str Idaho, Floyd, for San Francisco.
17—Am wh bk Alaska, Fish, to cruise.
19—Am wh sh Hibernia, Williams, to cruise.
21—Brit sh Regent, Elliot, for Baker's Island.
22—Am bk D. C. Murray, Bennett, for San Francisco.
23—Brit brig Robt Cowan, Weeks, for Victoria, V. I.
24—Haw wh brig Kohola, Almy, to cruise.
24—Am wh bk Acors Barns, Jeffrey, to cruise.

PASSENGERS.

- FOR SAN FRANCISCO.—Per Jane A. Falkenburg, Feb. 26th—R N Gray and wife, A. Tengstrom—3.
FROM SAN FRANCISCO.—Per Comet, March 11th—Mrs Morrison, child and servant; Mrs McShane and child, Mrs Warren and 2 sons, Walter M Gibson, N Matech, Thos Morris, A W Guy, Wm Goodness, A Ross, C C Burlington, C H Higby, E Morton, Wm Perkins, wife and 6 children, Mr and Mrs Leary, Wm Proud, D Ahern, Ed Sheehan, J Cordu, D Russell, T Johnson, J Buttmer, F J Junker, C Jones, — McCurran, — Forbes, R Peel, F O Forbes, J Bradshaw, A Schlosshauser, J D Reilly, J Johnson, P Thistlethwaite, J McKean, J Howe, H Weinke, H Chaylen, Ben Mosher, and 2 Chinamen—52.
FROM SAN FRANCISCO.—Per Idaho, March 10th—Chas Collier and wife, I S Christie, Jos Leman, Thos Tennat and wife, C A Williams and son, T S Williams, Mrs E Williams and 2 children, Mrs Jno Wilson, F F Squires, J F Kenyon, J H Hinch, Henry Rich, Wm C Gardner, J Avery, H M Newberg, Jno Meek, Jr, G W Rasett, N A Blume, and 6 others—23.
FOR PORTLAND, O.—Per Cambridge, March 8th—George McIntyre—1.
FROM BREMEN.—Per Ka Moi, March 11th—Mr and Mrs B F Ehlers and 3 children—4.
FROM SAN FRANCISCO.—Per Sarah, March 16th—Herman Irwin—1.
FROM SYDNEY.—Per Adelia Carleton, March 14th—Walter Montgomery, A H Havell and wife, Geo F Haight and wife, C B Kingman, Stuart McCauley and wife, Herman Masters—9.
FOR SAN FRANCISCO.—Per str Idaho, March 18th—J T Waterhouse, Miss Hattie Judd, E Fenard, wife and child, Benborn Luce, Mrs Webster, Col J H Hooper, Rev E G Snow, Rev C A Harvey, A Louada, wife and son, C Collier and wife, Capt Geo Gray, A J Homes, C C Humphreys, C H Bancroft, H Durell, W F Fletcher, wife and child, F Segulken, C Cooke, L C Lee, wife and 4 children, James Dodd, T Myers, H Nelson, W Spurgeon, Nao, Chitels, H Hoerle, Alo, Ah Yong, T Crane, Ah Tse, T Neillgan, J White, A A Carpenter, F J McCloughlin, A W Harmon, P N McCarsley—48.
FOR OCHOTSUK.—Per Kona Packet, March 19th—John L. Rives, James Dodd—2.
FROM SAN FRANCISCO.—Per Maggie Johnston, March 21st—Robert Gardner and 8 others—9.
FOR VICTORIA, V. I.—Per Robert Cowan, March 22d—John T. Baker, wife and child—3.
FOR SAN FRANCISCO.—Per D. C. Murray, March 22d—Mrs J M Green, Miss L Green, Miss Lizzie Green, Master Chas Green, Alfred Bush, Mrs Baumeister, Hermann Baumeister, Alfred Baumeister, Mrs Gillet, Chas B Kingman, Mr and Mrs Haight, Mrs Stewart, Miss K Stewart, James Stewart, Mr Gilbert, Mr and Mrs M M Gower and 3 children, Master J M Crabbe, G W Cogshall—23.

MARRIED.

LOFGOIST.—EKMAN—At the Bethel Church, Honolulu, February 20, by Rev. R. B. Snowden, S. R. LOFGOIST and Miss CHARLOTTA EKMAN, all of Honolulu.

THRUM.—GRANEY.—In Honolulu, on Saturday evening, March 6th, by Rev. R. B. Snowden, JOHN F. THRUM to Miss MARY GRANEY, both of this city. No cards.

HAPAI.—SNIFFIN.—At the Seamen's Chapel, on Sunday, the 13th inst., by Mr. Aheong, Mr. AKAO HAPAI to Miss HARBET SNIFFIN, of Makawao, Maui.

RODANET.—JESUS.—At the Roman Catholic Church, on Wednesday, March 16th, by Rev. Father Modeste, J. ALFRED RODANET to Miss REINE JESUS, both of Honolulu.

HUESTON.—KAPUA.—In this city, March 19th, by Rev. H. H. Parker, Mr. G. A. HUESTON to Miss HAILI KAPUA, of Makawao, Maui.

DIED.

SWINTON.—In Honolulu, on Monday, the 21st inst., NAPAN, the wife of Henry S. Swinton, aged 47 years.

GUTTACK.—In this city, on Sunday, March 6th, HEINRICH ANDRAS GUTTACK, a native of Konigsburg, Prussia, aged 77 years. He had lived on these islands for the past thirty years, and had been in his youth a soldier in the armies of his native land, participating in the battle of Waterloo.

HARRIS.—In Honolulu, March 13th, HARRIET MILLER HARRIS, wife of His Excellency Charles C. Harris, after a protracted and painful illness.

"If we suffer, we shall also reign with Him."
CARTWRIGHT.—In Honolulu, March 21st, after a short illness, DE WITT R. CARTWRIGHT, eldest son of Alex. J. and Eliza A. Cartwright, aged 26 years and 10 months. New York and Albany papers please copy.

WADE.—At Hana, Maui, January 18, 1870, from disease of the lungs, GEORGE WADE, aged 54 years. Deceased was a native of Liverpool, England, and a resident of these Islands since 1857.



New Series, Vol. 20. No. 5.

HONOLULU, MAY 1, 1870.

{ Old Series, Vol. 28.

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THE FRIEND.

MAY 1, 1870.

Steam Communication with Australia.

On the 19th of April the *Wonga Wonga*, the pioneer vessel of the Australian and California line of steamers, arrived in Honolulu, having left Sydney the 26th of March, and calling at Auckland on her route. Everything appears to open favorably for the new line. She brought all the passengers that could be accommodated, some of whom go on to Europe. Connection here was made with the steamer *Idaho*, which left this port April 21st for San Francisco, taking besides a large number of residents and others. We should think this route over the placid waters of the Pacific must prove very acceptable to the traveler, whether on business or pleasure; and the introduction of steam on this ocean must necessarily stir up trade among its numberless islands. A New Zealand paper commenting on this new line, remarks:

"The Panama route did not really bring New Zealand into communication with the United States; nor did it enable telegraphic news to be forwarded which could compete with that which reached us by the Marseilles and Suez route. By the new route, all the advantages derivable from direct communication with about the most energetic of our energetic American cousins will be secured. There will be an intermediate source of passenger supply, which did not before exist; and a good traffic by the mail steamers will certainly grow monthly, whereas the Panama boats could never have become goods-carriers to an extent appreciable as affecting the money receipts of the contractors. The Atlantic telegraph, and the system across the

American Continent, will give, by the steamers from San Francisco, news from England and the Continent of Europe, which will be but 25 or 26 days old upon its receipt here."

☞ The United States sloop-of-war *Jamestown* proceeds to Micronesia to look after American interests in those quarters—going first to Tarawa to land her passengers, Mr. and Mrs. Bingham; thence to Apaiang, both islands of the Gilbert Group; thence to Ebon, and other parts of the Marshall Islands; and to Strong's and Ascension of the Caroline Group. Her objects are to obtain redress for grievances and wrongs lately committed on American citizens and property by the savages of several of those islands, and to place affairs generally on a more proper and solid footing for the future. No exploration or survey of Micronesia is intended to be made, except incidentally. Capt. Truxton has also been requested by the Hawaiian Government to investigate into the circumstances connected with the murderous attack on the Rev. Mr. Mahoe, and to give his countenance and protection to Hawaiian subjects residing on any of the islands of Micronesia.

Makawao Female Seminary.

MR. EDITOR:—The following donations for the Makawao Female Seminary have been collected by me among the Chinese residents. The money is deposited in the hands of Mr. Charles R. Bishop, Treasurer. The following are the names of the donors and amounts given by each:

Afong & Achuck	\$ 50 00	Cheet-On	\$ 3 00
Young Sheong	25 00	Lam Keng	3 00
Chulan & Brother	20 00	Lup Nze-u	3 00
Chunghoon	15 00	Say Pla	3 00
Acong	15 00	Dr. Hu-Chotain	3 00
Ashong	15 00	Sack-Dack Kee	3 00
S. P. Aheong	15 00	Chong Cho	2 00
Ahang	10 00	See-Foo	2 00
Packcheng	10 00	Lee Yet	2 00
Lam Tay	8 00	Out-Yon-foo	2 00
Aman	5 00	Amohe	1 00
Lup Kee	5 00	Zee Cheong	1 00
Chong Ngau	5 00	Wan Ana	1 00
Song Low	5 00	Hean-Poy	1 00
At Cheong	5 00	Ngee-hop	1 00
Songheng	5 00	Sai Sow	1 00
Nyee Shing	5 00		
Total	\$250 00		

Honolulu, March 30th, 1870. S. P. AHEONG.

☞ We are thankful for a lot of excellent reading matter for distribution from the Rev. P. J. Gulick.

Editor's Notes and Reflections while Passing Along.—No. 13.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness.—Shakespeare.

GIRARD COLLEGE.

While spending a few days in Philadelphia, we felt inclined to visit this famous institution. We had not forgotten the *tabu* specified in Girard's will, that no clergyman should either teach in or even visit the College premises. Having occasionally met clergymen who had visited the place, and never having seen any one who had been refused, we were disposed to think that all scruples upon this subject were now ignored. Thus impressed, the gentleman whose hospitality we were enjoying having procured for us a ticket, entitled, "Stranger's Ticket," marked "special," and signed by one of the directors, we naturally supposed that no clause in Girard's will would prevent us from entering and viewing the spacious grounds and costly edifices. On entering the gate we were requested to record our names, being accompanied by two ladies. This form having been complied with, the janitor, while looking at us with somewhat of a scrutinizing air, inquired, "Are you not a clergyman?" On replying, "Why do you ask that question?" we received this answer, "Because you have that appearance." Not feeling willing to evade or deny our profession, we instantly stated the fact. He then intimated that we should not be allowed to enter and view the premises, although the ladies might do so.

As our readers may be interested in reading the clause in the will of the founder of this College, we quote as follows:

"Extract from the Will of Stephen Girard. There are, however, some restrictions, which I consider it my duty to prescribe, and to be, amongst others, conditions on which my bequest for said College is made, and to be enjoyed, namely, * * * *
Secondly, I enjoin and require that no ecclesiastic, missionary,

or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said College. In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce. My desire is, that all the instructors and teachers in the College shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety and industry, adopting at the same time, such religious tenets as their matured reason may enable them to prefer."

This is certainly very clear and explicit. As we sat in the janitor's room waiting for the ladies of our party to return, Commodore —, of the United States navy, passed out. He saw the dilemma in which we were situated. He remarked, "You hold the highest office on earth, and probably the heirs of Stephen Girard would give you \$200,000 if you would enter when forbidden." Not feeling inclined to gratify those persons on these terms we quietly retired. From what we have subsequently learned, it is often the case that clergymen do enter, but then the question is not asked, and it may be that sometimes they so far "sink the clergyman" that they are not suspected of holding the highest office on earth. At any rate, we were informed that by wearing a dress "unclerical" we could easily gain admittance.

While waiting at the door, one of the inmates informed us that there were now 500 orphans connected with the College. They are admitted from six to ten years of age, and remain until eighteen. The entire grounds embrace an area of forty acres. The premises appear to be well kept, and the massive buildings, surrounded with their lofty columns, present a grand and imposing appearance.

We asked our informant if the inmates received any religious instruction. He replied, "Plenty. We have the Bible read and expounded, and regular prayers, but no preaching." We were glad to learn that the teachers of the College in teaching "the purest principles of morality," were not debarred from basing their teachings upon the Bible.

Having been thus refused admission to visit the premises of Girard College, it reminded us of an incident which occurred while sojourning in San Francisco previous to our journey East. On a pleasant Sabbath afternoon we sought a place of public wor-

ship. On entering a colored Baptist church, we heard a very good sermon from a colored clergyman. It was Communion Sabbath. As the sexton came around to take the collection, we asked him if we should be allowed to commune. He replied very courteously, "If you belong to our faith and order."

In the one case we were denied the privilege of visiting Girard College because of our clerical profession, and in the other we were debarred the privilege of "communing" with the professed followers of Christ because not a member of a close Communion Baptist church. Girard had his reasons for forbidding clergymen from visiting the College which he founded, and so our Baptist friends have their reasons. From our standpoint the reasons in both cases are absurd and illiberal; but doubting not that we hold many opinions which to our fellow men may appear equally unreasonable, we feel more inclined to exercise self-condemnation than utter severe censures upon those who may differ from us in religious views.

A SABBATH IN NEW BRUNSWICK, NEW JERSEY.

During our sojourn in Philadelphia, visiting places of interest, and whenever opportunity offered, hearing some distinguished preacher, we settled by correspondence the business of our sailing for Europe on board the steamer *Minnesota* on the 27th of October. We left the city of Brotherly Love on Saturday, the 23d, for New York, but on our route thither we stopped to spend the Sabbath by special invitation at New Brunswick, New Jersey. It was a wet and uncomfortable day for traveling, but on alighting at the depot, the cordial welcome which awaited us served to dispel all thought of discomfort and unpleasantness from the outer world. In the family of Professor Murray of Rutgers College, we found a temporary home, and a pleasant introduction to a circle of culture and refinement. Having but a few hours of leisure, although the clouds were dark and the rain was falling, still we walked to the College grounds and strolled through the city, with which are associated so many historic memories. Among the Dutch in America, New Brunswick has associations not unlike those of Cambridge among the Puritans of New England. During the Revolutionary War the British army held for a time this city, and Washington too for a season made it his headquarters.

Here also dwelt in early times the Tennents, so famous in the early history of Presbyterianism in America. The very house, or the site of it, is pointed out where the Rev. Mr. Tennent had that "trance," an account of which has been published and commented upon so much by various writers of religious biography and ecclesiastical history. Marked reference to this "trance" will be

found in the writings of President Edwards and the Rev. Dr. Sprague's "American Pulpit."

We found the College to be in a most prosperous condition, with its ten professors and one hundred and fifty students. In near proximity is situated the Theological Seminary of the Dutch Reformed Church.

On Sabbath morning, October 24th, we attended church at the College chapel, and heard the Rev. Dr. Demarest of the Seminary, preach an excellent sermon from Matthew 5:17-20. While seated in the chapel, we could not refrain from an occasional glance at the portraits of illustrious divines and presidents whose names and memories are cherished among not only those belonging to the Dutch Reformed Church, but among Christians of the church universal. There hung the portraits of Livingston, Milledollar, Conduct, Cannon, Proudfit, and the late Chancellor, Hon. Theodore Frelinghaysen, whose memory is precious among all the friends of learning, philanthropy and missions throughout America and the world.

One other portrait had found a conspicuous place among those illustrious men which particularly arrested our attention. It was that of the late Rev. David Abeel, one of the early American missionaries to China, where he labored before that Empire was opened to the preaching of Protestant missionaries. Perhaps no one has done more to direct the attention of the friends of missions to China than Mr. Abeel. Twice he visited that country, and when through feebleness the American Board thought it unwise to send him forth, he went among the theological seminaries of America, and endeavored to arouse the attention of young ministers to the importance of becoming missionaries. Well do we remember his visit to Princeton Seminary during the summer of 1838, while we were a student there.

The pleasure of our stay in New Brunswick was much enhanced in consequence of our becoming acquainted with several of the Japanese students now pursuing their studies at this College. Having met Japanese at Honolulu and at Amherst College, it was exceedingly pleasant to meet with students from that far-off land quietly pursuing a collegiate course of study at New Brunswick. Here there are nine. One of them has spent four years in London, and we found him well informed in regard to the world at large. These young men have been sent to obtain their education in America through the personal influence of the Rev. Dr. Verbeck, Rev. Dr. Brown, and Dr. Hepburn, missionaries in Japan under the patronage of the Dutch Reformed Board of Missions.

The foregoing are a few of our reminiscences of a pleasant visit to New Brunswick,

sketched while rapidly steaming our way across the Atlantic. We are to-day, Monday, November 1st, 1869, thirteen hundred and fifty miles on our passage from New York to Liverpool. We have been five days out, and are nearly half way across the Atlantic. We find ourselves on board a good steamer, with gentlemanly commander and officers, and agreeable fellow passengers.

Loss of the United States Steamship "Oneida."

During the past few months several fine steamships have been lost, both on the Atlantic and Pacific. The loss of the United States steamship *Oneida* in Japanese waters occurred on the 24th of January, and was a very sudden and sad event. Within a few hours after leaving Yokohama, out of a ship's company of officers and men numbering 176, only 56 were living to tell the tale of the disaster, which had resulted with such great loss of life—the vessel having been run into and sunk by the Peninsular and Oriental Mail Company's steamer *Bombay*. The following account is taken from the *Shanghai News Letter*:

A terrible calamity has happened to the United States steamship *Oneida*, 1,030 tons, Commander Edward P. Williams, which vessel was on her way home, via Hongkong. She left Yokohama about 4 P. M., on Monday, 24th January, and when about two miles to the northward of the Kanonsaki light, in Mississippi Bay, at 6:15 of the same evening the Peninsular and Oriental steamship *Bombay*, commanded by A. W. Eyre, ran her down and sunk her in less than fifteen minutes! The two vessels were going at full speed, the *Oneida* under sail and steam, at the rate of eleven or twelve knots, and the *Bombay* coming into port with the English mails, and, among her passengers, Lady Parkes on board. According to the steam log of the *Bombay*, her engine was at 6:15 P. M. at stop, at 6:19 at slow ahead, and at 6:21 full speed. Coming in opposite directions, the starboard bow of the *Bombay* pierced the starboard beam of the *Oneida*, cutting away the after part of the ship, rudder and screw, and instantly killing the two men at the wheel. As will be seen above, within six minutes from stopping her engine, the *Bombay* passed on her way, leaving the *Oneida* to sink in fourteen fathoms of water. The *Oneida* fired guns for assistance, but none was rendered. One boat was smashed to pieces during the collision, and with a short complement on board, but two were left to save one hundred and seventy-six officers and men on board. Capt. Williams came up at once from his cabin below, and stood on the bridge. He refused to leave his ship when asked to get into the boats, but went down holding on to the bridge rail. The vessel sunk slowly; the last gun was awash as it was fired, and went down into the ward-room, killing one of the officers there as it fell. All the officers were at their stations, and sunk with the ship.

Had the *Bombay* stopped her engines and

lowered away her boats, almost every one of the ill-fated *Oneida's* crew could have been saved. The night was clear, but bitter cold and freezing weather. The ship while sinking so slowly did not take down with her many men, and the survivors in the boats noticed the sea for a wide space around black with heads struggling for life, as the ship finally disappeared under water. The *Bombay* reached Yokohama at 8 P. M., but Capt. Eyre did not report having come into collision with a vessel. Indeed it was not until one of the two boats' crews arrived in town, early the next morning, that the people there were made aware of the fearful disaster of the previous night. The guns fired by the *Oneida* were heard in the harbor. As the news spread, the American steamer *Yungtze* and H. B. M. S. *Ocean* immediately got up steam and repaired to the scene of the wreck, but of course too late. The astonishment and indignation expressed by every one at the unexplained action of Capt. Eyre knew no bounds. His reasons for not stopping were stated to have been, that his own vessel was leaking; that he was not aware of the damage he had done. Indeed he says he heard no guns; he thought he merely grazed some vessel's side during the evening, and did not even know the name of the vessel he struck, until some of the *Oneida's* survivors appeared in Yokohama.

An examination into the circumstances of the collision and the conduct of Capt. Eyre has since been held by a naval court of inquiry, on the decision of which he has been suspended for six months.

Cabin Boy's Locker.

"Where will You be in Eternity?"

"Where will you be in eternity?" said a preacher at one of the services held on a Lord's day at a theatre in London. Just as he uttered these words, a man who had been a prize-fighter came in with the crowd, curious to know what was going on. They were the first words he heard, and his suddenly aroused conscience replied immediately, "At the bottom of the lowest hell!" His life had been conspicuous for its daring, reckless, and almost boundless wickedness. This Sabbath, as usual with him, he was roaming about the streets seeking his wonted pleasures, when, seeing a door opened and the people entering, he also went in. The words of the preacher seemed to root him to the spot. He listened with an interest that amazed himself. A new world seemed opened up to his view, as the servant of Christ pointed out the present and eternal consequences of a life of sin. Some time after, when addressing an assembly of his fellow-workmen, he said, "I left that place a changed man; so changed that, I solemnly affirm, from thence I have hated the things I once loved, and, blessed be God, loved the things I so long and bitterly hated. You know most of you what I have been; and most of you know something of what I now am, through God's sovereign mercy and grace. He plucked the biggest and blackest brand from the everlasting fire when he plucked me. The world, I care not now to say before you all, is nothing to me,

only so far as I can live to the praise and glory of that Saviour who shed his precious blood to save so vile a sinner as myself." He now can give a different answer to the question, "Where will you be in eternity?"

But, reader, what answer can you give? Have you thought about it? If not, is it not high time to do so? Multitudes perish every day for want of thought. Thought is put off, until it is too late; and then? Ah, then! Who can, or who will attempt to picture the woe of a soul lost, and lost for ever?

Eternity! where will you be in eternity? Answer, fellow sinner, and answer at once. If you do not repent and believe in the Lord Jesus Christ, where can you be? In heaven, of the human race, there are only the saved. No soul can enter there on the ground of its own merits; for "all have sinned, and come short of the glory of God." There is no self-salvation. Christ, the Son of God, is the only Saviour of sinners. And he is so through having died in our stead, "the just for the unjust, to bring us to God." Whosoever believes in and relies upon him shall never perish. He is mighty to save. He compassionates our misery; and he would redeem us from the sins that are at the root of all human wretchedness of body and soul. Try him. Call upon him, and see whether he will not answer. He has answered millions, and he will answer you. Listen to his own words, "Him that cometh to me I will in no wise cast out." Go cast yourself at his feet. Confess your sins to him. Tell him all your guilt. Ask him to cleanse you from its defilement, and to deliver you from its power. The Holy Spirit, for the sake of Jesus, will come and dwell in you, and renew you in thought and life. But if you will not—if you still care more for sin than for salvation, count the cost; and ask yourself the question—"Where shall I be in eternity?"

It is expected that a vessel will be chartered by the Hawaiian Board of Missions about the 1st of July, to supply in part the place of the late *Morning Star*, and visit the Mission stations on the Gilbert and Marshall Islands; on the return of which the Rev. Mr. and Mrs. Bingham hope to come back to Honolulu. To lessen the expenses of the Board, the voyage of the vessel will be shortened—not visiting the Caroline Islands, nor returning by way of the Gilbert Group. Thus the usual prolonged stay of Mr. and Mrs. Bingham in their own field of labor would be much shortened, except by embracing the opportunity now presented through the kindness of Capt. Truxton, of the *Jimestown*. The publication of the New Testament in the Gilbert Island language, under the labors of Mr. Bingham, has advanced to the end of Romans. This epistle goes down for the first time by the present opportunity; also a primary geography prepared by Mrs. Bingham.

Bible promises are like the beams of the sun, which shine as freely in at the windows of a poor man's cottage as of the rich man's palace.

THE FRIEND.

MAY 1, 1870.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 4.

THIRD VISIT TO WESTMINSTER ABBEY.

There are many places of interest and curiosity in London, which when once seen, the visitor cares not to see again. This is not true of all. The "British Museum," the "Tower," "South Kensington Museum," "St. Paul's" and "Westminster Abbey" are among the places that cannot be "done" at a single visit. Again and again will the visitor return as his time and opportunities allow. We have already made our third visit to the Abbey. On the last occasion the celebrated chapel of Henry VII. was visited, which is regarded as among the very finest specimens of Gothic architecture in England. On entering the Abbey, our steps would tend direct to the Poet's Corner. We had now more leisure than upon either of our former visits. We lingered long in that vicinity where so many monuments have been erected to England's poets, orators and scholars. We copy Shakespeare's famous lines from the "Tempest," not as they are printed in his plays, but as they are inscribed upon his monument:

"The Cloud Capt Towers,
The Gorgeous Palaces,
The Solemn Temples,
The Great Globe itself,
Ye all which it Inherit,
Shall be dissolved,
And like a baseless fabric of a vision,
Leave not a wreck behind."

In the neighborhood of Shakespeare's monuments are those to Southey, Milton, Campbell, Goldsmith, Ben. Jonson, Cowley, and Addison. The tomb of Addison is, however, in the chapel of Henry VII. The visitor while passing along from one chapel to another, is quite startled when he finds himself stepping upon a brightly polished slab of brass marking the grave or tomb of Addison. It seems somewhat incongruous, amid the monuments to kings, queens and noble personages of the fourteenth and fifteenth centuries, to find the grave of that distinguished writer, over which there is an inscription, commencing thus:

"Ne'er to these chambers where the mighty rest,
Since their foundation, came a nobler guest."

This leads us to remark, how much more genuine and heartfelt the homage paid to genius and learning than anything which mere titles and rank can call forth. When visitors are seen wandering around the Abbey, they will involuntarily stop and ponder long and silently before the monuments erected to poets and authors whose writings have become the common heritage of the world, while they will hurry past tombs and monuments to kings and queens, dukes and nobles, although the sculptor may

have devoted all his powers to chisel the marble in the most graceful forms.

GREENWICH HOSPITAL.

The glory of this noted retreat for disabled British seamen has passed away. After the desolating wars of Napoleon, when the British navy came out of the terrible conflict as mistress of the seas, and the song was "Britannia rules the waves," then Greenwich Hospital was the nation's pride, and the spot of all others on earth where the "British Tar" hoped to spend the close of life. Greenwich Hospital was the British sailor's haven of earthly rest. Times have changed. Peace has succeeded to war. The number of seamen entitled to a home there has greatly diminished; whereas formerly there were some two or three thousand pensioners supported at Government expense, now there are not two score, and very soon the Admiralty will break up the Hospital establishment altogether. We learned these facts from an officer who has been connected with the Hospital for many years. The question is now to be referred to Parliament, "To what use shall these famous buildings and spacious grounds be devoted?" Various plans have been suggested, but nothing definite has been settled.

There is connected with the Hospital a gallery of paintings of some note. One feature of this collection is quite remarkable. We refer to the great number of paintings representing Lord Nelson in all attitudes and positions, both dead and alive. There are many naval battle scenes represented. Nelson was the nation's idol, and both painters and sculptors have vied with each other to represent that idol in marble and upon the canvas in such forms and lines that would embody the nation's conception of its great naval hero. In one painting we see his death scene portrayed, and on a tablet is written a fac simile of the famous saying, "England expects every man to do his duty." There it is just as Nelson wrote it.

Among the paintings there is a good portrait of Captain Cook, and also a scene representing his death, which was presented to the gallery by J. L. Bennett, Esq., in 1835. We do not remember ever to have met with a copy of this painting in any book of engravings, and we rather wonder at this fact, for it appeared to be truthful, and to represent something of the sad and bloody scene which was enacted in Kealakeakua Bay on the 14th of February, 1779.

On the premises connected with the Hospital there is a naval school for boys, numbering over seven hundred. Just opposite the Hospital and lying at anchor in the Thames, is a large hulk employed as an hospital for the seamen of all nations. There is some prospect that one of the present Hos-

pital buildings will hereafter become a general seamen's hospital instead of this old ship hulk, which goes under the name of the *Dredraught*, although we believe it is not that famous old ship.

BUNHILL FIELD'S CEMETERY.

No genuine American would think of visiting London without entering this consecrated spot. It boasts of no consecration by bishop or priest, in the line of apostolic succession, but its hallowed precincts contain the dust of some of England's best and most pious sons. There repose the ashes of Isaac Watts, John Bunyan, Owen and many more, to the number of three hundred non-Conformist ministers, who have died during the last two hundred years. Not a cross is displayed upon a single grave or upon a single tombstone. It was estimated that when the cemetery was closed for burial purposes about fifteen years ago, not less than 120,000 had been there interred. It is known to have been a burial place for the last two hundred years, and tradition reports, ever since the days of the Romans. Recent excavations disclosed old Roman ruins and tombs. Whenever excavations are made, layer upon layer of tombs and coffins are discovered.

Among the closely and densely crowded tombs and slabs we noticed the humble tombstone of Defoe, the author of "Robinson Crusoe," and also the tombstones of two of the sons—Richard and William—of Oliver Cromwell, the Protector. Only this year, 1869, seven feet below the surface was discovered the tomb of Oliver Cromwell's youngest son, Henry. This tomb has been recently restored and refitted by the Corporation of London. Truly public sentiment has changed since the days of the Restoration with respect to the merits of the Cromwell family. It is a significant fact to hear, as we have done, staunch Englishmen loudly declaim upon the merits of Oliver Cromwell himself.

Here we would remark that a few years ago an effort was made to remove this cemetery, and allow the spot to be covered with shops and dwellings. Such a representation was made by the friends of those there buried and the public generally, that the cemetery was made over in perpetuity to the Corporation of the City of London. We rejoice to report that said body is now beautifying the grounds, and otherwise acting the part of "Old Mortality" in restoring the inscriptions upon the tombs and tombstones.

Directly opposite the gate of Bunhill Cemetery stands the church where the Rev. John Wesley preached. We visited the church and saw Wesley's pulpit. There he stood as he is so often represented in his portrait engravings. Surrounding the church is the cemetery where Wesley, Watson, Adam Clark and many other of the worthies of the

Wesleyan Church lie buried. Wesley's mother, so famous, was buried in Bunhill Cemetery.

The part of the city where this church and these cemeteries are located was formerly called "Moorsfields," so famous in those days when Whitfield and Wesley preached to the assembled thousands in the open air. Their audiences sometimes numbered ten, fifteen and even twenty thousand hearers.

THE REV. DR. CUMMINGS.

On the first Sabbath morning after our arrival in London we visited Crown Court, Drury Lane, Presbyterian chapel to hear the renowned Dr. Cummings, whose writings have become so generally circulated in America and the wide world. Most fortunately for us, he preached at home that morning. We learned that he seldom makes exchanges or is absent from his pulpit, morning or evening, except during a short vacation at the close of summer. The chapel stands back from the main street, and is quite antiquated in appearance and construction. The pews are contracted, and the aisles narrow; the pulpit barrel-shaped, and is surmounted by a sounding board. The audience appeared to belong to the upper class in society, and many of them we know rank with the aristocracy. It is here the Duchess of Sutherland worships.

The exercises, in regard to order of arrangement, varied but little from the Presbyterian or Congregational order as practiced in the United States. As the morning lesson, Dr. Cummings read and expounded the tenth chapter of St. John's gospel, referring to the Great Shepherd. His remarks were very rich and full of meaning. His text was selected from the same chapter, verses 27th and 28th. His discourse was delivered without notes, although it had evidently been prepared with care, and probably written out. He frequently alluded to the original Greek and quoted from that language, but in a style which unfolded the meaning of the text, without any apparent display of learning. We noticed the audience was well supplied with copies of the Bible, and made free use of the same both during the reading of the morning lesson and the delivery of the sermon. This was doubtless as it should be, and we are extremely sorry the same practice does not more generally prevail in American churches.

During the delivery of the discourse, Dr. Cummings referred to the recent death of Admiral Gordon, who appears to have been an attendant upon his ministry. Admiral Gordon visited Honolulu we remember in 1848, when commanding H. B. M.'s ship *America*. He was a brother of Lord Aberdeen, whose name and kind offices are associated with Hawaiian history a quarter of a century ago.

Dr. Cummings, we learned, seldom preaches upon his favorite topics connected with the second coming of Christ, which form so large an ingredient in his published discourses. There was nothing peculiarly striking in his delivery, yet his style, both of delivery and matter, most favorably impressed the hearer's mind, and we do not wonder the intelligent and thoughtful Scotch residents of London crowd to Crown Court, Drury Lane.

TWELVE DAYS' MISSION IN LONDON.

During our sojourn there was a strenuous effort on the part of the clergy of the Established Church to arouse the attention of the mass of the people of the city to the importance of vital godliness. The churches were open morning and evening through the week, and there was constant preaching. To employ an American term, there was "a twelve days' protracted meeting." What seems quite remarkable, this effort was mainly put forth by the High Church Ritualistic party of the Established Church. Still not exclusively so, as the Low Church clergy joined in the effort. We copy the following notice of these meetings from the *British Independent* of November 26th:

"The 'Twelve Days' Mission' which the High Church clergy of London have organized for a great assault upon the religious indifference of the metropolis has been completed, and the directors of the movement seem to expect great results. To-day they are all to assemble at St. Jewry's to sing a *Te Deum*. It has, of course, excited much curiosity from outsiders, and most of the newspapers have attempted to get at some idea of its characteristics and tendencies. It is not surprising that the observers have received very contradictory impressions. They went with very different prepossessions, and the services have themselves been by no means of a uniform pattern. Amongst the 120 churches at which they have been held there are 'low' as well as 'high,' and at some there has been nothing but sermonizing, while others have been filled from morning to night with the perfumery of the mass. Sermons, however, have been the main feature of the Mission, and these seem to have been all fashioned upon the type of Wesleyan revival addresses. It is curious, indeed, to notice how anxious friendly relations have been to convey the idea of likeness between these sermons and those of Dissenting ministers. The addresses of Whitfield and Wesley are their constant standard of comparison. 'The preachers,' says the favoring commentator of the *Times*, 'have been taking a leaf out of the book of their dissenting brethren, and what Mr. Binney, Mr. Newman Hall and Mr. Spurgeon have been doing—viz., speaking home to people's hearts and consciences in plain and homely terms—they have done.' We are not quite sure that 'their Dissenting brethren' will feel complimented by the comparison. The vehement, terrific addresses of some of the preachers is not at all after the style nor after the hearts of the ministers who are here singled out. Others, however, were just such extempore,

earnest, and plain appeals and directions as any ministers might be glad to make in their evangelistic addresses. They were, however, almost invariably followed by invitations to 'confess.' The reporter from whom we have already quoted says: 'Be it in harmony with the meaning of the Church of England or not, there can be no doubt in the minds of those who have attended these Mission services that confession is no longer a moot point or matter of discussion, but part and parcel of the religious 'revival,' and differing only in a very slight degree from the practice of the Roman Church.' At many churches 'celebrations' were incessant, and a variety of ceremonies were practiced. It is impossible that this 'revival' can have passed without startling up some dead souls or without giving some poor creatures the hope by which they may be saved. If Christ is preached, even though it be with all manner of absurd and mischievous sacramental additions, we cannot but rejoice."

Extracts from the Report of Rev. J. F. Pogue, Delegate of the Hawaiian Board of Missions to Micronesia in 1869.

[Concluded.]

PONAPE.

Returning from my excursion to the falls, I found the boat of the *Morning Star* waiting at Mr. Doane's wharf to convey me to the vessel and to Oua, the place now occupied by Mr. Sturges. Soon I was sailing up the lagoon. The scenery was beautiful in the extreme. Delighted I gazed upon it, as my heart went out in love to that Being who has made so fair a world as this for such beings as we are to inhabit. "Every prospect pleases, and only man is vile." Vile man, however, will be regenerated, and this beautiful island and world will be inhabited by those whose feelings, in unison with this loving landscape, will go out in adoration and devotion to the Holy Father, who has made all things delightful in their kind.

On the 24th of September the examination of Mrs. Sturges' school was held in the large, new stone meeting house at Oua. At 10 o'clock A. M., some five hundred persons had assembled in the church. The high chief of that district, and the head of the Christian party, with his wife and daughter, were present. This daughter is one of the teachers of the school, and is a pleasant, good looking, intelligent woman; married to a young man, whose title is Iotapa, a fellow passenger on the *Morning Star* when she was wrecked. Some seventy or eighty pupils were examined in reading, writing, arithmetic and geography. Some questions were asked and answered in astronomy; several compositions read, one on Hawaii nei. The services were closed by a scene from the Bible—David killing Goliath. Everything went off well, and to the satisfaction of those engaged. The pupils have obtained a good

deal of knowledge, and appeared well for the advantages which they have had. Mr. Doane has a large class which he is instructing in vocal music. These sang several pieces during the examination, and acquitted themselves admirably. He has the nucleus of many choirs in his school. Many of the pupils have good voices, and will make creditable singers. As at Ebon, so here—all the people, old and young, join in singing, having committed to memory all their hymns, with appropriate tunes. It is said that the people on the high islands have much sweeter voices than those on the low ones. Why is this? Many of those at the examination were dressed in foreign clothes, some most fantastically. Especially was this the case with some of their head dresses. As a general thing these people were not so well attired as were the Strong's islanders, while they had more clothes than the inhabitants of the Gilbert Group. After examination came the feast. While in the house of Mr. Sturges, our attention was arrested by a loud outcry, a kind of chant. Going to the door, we saw a long procession of persons with sugar-cane, breadfruit, yams, pigs, dogs, etc., marching to a house where they intended to have the feast. Guns were fired, an old kerosene oil can was beaten, and a kind of flute played. These with the shoutings which were heard, caused as much excitement as is witnessed on such occasions in more civilized lands. One thing was wanting, which was always a part of such gatherings in old times, and is now among the heathen party, viz: *awa*. No *awa* was seen or drank.

The five distinct tribes on Ponape are the Metalanim, Kity, U, Nut and Jekoits. The Nut and Jekoits are now united under one king, so that there are now only four kings on the island. Hezekiah, the high chief of the U tribe, is head of the so-called Christian party, which now numbers 3,000 or more. He is very influential, even more so than the king of the tribe to which he belongs, but is very inferior in personal appearance. There is nothing dignified about him. Being lame in both feet, and not able to stand erect, he has to be carried about on the back of a man, or on a *mane*le. His face is also disfigured, but is, however, a Christian man. He has suffered, and is suffering for the stand which he has taken on the side of christianity. May he be a nursing father to the church of Ponape, as was he after whom he is named to the Jewish church.

Sabbath, September 26th, was another great day for the Ponape Christian party. Notwithstanding a heavy rain a large congregation came together, at least four hundred persons. There were three or four other congregations together on the island at the same time. Your delegate addressed the people, giving them the Christian salutations of the churches of Hawaii and of the Hawaiian Board; spoke to them of the love of Christ to mankind and to themselves, and then urged them as followers of Christ, whose name they bore, to bring forth fruit, to show their love for him who had loved them and gave his life to save their souls. This service being ended the Sabbath-school assembled: Mrs. Sturges the superintendent; He-

zekiah, his daughter and her husband teachers. It was pleasant to see those high in authority taking their seats as Sabbath-school teachers to instruct others in the gospel, which was precious to their own souls. At the close of the school the Captain of the late *Morning Star* made some appropriate remarks; then the women with Mrs. Sturges retired to another house to hold a prayer meeting, while Mr. Sturges and the men remained in the church for the same purpose. After a short recess the people met again. The Lord's Supper was administered to some two hundred persons. The house was quiet. The people behaved with the greatest propriety. I saw none of that whispering, giggling, levity, etc., which has often pained my heart at the table of the Lord on these islands of Hawaii. The people appeared to feel that the Lord was with them; that they were engaged in a solemn service. In the afternoon I accompanied Mr. Sturges and Julia in a canoe to a village in the neighborhood to meet with the people in a prayer and conference meeting. In a large feast house, surrounded with canoes, mats, cooking utensils, etc., we offered our petitions to Him who is ever ready to hear the supplications of His people. It was good to be there. Returning to the house of Mr. Sturges, we closed the services of the day by uniting in prayer with some thirty or forty persons who came for that purpose. A day of toil, of bodily weariness, but a day of soul refreshing from Him who has given us the privilege of thus laboring in His vineyard. May good have been done, souls benefited, and God's name glorified.

There are now four churches on Ponape, with some two hundred and fifty members in good standing. Three hundred or more have been baptized, but from deaths, suspensions and expulsions only two hundred and fifty are left. Some 3,000 of the people are under the influence of missionary instruction. *No Hawaiian missionary has labored there for many years. It is a hard field; many influences opposed to the gospel. A good work has been begun, which we hope may continue and extend till all the people, both foreign and aborigines, may be brought to the light, and be made acquainted with Him who alone can save the soul.

Our work here being finished, we made preparations to return to Strong's Island, as the missionaries were not prepared to send any of their number west to occupy new fields this year.

Perhaps it will be well to state here some items which I gathered from the Captain of the brig *Vesta*, of Hamburg, belonging to Godfrey & Co., of that city. She came from the Pelew Islands, and was bound to Samoa with dried coconuts. The Captain and officers of this vessel have frequently visited the islands west of Ponape, where the *Morning Star* was expecting to explore this year.

PELEW ISLAND.

This is basaltic, about 2,000 feet in altitude, and has 10,000 inhabitants; the Captain thinks less. This, however, is the estimation of the first officer, an intelligent German, who had spent nine months on the island. The women do all the work; the men spend their time in eating, sleeping and fishing. The people are governed by one king, who rules with an iron rod, and is

greatly feared. Under him are a number of chiefs who acknowledge their allegiance to him, but rule supreme over their own clans. Each man has one wife, and as many concubines as he can afford to buy or support. Their canoes are dug out from one log; some of them 60 feet long, with out-riggers and sails. The largest canoes have 30 seats, and will carry 60 persons. Yams, breadfruit and sweet potatoes grow in abundance. Pigs and chickens are plenty. Some two years ago the people began the cultivation of cotton under the direction of a foreigner placed there by Godfrey & Co., of Hamburg. This firm have now ten cotton gins on the island, and purchase the cotton when ginned at from six to eight cents per pound in trade. Two kinds are cultivated—the Sea Island and the South Sea cotton, but both are pronounced by good judges to be very inferior articles. It is the opinion of the Captain of the *Vesta* and his officers that missionaries would be permitted to live and labor among the people.

YAP.

This is an island about 2,000 miles from Ebon; basaltic; about 30 miles long and 1,200 feet high; has no lagoon, but a good passage into a harbor large enough for a ship to anchor with safety. The Captain of the *Vesta* estimated the population at 8 or 10,000. His first officer, however, said there were 15,000. The island is much more thickly inhabited than the Pelew, and the people more treacherous. The women do all the work. The king is not feared like the king of the Pelew. The people worship a great number of spirits, who make the thunder, lightning, and cause rain. These spirits have the destinies of the people in their power, and are much awed by them. The productions of the island are the same as those of the Pelew. The language might be easily acquired, so thought the Captain, and missionaries might live among them without danger to their lives.

HOOGLLOO.

The people of these islands are the most savage of any west of Ponape. The first officer of the *Vesta* described them as treacherous, much more so than those of Yap or Pelew. Had no doubt our vessel would have been cut off had she gone there.

One month after the wreck of the *Morning Star* we embarked on board the English brig *Anne Porter*, Capt. Davie, for Honolulu, via Namarie, Ebon, and Butaritari. Having touched at these islands, and finished the work left undone on our outward passage, we arrived at Honolulu on the 4th day of February, 1870—77 days from Strong's Island, 56 from Ebon, and 44 days from Butaritari. I have been absent from Honolulu almost seven months, and during that time have sailed 4,618 miles on the *Morning Star*, and 5,094 miles on the *Anne Porter*; in all 9,712 miles.

Your delegate has been treated with the greatest kindness by all the missionaries with whom he has come in contact; as also by the captains, officers and crews of the vessels upon which he has sailed. May the Lord have blessed our intercourse with each other, and may it be seen at the last day that the seed sown on the waters may have brought forth fruit to the glory of His name whom we delight to call Master.

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their Shipping at his Office. Having no connection, either
direct or indirect, with any outfitting establishment, and allow
ing no debts to be collected at his office, he hopes to give as
good satisfaction in the future as he has in the past.

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Consulate. 586 3m

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AGENTS FOR

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Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine.

11 t

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

The Chinese Government has experienced a serious loss in the death of Mr. Anson Burlingame, which occurred at St. Petersburg on the 23d of February. In 1867 he was commissioned as Chinese Envoy to the United States and European powers, with whom he was bringing that vast Empire into closer relations. The *Detroit Advertiser* thus gives the early history of that distinguished American-Chinese Ambassador:

It may not be known to many of our readers that Anson Burlingame was, when a boy, a resident of Detroit, and peddled the *Daily Advertiser* on the streets for a living. He attracted the attention of the late Charles Tyron, of this city, who took him into his office and educated him. He went to Boston, studied law, became eminent in his profession, served six years in Congress, and was then appointed by President Lincoln Minister to Austria, and subsequently Minister to China. Getting into the confidence of his Celestial Majesty, and finding the service of the Chinese Government more profitable than that of Uncle Sam, he abandoned his ministry and undertook the leadership of a legation of Mandarins sent to Europe and this country to negotiate treaties with the leading powers. It is noticeable that just about the time he started on this magnificent embassy, his old friend and patron, Counsellor Tyron, died in the Harper Hospital, in this city, in circumstances of great poverty. Such is life.

The following is a striking paragraph from the pen of John Wesley, as to the value of the Bible: "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God; just hovering over the great gulf, till a few moments hence, I am no more seen! I drop into an unchangeable eternity. I want to know one thing—the way to heaven; how to land on that happy shore. God himself has condescended to teach the way. He hath written it in a book. Oh! give me that book! At any price, give me the book of God!"

PASSENGERS.

FROM BOSTON—Per Syren, March 26th—W P A Brewer—1
FROM SAN FRANCISCO—Per Ethan Allen, March 30—Capt Hempstead, Mr and Miss Johnson, H McIneeke, Capt N P Gray, Messrs Johnson, Clements, Hawken, H Merrill, Lloyd, Mrs C Wolfeath and 2 children, Ah Lee, Ah Man—15
FOR PHOENIX ISLAND—Per Sarah, March 31st—N A Blume, Victor Royal, — Grumion—3
FOR PETROPAULSKI—Per Kamaile, March 31st—W C Gardner—1
FROM SAN FRANCISCO—Per U. S. S. Jamestown, March 31st—Albert Kunuakea, Wm J Pfluger—2
FOR SAN FRANCISCO—Per Maggie Johnston, March 31st—D D Handley—1
FROM BAKER'S ISLAND—Per Kamehameha V., April 4th—W R L Johnson, Capt E Hempstead, H A Kinney, W H Johnson, Foy, and 6 Hawaiians—11
FROM TAHITI—Per Greyhound, April 7th—Wm E Montgomery, H B Montgomery—2
FOR SAN FRANCISCO—Per Comet, April 7th—Capt C S Chadwick, H C Chester, H Merrill, H Martin, Levi—5
FOR PETROPAULSKI—Per Paia, April 9—Col F S Pratt
FROM SAN FRANCISCO—Per Idaho, April 15—E Perkins, Dr G W Wood, U S N, Miss J A McCormick, Miss M K Huntington, Miss Carrie G Birdsall, Mrs G C A Birdsall, William Smith, D P Peterson, E Wells Peterson, H Bollman, Charles Weber, G F Pigott, W S Akana, T Cary, Geo Menzel P Dunn, Fred Evans, R Northrup, Henry Wilson, James Dodd—20
FOR GUANO ISLANDS—Per Kamehameha V., April 16th—W H Moaher, J Kinney, W H Johnston, Wm Foye, Wm Coates, Van Pryn, 13 Chinese, and 16 Hawaiians—35
FOR NORTH GERMANY—Per Ka Moi, April 16th—Mrs Theo C Heuck and 6 children, Miss Emma Ferner, Miss Martha Widemann, Miss Emily Widemann—10
FROM SYDNEY—Per Wonga Wonga, April 20th—Rev John Murphy, E L Lewis, Mrs Lewis, Richard Punch, wife and 4 children, George Hobler, wife and 4 children, Miss Cleveland, E Leathe, E F Moller, Mrs H H Hall, and 147 in transit to San Francisco—166

FOR SAN FRANCISCO—Per Idaho, April 21—J G Dickson, wife and daughter, Rev T Coan and wife, Miss Wetmore, Miss Emma Smith, W W Hall, Miss Helen Whitney, Miss Phillips, A F Judd, Mrs Dangerfield and son, Mrs Daniel Smith, Capt E F Nye, Frank Brown, Mrs Von Holt and 3 children, Mrs Reed, Miss M C Shipman, Masters W H and O J Shipman, P H Treadway, Capt Fisher, Theo H Davies, Mrs J H Black and son, Capt Pierce, Mrs Dexter, S Magnin, Mrs Mellen and daughter, Win Love, Chr Eckart, C E Williams, Mrs Gellett, William Weight, E J de Silva, Miss Mary Paris, W H Davis, Chas Gohier and son, Louis Parlin, George Donnoman, Horace Billings, Daniel Oheru, Edward Sheen—49; and 147 in transit per Wonga Wonga—196

FOR SYDNEY—Per Wonga Wonga, April 22—Miss Fanny Spencer, Mr. Dean—2

FROM NEWCASTLE, N S W—Per Agate, April 22—Mr Jos Foss, wife and daughter, W Brien, Patrick Marting, Owen Marting, P Maher, P McCarty, P Noonan, M Bolen, C Reinhardt, T L Sequecur, I Brown, I Carlo, A Carlo, N Abean, G Smith, Miss H McCarty—18

FOR SAN FRANCISCO—Per Ethan Allen, April 30th—Geo Wetherbie, L Zublin, Dr A Kennedy, J W Bassett, Walter Montgomery, John McDonald, Mr Foss, wife and daughter, O'Brien, Geo Nebiker, Mrs Nebiker and three children, Mr Cluff, Mrs Cluff, Miss M J Cluff, Benj Cluff and three children, David Russell, P Maher, P Ahern, P Noonan, Jas Brown, D McCarthy, Miss H McCarthy, Geo Smith, Chas Barnard, L Louia, M Bolan, P Corti, wife and child, P Martin, Owen Martin, Jos Sheimons, and five others—44

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- April 2—Am wh bk Emily Morgan, Dexter, 260 bbls sperm.
2—Schr Nettie Merrill, Chuney, from Mau.
2—Ger ship Otto & Antonio, Simonsen, 120 days from Cronstadt.
3—Am wh ship Onward, Pulver, clean.
3—Haw brig Kamehameha V., Rickman, 34 days from Howland's Island.
4—Am wh bk Vineyard, Smith, clean.
4—Am wh bk Fanny, Williams, from New Bedford, clean.
4—Am wh bk Wm Rotch, Nye, clean.
5—Am bk Legal Tender, Hodgkins, 17 days from San Francisco.
5—Am ship Gentoo, Freeman, 12 days from S Francisco.
5—Am wh bk Massachusetts, Cootey, 25 bbls sp oil.
7—Am schr Greyhound, Wheeler, 20 days from Tahiti.
8—Am wh bk Oliver Crocker, Fisher, 105 bbls sp oil.
9—Schr Hokulele, Dudoit, from Maui.
9—Am wh bk J D Thompson, Allen, 80 bbls sperm.
9—Am ship Golden Fleecce, Adams, 14 days from San Francisco.
10—Am wh bk Thos Dickason, Lewis, from New Bedford, with 100 bbls sperm oil.
10—Am barkentine Victor, Walker, — days from Port Gambie.
11—Am wh bk Bliz. Swift, Bliven, from Kawaihae.
11—Am wh bk John Wells, Dean, from cruise.
15—Am wh bk Hercules, McKenzie, from cruise, with 550 bbls whale oil.
15—Am wh bk Concordia, Jones, from cruise, with 170 bbls sperm.
15—Am stmr Idaho, Floyd, 11 day from San Francisco.
17—Am wh bk Champion, Pease, from a cruise, with 33 bbls sperm and 60 bbls whale oil.
19—Brit stmr Wonga Wonga, Beale, 23 days from Sydney, via Auckland, 17 days.
21—Am bk Agate, Brown, 54 days from Newcastle, N S W
22—Ger bark Nymph, Rabe, 68 days from Sydney.
24—Br brig Byzantium, Calhoun, 32 days from Victoria.
24—Am ship Puritan, Henry, 17 days from San Francisco.
24—Am wh bk Active, Blackmer, from Kawaihae.
24—Am wh bk Eugenia, Nye, from Kawaihae.
24—Am wh bk Almira, Merchant, from Kawaihae.

DEPARTURES.

- April 2—Am wh bk Ben Cummings, Halsey, to cruise.
2—Am wh ship Europa, Mellen, to cruise.
4—Am wh ship Onward, Pulver, to cruise.
5—Am wh bk Massachusetts, Cootey, to cruise.
6—Am wh bk Wm Rotch, Whitney, to cruise.
6—Am wh bk Vineyard, Smith, to cruise.
7—Am schr Greyhound, Wheeler, for San Francisco.
7—Ger ship Otto & Antonio, Simonsen, for the Amoor.
7—Am ship Jennie Eastman, Getchell, for S Francisco.
7—Am bk Comet, Fuller, for San Francisco.
7—Am wh bk Fanny, Williams, to cruise.
9—Am ship Golden Fleecce, Adams, for Hongkong.
9—Am wh bk Emily Morgan, Dexter, to cruise.
9—Haw wh bk Paia, Newbury, to cruise.
11—Am wh bk Eliz. Swift, Bliven, to cruise.
11—Am wh bk John Wells, Dean, to cruise.
12—Am ship Gentoo, Freeman, for Baker's Island.
12—Haw wh brig Onward, Norton, to cruise.
13—Am bk Legal Tender, Hodgkins, to cruise.
16—Haw bk Ka Moi, Geerken, for Bremen.
16—Am wh bk Sea Breeze, Gray, to cruise.
16—Am wh bk Emily Morgan, Dexter, to cruise.
18—Am wh bk Concordia, Jones, to cruise.
19—Haw brig Kamehameha V., Rickman, for Guano Is.
19—Am wh th Thos Dickason, Lewis, to cruise.
20—Am wh bk Champion, Pease, to cruise.
21—Am wh bk Hercules, McKenzie, to cruise.
21—Am stmr Idaho, Floyd, for San Francisco.
22—Brit stmr Wonga Wonga, Beale, for Sydney.
22—Am barkentine Victor, Walker, for Puget Sound.
23—Brit bk Paraguay, Farren, for Central America.
27—Am wh bk Active, Blackmer, to cruise.
27—Am wh bk Eugenia, Nye, to cruise.
27—Am wh bk Almira, Merchant, to cruise.

MEMORANDA.

Report Brig Kamehameha V.

Capt. Rickmann furnishes the following: Left Honolulu January 12th, 1870, for the Guano Islands. Arrived at Jarvis Island and January 23d. The surf being high, was unable to land stores. Drifted out of sight of the island, which we made again on the 1st of February. At 9:30 A. M., sent a boat on shore with Mr. Smart and four men. At 10:30 A. M., sent a boat with Mr. Johnson and four men. At 3 P. M., both boats came off to the brig, when I loaded them with stores and sent them on shore (the brig being at the time about two miles from the island), thinking they could land and return to the brig before dark; Mr. Thomson, the second officer, and four Hawaiians being in one boat, and Mr. Johnson and four men in the other. The boats not returning before dark, I kept the brig making short tacks all night, keeping the light on shore in sight. At daylight the island bore S. E., about two miles distant. Neither boat coming off, kept the vessel off and on all day, making short tacks as during the night. Finding the boats did not make their appearance, and the wind getting light, and the vessel drifting to leeward, kept her to the northward. February 4, Manuel Demideny fell overboard from the fly jib-boom while loosing the sail. When first seen he was under the port quarter, the brig at the time being on the port tack. The vessel was immediately brought to on the starboard tack, a life buoy having been cut adrift and thrown to him; also a 14 inch plank 12 feet long was thrown overboard for his assistance at the same time. The man had a heavy coat and an oil-cloth jacket on at the time, and being unable to swim, and not having succeeded in getting hold of either the plank or life buoy, he went down before the vessel with the light wind and strong westerly current could be got round; and having no boats, it was impossible to save him. February 11th made Jarvis Island again, bearing west. At 10 A. M. Mr. Johnson came on board, reporting that the other boat, in which was Mr. Thomson and the four Hawaiians, had not reached the island. In pulling for the island on the 1st of February after having left the brig about 20 minutes, they met with a heavy cross current and toppling sea, and for about an hour and a half, as near as he could judge, they were unable to gain an inch on the island. Just before sunset Mr. Johnson's boat got into smooth water, and made the landing. Mr. Johnson saw the other boat about 15 minutes before sundown, it being at the time about a quarter of a mile astern of his boat. Soon after looking for it again, was unable to see it. Thinking that it was possible that the boat had not been capsized, but had been carried away by the current, which was setting about W. S. W., I kept the vessel on that course for two days and nights, shortening sail and laying the brig aback during the night, all the time keeping a look out at the mast-head in hopes of discovering the boat. Giving up all hope of finding the missing boat, and becoming convinced that it was capsized in the tide-rip and the whole crew lost, I put the brig on the course for Phoenix Island, where we arrived on the 17th of February. Left Phoenix Island on the 18th for Enderbury Island; arrived the same day, and left for McKean's Island, where we arrived on the 20th. Left McKean's Island on the 21st for Baker's Island; arrived on the 23d. Left on the 25th for Howland's Island; arrived on the 26th. Left Howland's Island on the 27th for Honolulu; arrived on the 3d instant. At McKean's Island schools of sperm whales were observed during December and January.

BAKER'S ISLAND REPORT.

Ship Ocean Rover arrived at Baker's Island October 23d, and sailed November 19th, with 1,100 tons guano.
Ship Crusader arrived October 28th, and sailed December 4th, with 950 tons guano.
Ship Grace Darling arrived October 29th, and sailed December 31st, with 1,300 tons guano.
Ship Centurion arrived November 20th, and sailed February 12th, with 500 tons guano.

DIED.

ROGERS—At Waimea, Kauai, March 23d, at the residence of her father, Mrs. MALVINA C., wife of Mr. Edmund H. Rogers of Moikaki.

HORN—In this city, April 3d, ANNIE, youngest daughter of Mr. and Mrs. F. Horn, aged 2 years.

SMITH—At Kealahou, Hawaii, March 30th, of disease of the heart, Mr. ALEX. SMITH, aged 46 years, belonging to Banffshire, Scotland.

BELL—In Honolulu, on Monday, April 11th, Mrs. HANNAH BELL, wife of Mr. Geo. Bell, aged 26 years.

DALY—In Oregon City, Oregon, on the 23d instant, of consumption, LIZZIE FRANCES, youngest daughter of James L. and Elizabeth Francis Daly, aged 21 years, 10 months and 8 days.

MARRIED.

BALDWIN—ALEXANDER—In the Foreign Church at Wailuku, Maui, on Tuesday evening, April 6th, by Rev. Wm. F. Alexander, assisted by Rev. D. Baldwin, Mr. Henry P. Baldwin, of Makawao, to Miss Emily W. Alexander, of Wailuku.

Information Wanted.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Duncombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.



New Series, Vol. 20. No. 6.

HONOLULU, JUNE 1, 1870.

{ Old Series, Vol. 28.

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THE FRIEND.

JUNE 1, 1870.

DISCIPLINE ON BOARD THE IDAHO AND AJAX.—We went to San Francisco on board the *Idaho*, and returned per *Ajax*. Both vessels were under the command of Capt. Floyd. We never witnessed better discipline on ship-board. There was no noise or confusion or boisterous conduct. We do not remember to have heard an order given during the whole passage, everything was done so orderly and quietly. Passengers were made to feel perfectly at home, and received every attention from stewards and waiters. Capt. F. sails the vessels under his command upon the principles of nautical science, most attentively noting every change of wind and current, together with barometrical and thermometrical changes. Capt. Floyd is an honor to his profession, and we hope he may long be retained on the steamers running between Honolulu and San Francisco.

A KIND WORD FOR THE SAILOR.—How pleasant it is to hear a shipmaster speak kindly of his sailors. This was the case recently on the part of the commander of the *Puritan*, Capt. Henry. He remarked to us that not one of his men had been intoxicated since coming into port, and that all worked well and faithfully. We wonder if kindness and good treatment, do not have the same influence upon sailors as upon other laborers. We seldom hear the commanders of the packets running between Honolulu and the coast complain of their men. Some of them we have known as sailing in these vessels for years.

REMARKABLE SHIP'S COOK.—On visiting the American ship *Puritan*, we were much gratified with the excellent cabin and all the internal arrangements of the ship, but especially with the man who had charge of the "caboose." We were somewhat surprised that the Captain should feel inclined to introduce us particularly to his cook. Our surprise ceased when we learned that our colored friend was a good navigator, and kept a regular ship's log, every day taking the sun at noon, and making his calculations as regularly and accurately as the master. We noticed with much gratification that the cook was furnished with a neat "state" room, and had a well furnished library of his own, including several books on navigation. We learned that he was a freedman from Virginia, and that his father was a Congo African slave, while his mother was an Indian. It appears that when once upon a voyage in the Atlantic, the master and mate died. The second mate was a poor navigator. After sailing without knowing whither the ship was bound, they fell in with another ship and obtained a navigator, who conducted the ship to port. The cook then resolved never to be thus caught again, and immediately commenced the study of navigation.

DISTINGUISHED STRANGER.—We are glad to welcome to our islands the Rev. Dr. Clark, Foreign Secretary of the A. B. C. F. M., and successor of the Rev. Dr. Anderson. His visit is partially for health, and also to confer with the missionaries of the Board respecting the prospects of the work of missions on these islands and in Micronesia. He expects to return by the next trip of the steamer.

The captain of an American vessel bound for New York lately fell in with a deserted ship at sea, in the cabin of which was found the body of a man about thirty years of age, his head resting upon a box containing one hundred and sixty dollars in gold.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 5.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness."—*Shakespeare.*

RUINS OF AN OLD ABBEY AT READING.

There is now a reality to antiquity, in our mind, such as we never gave to it before. In America, two centuries and a few more years cover all our ruins, unless they are Indian remains, dateless and uncertain. Not so when the visitor steps upon the shores of the Old World. At the British Museum are relics three thousand years old. Scattered all over England are ruins and relics associated with the people who lived many hundred years ago. There is no doubt in regard to the subject.

Such are the ruins of an abbey in the old town of Reading. This abbey was founded in A. D. 1121, and completed in 1125. Some of its walls are still standing, covered with ivy. It is in the centre of the city of Reading, and most creditable to the citizens, they sacredly guard the old ruins. Originally the abbey covered an area of half a mile in circumference. Enough remains to indicate how extensive the buildings must have been.

As we wandered through its old halls and apartments, but especially as we viewed the old banqueting hall, and reflected upon the character of its former inmates, we could not but imagine what famous times the jolly old monks and abbots must have had. When Henry I. founded the abbey, he designed to make provision for the accommodation of two hundred Benedictine monks and the refreshment of travelers. It appears that Henry destroyed three other abbeys for building this of Reading. The reason for their destruction was on account of "their sins." We cannot learn whether this was a good or bad institution, but we do find the following well authenticated incident reported respecting the visit of King Henry VIII. to this abbey:

"Henry VIII. having been hunting in Windsor Forest, went down about dinner time to the Abbey of Reading, where disguising himself as one of the King's guard, he was invited to the abbot's table. Here, his tooth being whetted by the keen air of the forest, he fed so lustily on a sirloin of beef, that his vigorous appetite was noticed by the master of the ceremonies.

"'Well fare thy heart,' quoth the abbot. 'I would give a hundred pounds if I could feed so heartily on beef as thou dost. Alas! my weak and *squeazie stomach* will hardly digest the leg of a rabbit or a wing of a chicken.'"

The monarch having satisfied his palate, thanked the abbot for his good cheer, and departed undiscovered. Some weeks afterwards the abbot was arrested, conveyed to London, sent to the Tower, and allowed no food but bread and water. This treatment, together with the fears for the consequences of the King's displeasure, soon removed the effects of repletion, and at last, when a sirloin was placed before him, he ate as freely as a famished plowman. When he had finished the meal, the King, who had been a hidden spectator, burst from his concealment.

"My Lord," said the jolly and laughing monarch, "pay your hundred pounds of gold, or else no going hence all the days of your life. I have been the physician to cure your *squeazie stomach*, and as I deserve, I demand my fee for so doing." The abbot, knowing that argument was of no avail with the stern Harry, paid the money, and returned home, rejoicing that he had escaped so easily, and no doubt a wiser and better man.

WINDSOR CASTLE AND FOREST.

Quite unexpectedly we found ourself with a pleasant party starting off from the place of our temporary sojourn at Buckhurst, near Wokingham, to visit Windsor Castle, and on our way thither we had a most charming morning's ride through the old forest of Windsor. These grounds are quite extensive, embracing 3,800 acres. We saw not only hundreds, but thousands of deer quietly feeding beneath and among the old oaks scattered over the far-extending park grounds. They appeared perfectly tame and domesticated. A company of huntsmen with their dogs crossed the road near us, and we subsequently saw them partaking of their lunch under some trees in the rain. We fancy that the sportsmen in the royal domain that day were not very successful. It was not the innocent deer they were pursuing, but the hare and the rabbit.

The grounds are beautifully laid out around the Castle. Long avenues, bordered by stately and venerable oaks, stretch away for miles. The carriage drives are unequalled. The surrounding region, viewed from the summit

of the tower in the Castle, is one of surpassing beauty and loveliness. The Castle itself is most renowned. Here has been the home of English sovereigns ever since William the Conqueror in the eleventh century, laid its foundations. Subsequent kings and queens have added to its strength and beauty. The day before our visit the Queen had left for another part of the Kingdom. Of late Her Majesty has been entertaining at this renowned fortress the King of Belgium and his suite. We have read daily reports of the same in the *Court Journal*.

Opposite Windsor Castle, on the other side of the Thames, is the famous "Eton" Grammar School, where so many sons of the nobility of England have been educated during the last four or five hundred years. The school was established in the reign of King Henry VI., in the fifteenth century.

Our guide pointed in the distance to the country churchyard where the poet Grey laid the scene of his beautiful elegy, commencing,

"The curfew tolls the knell of parting day."

In an opposite direction he called our attention to the spot where the "Merry Wives of Windsor," according to Shakespeare, gave Jack Falstaff a thorough ducking in the Thames.

The more we wander about England, either in city or country, the more are we impressed with the fact that we are treading classic ground. With many a church and street of London, and almost every country village, is associated the name of some poet or prose writer of eminence, while their writings have rendered famous many a hill, stream, town and forest otherwise of little account. To-day, December 1st, we have visited Binfield, near Wokingham, where Pope lived and wrote many of his poems, and perhaps penned the famous line,

"The proper study of mankind is man."

OXFORD UNIVERSITY.

This institution, with its nearly 2,000 undergraduates, stands at the head of all colleges and universities in the world. Its foundations were laid a thousand years ago, and during the lapse of centuries, kings, queens, nobles, the Church and numberless scholars have contributed their wealth and genius to render it famous. Through the kindness of a friend in London we have visited Oxford, having an introductory letter to one of "the Fellows" of Queen's College. Through his kind offices we were enabled to wander through its various apartments, time-honored and renowned. Under his guidance we visited the famous Bodleian Library, considered one of the finest in Europe. There was pointed out to us—to employ the phraseology of Oxford—the "den" where Dr. Pusey sits and writes when he would consult the library. In one of the apartments is

a fine collection of paintings of kings, queens and the renowned of by-gone ages. A portrait of Mary Queen of Scots was on exhibition, which has recently been discovered, and which is much admired among the lovers of the fine arts.

There are numerous relics and curiosities which attract the visitor's attention, but not one is viewed perhaps with more eager delight than the old iron lantern which Guy Fawkes carried in his hand on that most eventful 5th of November, when he would have blown up the Protestant Parliament of England.

The Protestant visitor to Oxford will not fail to seek out and view the monument marking the spot where Ridley, Cranmer and Latimer were burnt in front of Baliol College.

There are not only relics of a nature to awaken the deepest religious emotions in the visitor's mind, but also some which indicate that study and devotion have not always characterized the students and fellows of Oxford. In the "kitchen" of Queen's College the old salver was exhibited upon which the boar's head was served up, and also the "drinking horn," gold mounted, which has been carefully preserved, so says tradition, for five hundred and twenty years.

Fixed and conservative as Oxford may have been during by-gone ages, yet the spirit of the age has invaded those old cloistered walls. The question is now agitated of admitting young ladies to its privileges and lectures. Other revolutions and changes are in progress. The natural sciences now claim a rank formerly denied to them. The sons of Dissenters too claim its privileges, and if they do not now, will soon walk its corridors in equality with the sons of Churchmen. The world moves, and old universities must bend or be swept away. The spirit of the age marches onward with a firm and resolute step.

"Paris Seen through American Spectacles."

We recollect to have read some years ago, a most interesting volume with the foregoing title, written by J. J. Jarves, Esq., whose writings are so well known at the islands. His descriptions were vivid and truthful. We little imagined when we perused his pages that the privilege would ever be afforded us of verifying their accuracy by personal observation. Nearly a generation has passed away since Mr. Jarves looked out upon sights, scenes and people in this gay metropolis of France, yet we are now witnessing essentially the same panorama of human life, bustle and gaiety.

We left London under the shadow of darkness on the evening of December 3d, and as the morning dawned we entered Paris, having passed over the road from London to

Dover, crossing the channel to Calais. When the dawning light enabled us to look forth, we saw not the green fields and vine-clad hills of France, as we had fondly imagined would be our privilege, but as far as the eye could reach the whole country robed in a mantle of the purest white. Not having seen a similar sight since leaving New York for Honolulu in December, 1851, or eighteen years ago, it made a deep impression upon the mind. It continued to snow all day, hence our first impression of the gay city of Paris is quite different from what we had anticipated. Storm though it might, we could not remain in our hotel, but forth we sallied, and as we were so fortunate as to find an island friend, Judge A., in the city, who was willing to encounter with us a storm of snow, we walked farther and saw more on the first day of our arrival that we had any reason to expect. We had not gone far before being favorably impressed with the fine appearance of the city. Its open squares, broad avenues, spacious boulevards, straight streets, excellent sidewalks, and general aspect, indicated that this was indeed "no mean city."

Without any special design on our part, we found ourselves in the most beautiful part of the city—the "Place de la Concorde," bounded on one side by Camps Elysees, and on another by the garden of the Tuileries, while in the centre stands that most remarkable curiosity of Ancient Egypt, the famous obelisk which Mehemet Ali presented to Louis Philippe, and which was transported to Paris in 1833 at an immense cost of something like 2,000,000 francs, or \$400,000. It is covered of course with Egyptian hieroglyphics, and rises to the height of about 100 feet. The height of the obelisk itself is 72 feet, composed of one solid mass of reddish granite. While gazing upon this wonderful object of historic interest, our companion informed us that it stands upon the identical spot where nearly eighty years ago the guillotine stood, upon which from January 21, 1793, to May 3, 1795, more than two thousand and eight persons perished, and if we have been correctly informed, Louis XVI. was executed on the same spot. In view of such historic associations, we were ready to exclaim, "O that this snowy mantle might forever rest upon the spot and cover the guilt of those who perpetrated so many deeds of darkness and blood."

Returning from our walk, we entered the Louvre, and there for two or three hours we wandered from room to room, hall to hall, gallery to gallery, viewing portraits, battle scenes, landscapes; ancient and modern specimens of sculpture and statuary; relics and curiosities from Egypt, Nineveh, Greece, Rome, America, India, China, and almost

every part of the globe. We walked until wearied and the shades of evening were gathering, but many rooms and apartments we left unexplored and unvisited. Among the interesting rooms none exceeded the one named

NAPOLÉON.

There were a multitude of relics, curios, articles of furniture, war instruments, guns, pistols, swords, books, and numberless articles which belonged to Napoleon I. There was not only his chapeau, but even his common hat worn at St. Helena, and the handkerchief that he carried. There were medals, his watch, saddle, bridle, and "other things too numerous to mention." All are most carefully enclosed in glass cases, and most sacredly guarded. A police officer or soldier is always in attendance.

On certain days of the week this vast museum is open to the public. It was interesting to see numerous painters copying beautiful paintings as they hung upon the walls, and also young students carefully studying noble specimens of ancient statuary. Although the day was far from propitious for sight seeing, we returned well satisfied with our first day's excursion in this city, and let not our readers imagine that we have fully described all we this day observed.

Sabbath in Paris.—This was the second day of our sojourn in Paris. The day was clear and bright, but very cold. The snow melted but slightly on the sidewalks, although numbers of laborers were employed to remove it. Our steps were early tending towards the American chapel, where the Rev. Mr. Robinson officiates. This chapel is under the patronage and control of the American and Foreign Evangelical Society. The church is well located, and finished in a neat and most comfortable style. It is such a church edifice as our countrymen have no reason to be ashamed of. There gathered an audience of some three or four hundred. The assembly, preacher and preaching were decidedly American. Mr. R. has a fine voice, and preached an excellent sermon from Hebrews 9:13, 14. If his sermon on this occasion is to be taken as his general style of preaching, then surely the pulpit of the American chapel in Paris is true to the great doctrines of Evangelical religion. There are several other places of Protestant worship in Paris in the English language, viz: the English church, Wesleyan and American Episcopal.

In the afternoon we visited the renowned church of Notre Dame, where so recently Father Hyacinthe preached before he left for America. On the present occasion, the preacher's name we were informed was—David. His sermon, or discourse, was delivered after the usual exercises were closed.

Father David spoke in a most animated and eloquent manner. His voice was clear, full and sonorous, and appeared to fill the immense building, and resounded from the vaulted roof of the lofty cathedral. His discourse related principally to the Virgin Mary, although a portion referred to the imitation of Christ's example.

Notre Dame, historically and architecturally, is one of the most noted church edifices, not only of France, but of the world. It stands upon an island in the Seine. If Gothic architecture is suited to aid devotion and the public worship of Jehovah, then those congregating at Notre Dame are peculiarly favored. The service was performed on this occasion by a bishop and about twenty priests, with numerous attendants.

As we walked the streets, the general appearance was that of a week day, except some few stores were closed, and these we were informed belonged to Protestants. From the newspapers we learn that the theatres and all places of amusement were open as on other days and evenings. Such a state of things upon the Sabbath is surely in strong contrast with Protestant England, which we had just left, and where we had spent four Sabbaths—one in Liverpool, two in London, and one in the country, about thirty miles west of London. We can confidently assert, in no part of the world have we ever seen the external observance of the Sabbath more as it should be than as we witnessed it in Old England. Long may she continue a Protestant and Sabbath keeping nation.

A DAY DEVOTED TO SIGHT-SEEING.

We have enjoyed one more day for viewing this city through our "American spectacles." It has been improved in viewing the city from the summit of the "Arch of Triumph," and in visiting the Imperial Library.

The Triumphal Arch, or "Arc de Triumphe de Etoile," is regarded as one of the most magnificent structures of the world. It stands in an elevated part of the city, and from it, as a centre, twelve broad avenues radiate. The beholder viewing these thronged avenues, gets a tolerably correct idea of the magnitude of this great city of 2,000,000 inhabitants. This grand arch was begun by the first Napoleon in 1806, and after thirty years was completed by Louis Philippe in 1836. It is 159 feet high, and built after the style of the triumphal arches of Ancient Rome. We believe this was copied after the Arch of the Emperor Trajan. It is covered with inscriptions and various devices, setting forth the glory of France and Napoleon I. In one representation a crown is in the act of being placed upon his head.

But we must not omit the Imperial Library, for that place of all others in Paris we were anxious to visit. "And how many volumes

does this library contain?" we asked the gentleman who conducted us through the numerous and spacious apartments. He replied, "They have not been counted; they have been estimated at *two and a half millions*."

This library, probably the largest in the world, is divided into four departments, viz:

1. Printed books.
2. Manuscripts.
3. Medals and antiquities.
4. Engravings.

The gentlemanly librarian inquired if we desired to see any specimens of "Bibliographie Hawaïenne." To our surprise, he exhibited, neatly labeled and carefully preserved, a complete set of the late Rev. Mr. Andrews' maps and other engravings.

The reading room is truly magnificent. It compares most favorably with the noble and similar room of the British Museum.

Among the curiosities we saw many esteemed of great value from Egypt, Greece and Rome. Antiquity has now a reality which we never realized before. In visiting the British Museum and the Imperial Library of Paris, we have learned much ancient history. Antiquity has a reality!

For the privilege of visiting this library, we feel ourself under special obligation to Mr. Martin, the Hawaiian Charge d'Affaires residing in Paris. This gentleman, we would add, is the author of an interesting publication in Paris relating to the Hawaiian Islands, entitled, "Catalogue D'Ouvrages, relatifs aux Isles Hawaii; Essai de Bibliographie Hawaïenne, par William Martin."

This work was published in Paris in 1867, and is well calculated to give European scholars a favorable impression of books relating to these islands. The work corresponds to that of Mr. Pease as published in the *Friend* for May, 1862, and Jas F. Hunnewell, Esq., as published in Boston in 1869. Mr. Martin appears to take most lively interest in things relating to these islands. We found him to be a man of scholarship, culture and much general information, and our only regret at parting was that our short sojourn in Paris did not enable us to profit more fully by the gratifying offers of assistance which he so generously proffered. Such public officers are much prized by travelers in search of reliable information.

CARD.—The Seamen's Chaplain, in behalf of the congregation worshipping at the Bethel, would thankfully acknowledge a valuable donation of hymn and tune books from the 2d Congregational Church of Norwich, Ct.

ERRATUM.—In our "Notes" upon Paris, reference is made to the obelisk standing where the guillotine once stood. It is there stated that 2,000 were beheaded. It should be 22,000!

THE FRIEND.

JUNE 1, 1870.

Home Again.

A person should go abroad in order fully to appreciate his home. We heard the Rev. Dr. Milburn, the blind preacher, deliver a lecture in San Francisco the evening before we embarked on board the *Ajao* for Honolulu. His subject was, "What a blind man saw in England." It was most interesting, eloquent and instructive, fully sustaining the reverend speaker's reputation as a popular lecturer. In the course of his address, he remarked that a person must visit England in order fully to appreciate and become acquainted with Englishmen. Let an Englishman meet you on the threshold of his home, and welcome you, saying, "This is Liberty Hall," and you need ask for nothing more in the way of generous hospitality. Not that an American would love England less on his return to his American home, but he would love America more! We feel on our return to our island home that while England and America may have their attractions, their charms, their advantages, yet Honolulu and other parts of the islands present attractions to an old resident that he will fail to find, even in those lands most highly favored. Humboldt remarks, somewhere in his *Comos*, that a person who once resides in the land of the palm and banana, if he roams abroad, will always sigh to return. There is a certain indescribable something in the waving of a palm, the shade of a mango and tamarind tree, the gentle and balmy fanning of the trade wind, the clear blue sky, and the free and easy social life, which renders a residence in the tropics most inviting and bewitching, if it is a little enervating and predisposing to indolence. Then too there is a cordiality among the people, and absence of those conventionalities which make one feel in a colder latitude, as if "hedged in." We have always liked Honolulu, and pleased with a residence on the Hawaiian Islands. We like the people. There is something peculiarly pleasing in an Hawaiian's salutation, "Aloha." The Rev. Dr. Anderson remarks in his book on the Hawaiian Islands, "And that word *Aloha* is their characteristic word. If they have not words to express some of the greater ideas, they certainly have a word expressing one of the sweetest, richest sentiments of the human heart—*ALOHA*. It means *love to you*. I never wearied with the repetition, though I repeated it a thousand times."

As for the foreigners, we like them too, and among them we have always found a cordial welcome, whether residing in Honolulu or elsewhere upon the islands. We feel

gratified that "our Notes and Reflections while passing along through the Old and New World" should have found so many appreciative readers. While writing, it was pleasant to feel one's self in communication with so many old friends and constant readers of the *Friend*. We find on our return that our materials gleaned during our wanderings in foreign lands have not been entirely exhausted in what has already been published, hence we shall continue to serve our readers with a few more numbers, and shall endeavor so to enliven these sketches that they may be as much interested in what may follow as in what has already been published.

During our fourteen months' absence we have safely traveled one-half the distance around the globe, and all the way by steam, except from Jaffa to Jerusalem, only thirty-five miles. This was performed on horseback. The facilities for travel are exceedingly pleasant and agreeable. One has only to place himself on the line of conveyance, and he is borne along with astonishing rapidity, whether on land or sea. Comparatively few are the accidents, while the delights are abundant. We will not now dwell upon the benefits attending foreign travel.

We shall hope each one of our readers will realize the enjoyment of the request expressed in the Shakesperian motto heading our "Notes and Reflections."

JUBILEE.—Fifty years have elapsed since the landing of the American missionaries on the Hawaiian Islands, and it is proposed to celebrate the event on the 15th of the current month by holding jubilee gatherings both among foreigners and Hawaiians. In due time programmes will be issued and arrangements made. The following committee of arrangements have been appointed by the Hawaiian Board:

From *Kawaiahao Church*—Rev. H. H. Parker and Major Moehonua.

From *Kaumakapili Church*—Rev. A. O. Forbes and Mr. J. Kahai.

From *Fort Street Church*—Dr. G. P. Judd and I. Bartlett, Esq.

From *Bethel Union Church*—Rev. S. C. Damon and H. M. Whitney, Esq.

The day will be observed as a public holiday, by order of the Government.

CARD.—The Seamen's Chaplain desires to acknowledge the contribution of \$25 per quarter, during his absence, from the following mercantile firms in Honolulu towards the salary of Mr. E. Dunscombe, as a Colporteur among seamen: C. Brewer & Co., H. Hackfeld & Co., C. L. Richards & Co., C. A. Williams, Esq. Also, \$25 from C. R. Bishop, Esq., and \$25 from F. A. Schaefer, Esq.

Editor's Table.

The editor rejoices to find himself once more seated at his own table. It is the same *identical table* upon which he has written editorials and book notices since 1843! This table is surmounted with a very plain mahogany writing desk, of not much value, and yet it has a history of some interest. It once was the property of the Rev. Samuel J. Mills, the friend of Obookiah, whose visit to America, sixty years ago, was an important link in that chain of providences which led to the establishment of the American Mission on these islands in 1820. The efforts of Mills in behalf of these islands have become historic, although he never came hither. In the Providence of God, he went as associate with the Rev. Dr. Burgess, now living in Dedham, Mass., to the western coast of Africa, for the purpose of selecting a site for the colony of Liberia. They were successful. This desk upon which we are now writing went to Africa fifty years ago, but upon it we have written editorials ever since commencing the publication of the *Friend*.

Now whenever any publisher or friend feels inclined to lay upon *our table* any new publication—book or pamphlet—we shall notice the same, so far as our limits will allow.

MUSIC-HALL SERMONS. By Rev. W. H. H. Murray, Pastor of Park Street Church. Boston: Fields, Osgood & Co. 1870.

This volume was handed to us the morning we left San Francisco in Bancroft's new book-store, Market street. Firstly, we will refer to the book-store, and secondly, to the book.

The Book-store.—Bancroft & Co. formerly kept in Montgomery street, and we believe still keep their old store open for the sale of stationery. They intend, however, to centre their operations in the book trade in a new store in Market street, near the Bible House. They have erected a fine building, and are fitting it up in a style bespeaking taste, elegance and abundance of means. Under the same roof there will be an apartment for the sale of books, another for printing, another for binding, and still another for engraving. Besides, in the upper story is to be located the Pacific Library. This is one of the best collections of books relating to the Pacific. It is becoming every year more and more valuable, and the firm spares no reasonable expense to add to the collection.

The Book.—It contains twelve sermons preached in Music Hall, and printed as delivered. Such as the following topics are discussed: The tenderness of God—The union of moral forces—To young men—Divine friendship—The power of great cities—The moral condition of Boston; and how to be improved.

Having heard much of the peculiarities and eccentricities of the author, we were exceedingly glad to fall in with this volume of sermons. The style is smart, crispy and taking. Old truths are presented in a new dress. The old method of divisions and subdivisions is abandoned. The preacher appears to be thoroughly Orthodox (of course the pastor of Park Street Church and successor of Griffin should be,) and yet there is a certain something about the sermons which is very peculiar. He seems to preach, as we heard one of Mr. Murray's friends remark, *half truths*. Spurgeon, for example, preaches "the truth, the whole truth, and nothing but the truth," to employ an expression of the Judge. Murray preaches the truth, but it is after his fashion. We are not surprised, however, that the common people hear him gladly. We have space for only a single example, from the sermon on "Burden Bearing."

"Between the young man of 1840 and 1870 is a vast gulf of change,—let us hope, of progress. The tide ahead runs with whirling swiftness, and the air is full of drifting spray and patches of froth. Those who sail the future must beat their way up in the teeth of the tempest. Men and women that stand erect under such pressure as awaits the next generation will stand because of some other reason than that they are church-members, or because they are restrained by the fear of public opinion. God alone knows what public opinion will be forty years from this. Such as stand will stand because they are strong in themselves. They will stand, as the granite pillar stands, because it is weighty and ponderous, and set upon a well-secured pedestal. I have no faith in a virtue strong only in crutches and props, which topples over the instant friendly outside support is withdrawn. The soul that is virtuous only because of the absence of temptation is not virtuous at all; but the soul that looks enticement steadily in the eye, and frowns it down, until it slinks away abashed, which has the offer but refuses the bribe,—to that soul the struggle and the triumph is divinely strong. His virtue is not an accident. It is the result of that heroic self-control which follows the impartment of the Spirit."

New Book on China.

We are glad to learn that a book is now in the printers' hands, and will soon be published, which is exactly suited to meet a desideratum in the popular mind of the United States. Everybody, high and low, desires information respecting the Chinese people and Government. There are but a few writers able to furnish good and reliable information upon this subject. The work to which we now refer has been carefully prepared by the Rev. W. Speer, D. D., formerly a missionary in China and California, under the patronage of the Presbyterian Board of Foreign Missions, and is to be published by S. S. Scranton & Co., of Hartford, Connec-

ticut. The writer's reputation as a successful missionary and writer is well known in China, California and the Sandwich Islands. He visited our islands about twelve years ago, and awakened a deep and abiding interest in behalf of the Chinese, while his efforts on the Pacific coast in the same cause were most timely and efficient. He was editor of that unique newspaper, published in San Francisco, entitled the *Oriental*, printed in both the Chinese and English languages; hence the Rev. Dr. Speer brings to the preparation of this work rare accomplishments. It has been our privilege to examine several parts of the book, now being stereotyped in the city of Philadelphia. We do not hesitate to endorse the book as most opportune, and exactly fitted to meet the popular demand for reliable information respecting the people of the "Middle Kingdom," or the Flowery Land, or to employ the language of Scripture, the inhabitants of "the land of Senim."

Some parts of the work have particularly attracted our attention, viz: Chapter 14, America's relations with China; Chapter 22, "the glory of America;" Chapter 23, "the future of the Chinese race."

In glancing through the pages of this work, we have been particularly struck with the skillful and felicitous interweaving of materials, gathered from a great variety of sources—history, commerce, missionary periodicals, personal observation, and the Chinese themselves. The work is entitled: "The Oldest and the Newest Empire: China and the United States."

We notice with much satisfaction that the writer endorses the Burlingame policy, which forms so marked a feature in diplomacy of the passing age with reference to the proper treatment of the Chinese Empire by the civilized nations of Europe and America. Words fail to express the magnitude and importance of that new system of international policy. In view of the recent death of its originator, every one feels regret that he could not have been spared to witness the future workings of his wisely laid plans and far-seeing schemes. The people of America and Europe are just awakening to the importance of those vast movements which are now being developed on the western shores of America, and the opposite shores of Asia, including the islands of the Pacific; hence we heartily rejoice in announcing this forthcoming work from the pen of the Rev. Dr. Speer. It is just the work for the times, and we predict for it a rapid and extensive sale. It will be well illustrated, and issued in an attractive style.

Princeton College has three of its graduates in Grant's Cabinet—Fish, Belknap and Robeson. They are not any worse statesmen for being trained in a Christian college.

Cabin Boy's Locker.

The Rescued Brand.

There died in London, a few years ago, a gentleman, best known as the author of "The Sinner's Friend," and who, from being an infidel and drunkard, became one of the most useful men of his day. His son, the Rev. Newman Hall, minister of Surrey Chapel, London, gives us a narrative of his life, from which we learn the following particulars.

Mr. John Vine Hall was born March 14, 1774. When a young man, at Maidstone, his business pursuits placed him in circumstances of great temptation. Lively, amiable, generous, a genial companion, enjoying a sprightly joke and singing a merry song, his society was much sought after. Social enjoyments were invariably connected with the free use of intoxicating liquors. He thus was led astray, and "erred through strong drink." Of his early companions he informs us: "In the town where I reside were twelve young men who were accustomed, early in life, to meet together for indulgence in drinking and all manner of excess. In the course of time some of them engaged in business; but their habits of sin were so entwined with their very existence, that they became bankrupts. Eight of them died under the age of forty, without a hope beyond the grave; three others were reduced to the most abject poverty. Two of these had formerly moved in very respectable circles, but they are now in the most miserable state of poverty, wretchedness and disgrace." Of this party he "was a sort of ringleader, taking the head of the table at convivial meetings, and sitting up whole nights, drinking and inducing others to do the same—never going to bed sober." He was an infidel, a disciple of Tom Paine, both in principle and practice, a blasphemer of the Word of God; yet a good-natured man, who would do anybody a kindness. At length he went to reside at a distance, where, for a time, he refrained from dissipation, was married, and everything seemed prosperous around him; but, instead of being thankful to God for his mercy, and watching against his besetting sin, he gave way to his old propensity.

One dark night, in the neighborhood of Stourbridge, he had been drinking. The road he took went over a canal; he missed the bridge, and rolled down the bank to the edge of the water. And here he seemed to have arrived at the end of his wicked course; but God, who is rich in mercy, had caused a stone to lie directly in his path, and thus spared him. One turn more, and he would have plunged into hell. His senses returned for a moment; and seeing the water beneath him, he crawled back again into the road; there he was picked up, and lodged in a public-house for the night. This was viewed

simply as a lucky escape, and he continued to pursue his career of sin as ardently as before.

There were then no Total Abstinence Societies to shield him. When every one drank, was it to be expected he would abstain? The advice generally given was—"Use, but not abuse." Yet, with his peculiar temperament and habits, one glass would so rouse his appetite that self-control was gone, and he rushed forward to the abyss which, when perfectly sober, he abhorred. One of these sad relapses occurred on the occasion of a young minister visiting his house, and taking brandy and water at luncheon. Thinking there could be no harm in following such an example, he filled his own glass, and was again overcome. Who, in face of these facts, can doubt the dangerous tendency of even moderate drinking? After a course of drinking for some days, having come to his senses, he began to reason with himself upon his guilt and folly, and in an angry, passionate manner, he muttered, "Oh! it's no use for me to repent; my sins are too great to be forgiven." He had no sooner uttered these words than a voice seemed to say, with strong emphasis, "If thou wilt forsake thy sins, they shall be forgiven." The poor man started at what he believed to be a real sound, and hastily turned round, but seeing no one, he said to himself, "Surely I have been drinking till I am going mad." He fell on his knees, and, half suffocated by his feelings, cried out, "God be merciful to me a sinner!" At this very time, special prayer was being offered on his behalf by his wife and others. The poor wretch was broken-hearted; and now his besetting sin appeared more horrible than ever; but it must be conquered, or he must perish. Then commenced a contest more terrible than that of conflicting armies—the soul was at stake; an impetuous torrent was to be turned into an opposite course. He now began to search the Bible, which he had once despised. Here he saw that crimson and scarlet sins could be blotted out; that the grace of God was all-sufficient. He refrained from intemperance, commenced family prayer, and hope again revived. But his deadly foe still pursued him, and he was again overcome.

Now his disgrace and sinfulness, appeared worse than ever, and with melancholy feeling he cried out, in anguish of spirit, that he was doomed to eternal misery, and it was useless to try to avert his fate. His cruel enemy took this opportunity to suggest to his mind that he had so disgraced himself that it would be better to get rid of his life at once. The razor was in his hand—but the Spirit of the Lord interposed, and the weapon fell to the ground. He would sometimes refrain for days and weeks, and then again he was as bad as ever. All hope seemed now to be gone; and especially when, one day, after having been brought into great weakness, through intemperance, death appeared to be very near. Not a moment was to be lost;—he cast himself once more at the footstool of his long-insulted Creator, and, with an intensity of agony, cried out, "Hear, O Lord, and have mercy upon me: Lord be thou my helper." He sank down exhausted; he could say no more. That prayer was heard.

A physician was consulted as to the possibility of medicine being rendered effectual to cure his intemperance. The poor man would have suffered the amputation of all his limbs, could so severe a method have rid him of his deadly habit. The physician declared that if he would strictly adhere to his prescription, not only the practice, but the very inclination for strong drink would subside in a few months. The remedy was a preparation of steel; and eagerly did he begin to devour the antidote to his misery. Every bottle was taken with earnest prayer to God for his blessing to accompany it.

In a private box, opened after his decease, a small parcel was found, on which was written, "The mercy of God unspeakable to J. V. H." It contained a phial bottle in which was a little sediment, and the following affecting document: "This phial is one (of upwards of 300) of those out of which J. V. H. drank a preparation of steel, in the year 1816. It is preserved, like the pot of manna, to show the way in which the Lord delivered his servant out of the wilderness—out of an horrible pit—out of his besetting sin. O praised be the Lord."

When this prescription was first taken, wine and spirits were given up. But it was found that beer was sufficient to excite the morbid propensity. After several failures from this cause, beer also was relinquished. Then it was, and not till then, that the cure was complete; and from that day to the day of his death, being a period of forty-two years, not so much as a spoonful of spirituous liquor, or wine of any description, ever passed the surface of that man's tongue.

From this hour he "grew in grace, and in the knowledge of the Lord Jesus Christ." So great was the change, that some of his former associates reported he had gone mad. But those who did not sympathize with his piety, could not but admire his character. He walked blamelessly before the world. In business he was a model of punctuality and integrity. His word was his bond. Generous as well as just, he was ever ready to help the needy. He was eminently a man of prayer. He "prayed without ceasing." Walking, riding, in the intervals of business, in society—he "continued instant in prayer." Rowland Hill once said he liked ejaculatory prayer, "because it went up to God before the devil could get a shot at it."

It was not surprising that he should love the temperance cause. He often advocated it in public; and occasionally assisted at the meetings of the Surrey Chapel Band of Hope. He was advertised to preside at a monthly meeting, but prevented from fulfilling the engagement through the occurrence of the accident which led to his decease, in his eighty-seventh year. A slight operation was followed by erysipelas. The doctors recommended wine. Mr. Hall, who had been lying in a state of great weakness, apparently unaware of what was said, emphatically groaned out—*Never! never!*

To his son he said—"Preach about Christ and his Salvation,—I've proved it. It's not less valuable after forty years! Better than ever—I've proved it." A few days before his departure he said solemnly: "Newman, if you preach a funeral sermon for me, your text must be—'Is not this a brand plucked out of the fire?'"

PLACES OF WORSHIP.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 10 o'clock Sabbath morning.

FORT STREET CHURCH—Corner of Fort and Beretania streets—Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH—King street, above the Palace—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH—Beretania street, near Nuuanu street—Rev. A. O. Forbes Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH—Emma Square, under charge of Rt. Rev. Bishop Staley.

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Such as Oil Rose, Oil Bergamot, &c., &c.
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Between Honolulu and San Francisco,

Leaves San Francisco,

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Insurance guaranteed at lower rates than by sailing vessels.
Particular care taken of shipments of Fruit.All orders for Goods, to be purchased in San Francisco, will
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for these Islands, will be received by the Company in San Fran-
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to Honolulu, free of charge, except actual outlay.Passengers are requested to take their Tickets before 12
o'clock on the date of sailing, and to procure their Passports.All Bills against the Steamer must be presented before 2
o'clock on the day of sailing, or they will have to lay over till
the return of the Steamer for settlement.

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located in a fire proof brick building, we are prepared to receive
and dispose of Island staples, such as Sugar, Rice, Syrup, Fula,
Coffee, &c., to advantage. Consignments especially solicited
for the Oregon market, to which personal attention will be paid,
and upon which cash advances will be made when required.

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Shower Baths on the Premises.

Mrs. CRABE.

Honolulu, April 1, 1868. Manager.

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LICENSED SHIPPING AGENT.

CONTINUES THE BUSINESS ON HIS OLD
Plan of settling with Officers and Seamen immediately on
their Shipping at his Office. Having no connection, either
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good satisfaction in the future as he has in the past.Office on Jas. Robinson & Co.'s Wharf, near the U S
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IMPROVEMENT IS THE ORDER OF
the day. Having constructed a new Sky-light, and made
various other improvements, I hope now to be able to suit the
most fastidious with

A Photograph.

Of any Size, from a Crystal to a Mammoth, taken in
the best Style of the Art,And on most reasonable terms. ALSO, for sale Views of the
Islands, Portraits of the Kings, Queens, and other Notables, &c.
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SEWING MACHINES!

THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was
awarded the highest prize above all European and American
Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
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Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge-
port, made and sold 19,725 during the same period.

Please Call and Examine.

11 1y

THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum,	\$2.00
Two copies, "	3.00
Five copies, "	5.00

Have Courage to Say "No."

You're starting to-day on life's journey
Along on the highway of life;
You'll meet with a thousand temptations,
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say no.

The siren's sweet song may allure you;
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded, and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter;
Have courage, my boy, to say no.

The bright ruby wine may be offered:
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights, how they dance to and fro!
If you should be tempted to enter,
Think twice, even thrice, ere you go.

In courage alone lies your safety,
When you the long journey begin,
And trust in a heavenly Father
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow,
But if you are true to your manhood,
Have the courage, my boy, to say no.
—Everybody's Paper.

Mr. Aheong's Request.

Many of our readers are well acquainted with Mr. S. P. Aheong and his labors among the Chinese on these islands, under the patronage of the Hawaiian Board. His engagement has terminated, and he has sailed for China with his family. At the weekly prayer-meeting at the Bethel, Wednesday evening, May 25th, he made a short address in English, as follows:

"Perhaps this will be the last time I shall speak to you. I expect a ship from California to take me to China. I came sixteen years ago as one of the lower class of laborers. I was a heathen man, but I learned about God, and the Saviour. Now I go back to see my father and mother, grand-parents and brothers and sisters. They all heathen, and know nothing about God and our Saviour. I want to tell them about our Saviour. I want to see my parents once more. Perhaps I come back. God knows; I don't know. I want you to pray for me and for my countrymen. There are 1,500 in this country, and more come this year, perhaps two or three hundred. They come heathen men. I hope, brothers and sisters of this church, you will pray for me, and the millions of my countrymen in China. I go and tell them of our Saviour."

After this manner Aheong addressed us, and we assured him that he would not be forgotten. We would commend him and his family to the praying people, both foreign and native, throughout these islands. He virtually goes as our Christian missionary to

China. We regard it as a high honor to the Hawaiian churches to be able to send back to that great nation one whose views are so thoroughly Christian and enlightened. Whenever his lot is cast, we feel fully confident that he will prove a true witness for Christ in "the uttermost part of the earth."—*Acts* 1:8. Mr. Aheong also expressed the hope that Christians on the islands would labor to teach his countrymen the truths of christianity. Here is a field of labor, the importance of which cannot be over-estimated. The heathen have literally come to our very doors, and ask to be taught the way of life and salvation. It is a hopeful field. The past should encourage us to go forward. Something must immediately be done to sustain the school for teaching Chinese in English. It has been taught by Mr. Dunscombe at the Bethel vestry, under Mr. Aheong's supervision. Now is the time to take some efficient action in the matter, in order that the labors of Mr. Aheong during the last eighteen months may not be lost.

EFFORTS IN BEHALF OF THE CHINESE IN CALIFORNIA.—It was gratifying to learn from personal observation that much is doing in California in the way of teaching the Chinese the English language and the great principles of christianity. On the 8th of May—Sabbath—we were present at the Chinese Sabbath-school in the 1st Congregational church of San Francisco (the Rev. Dr. Stone's church.) About 250 Chinese were in attendance, and were arranged in classes from two to four or five. They were taught the simple rudiments of English by volunteer teachers, both male and female. We were glad to learn that other evangelical churches on the Coast were engaged in the same work, and with gratifying success. This in addition to the Chinese Mission under the Rev. Mr. Loomis, formerly a missionary in China. He preaches at the Chinese chapel, erected by the Rev. Dr. Speer some eighteen years ago.

MARRIED.

POWERS—FRANCIS—In Honolulu, on Wednesday evening, May 11th, by Rev. H. H. Parker, Capt. AARON P. POWERS, of this city, to Miss MARY FRANCIS, of Makawao, Maui.

ROSE—KEUMI—In this city, on Tuesday evening, May 17, by Rev. H. H. Parker, CHAS. H. ROSE to MARY A. KEUMI.

SISSONS—HOLDEN—In Honolulu, on Thursday evening May 19, at the Fort Street Church, by Rev. Frank Thompson Mr. JOSEPH P. SISSONS to Miss ELLEN HOLDEN.

DIED.

WETTERLING—At Koloa, May 6th, CARL WETTERLING, a native of Sweden, aged 28 years.

The deceased had been a sailor, and with the seeds of consumption implanted in his system, came to the islands some three years ago, hoping to be benefitted by the change. Shortly after his arrival in Honolulu, and while an inmate of the Sailor's Home, he was led to consider his lost condition through sin, and eventually to realize in Christ an all-sufficient Saviour. He was cared for and supported by the Ladies' Stranger's Friend Society, and also by the Bethel Church, and his wants provided for at the Queen's Hospital, and still later at the American Hospital, where he improved opportunities to recommend the Saviour to others. A complication of diseases set in, and Carl was a patient sufferer for over two years, at times almost at the brink of the grave. A few months ago he went to Kauai for change of air, grew weaker, and was called away. We have no doubt that he has reached that country, where "the inhabitant shall not say, I am sick: and the people that dwell therein shall be forgiven their iniquity."

To within a few days of the close of his life he kept a little diary, from which the state of his mind is reflected. Thus on the 14th of April he wrote as follows: "This is my 28th birthday. On my 27th birthday I never thought that I should see this one; but 'with God all things are possible.' O Lord, may every day bring me nearer to Thee, as it brings me nearer to eternity, for Jesus sake. Amen."

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

May 2—Am wh bk Mary, Smith, from Singapore, with 15 lbs sp oil.
2—Am brig Francisco, Jeanson, 16 days from San Francisco.
9—Am ship Mary Bangs, ——— 18 days from San Francisco.
9—Am kark Clara R. Sutil, Bills, from San Francisco via Hilo.
13—Br bark Lizzie and Rosa, Hagan, 64 days from Newcastle, N. S. Wales.
14—Am bk D C Murray, Bennet, 18 ds fm San Francisco
16—Am barkentine J. A. Falkenburg, Cathcart, 18 days from Astoria.
19—Am schr A. P. Jordan, Perry, 23 days from Cape Flattery.
19—Am stmr Ajax, Floyd, 9 days and 8 hours from San Francisco.
22—Brit stmr City of Melbourne, Grainger, 26 days from Sydney, via Auckland, 19 days.
23—Am bk Comet, Fuller, 15 days from San Francisco
25—Nor Ger sh R M Slowman, Atwood, 16 days from San Francisco.
25—U S S Saginaw, Sicard, 11 days from Midway Is.
26—Am sh Sumatra, Mullen, 16 days from San Francisco.

DEPARTURES.

April 30—Am bk Ethan Allen, Snow, for San Francisco.
30—U S sloop-of-war Jamestown, Truxton, for Micronesia.
May 1—H I A M frigate Donau, Wiplinger, for Callao.
7—American whale bark Navy, Boodry, to cruise.
9—Am ship Mary Bangs, ——— for Hongkong.
9—American whale bark Mary, Smith, to cruise.
10—American brig Francisco, Jeanson, for Ochotsk Sea.
11—British brig Byzantium, Calhoun, for Victoria, V. I.
12—American bark Agate, Brown, for Baker's Island.
13—Brit bk Lizzie and Rosa, Hagan, for San Francisco.
17—Am bk Clara R. Sutil, Bills, for fishing cruise.
20—Am sh Syren, Johnson, for New Bedford.
23—Am stmr Ajax, Floyd, for San Francisco.
24—Brit stmr City of Melbourne, Grainger, for Sydney.
26—Am sh Sumatra, Mullen, for Hongkong.

PASSENGERS.

FOR VICTORIA, V. I.—Per Byzantium, May 10th—D S Gurney, C H Babbitt, H M Hoxie—3.

FROM SAN FRANCISCO—Per D. C. Murray, May 14th—H A Goddard, E P Stoddard, J Freeman, Mrs J Freeman, Miss F Freeman, Miss M Hadley, C C Skinner, H H Sawyer, John Heeder, H Nathan, Ed Burgess, C J Harris, R Armon—13.

FROM PORTLAND—Per J. A. Falkenburg, May 16th—Robt Swift—1.

FOR NEW BEDFORD—Per Syren, May 20th—L Anthon, Wm W Adams—2.

FROM SAN FRANCISCO—Per steamer Ajax May 19—C E Williams, H W Severance and daughter, Dr Geo P Shipley wife and infant, Miss Julia Makee, Miss Nellie Makee, Alice Makee, Chas Makee, W W Hall and wife, Rev S C Damon and wife, E C Damon, Spencer Bond, S Meguin, Paul Van Cleve, Rev G C McCully and wife, Miss A McCully Rev H Loomis, Rev N G Clark, Rev O H Gulick, Rev Chas Geo Williamson, G Frankel, Geo W Howard, Robt H Tinker and wife, Mrs Mary Tinker, Miss Ann Dorr, S B Parsons, Miss Mary Spalding, Miss Eliza Burck, and 3 others.

The following Passengers are en route for New Zealand and Australia—L M Baybess and wife, H H Hall, Captain H Matthews, Wm Rain and wife, W Shirlaw and 3 children, L Perk and wife, Wm C I Mechlyohn and 21 others.—72.

FOR SAN FRANCISCO—Per stmr Ajax, May 23—T H Hinck, John Boardman, H W Severance, Mrs A H Severance, Rev Mr Sturges and wife, Miss Hattie Sturges, Julia Sturges, J B Atherton, wife and 2 children, Miss Atherton, Mrs Cooke, Miss Mary Cooke, J C Pfleger, T C Heuck, Rev E C Bissell and wife, M Marinetti and wife, Miss Huntington, W G Bush, Ramsey von Pfister, Samuel Wilcox, Mrs McLellan and child, S C Andrews, Miss Andrews, Fred Heinrichs, Mrs Hillebrand and 2 sons, A W Guy, Joaquin Alvarez, Joe Davis, T Hunter, William Poppletton, Miss Cleveland, Mr Leathers, Mr Hobbler, wife and 4 children, R Panch, wife and 4 children, R E Lewis, wife and child, Mrs Corney, Miss E Corney, Miss Dudoit, Rev John Murphy, Clarence Kinney, and 186 in transitu from Sydney—246.

FROM SAN FRANCISCO—Per Comet, May 23—Mrs Johnstone, Mrs Pierce, Miss Lewers, Mr Danneberg, Mr Nungesser, W Woodall, A W Bush, Thos Lewis and wife, Manuel Silva, C A Cramer, A C Muir, Geo Leonardi, James Levy—14.

FROM SYDNEY—Per stmr City of Melbourne, May 22—Miss Buchanan, D D Rigby, R Raphael and wife, T J Richards, R W Hammond, W McEroy, W Peyje, J Hannon, and 186 in transitu from San Francisco—195.

FOR SYDNEY—Per stmr City of Melbourne, May 24—H K Goddard, F Vincent, and 34 others in transitu from San Francisco—36.

Information Wanted.

NO. 2 MAYLOR STREET, CORK, 7th April, 1870.

SIR:—Please to advertise in your paper, the *Friend*, for Stephen H. Moyinhan, who left the bark Comet in 1868 or '67, and went into the Hospital with a sore leg, as that was the last we heard from him through Captain Clark, of the *Albani*.

Waiting the favor of your answer, with his address, as soon as you receive it, I remain, Sir,

Your obedt. servant,

J. H. MOYINHAN (his father.)

JUBILEE SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 20. No. 6.

HONOLULU, JUNE 18, 1870.

{Old Series, Vol. 28

The Jubilee Festival.

1820--1870.

The present week having been designated for the observance of the fiftieth anniversary of the landing of the first American Missionaries on Hawaii, in April 1820, the exercises have partaken of a character designed to celebrate the event. The very idea of such a festival stirred up great enthusiasm among the native population, who have been eager to manifest their appreciation of the efforts of the missionaries, and their joy at the improved state; and nearly five hundred dollars were contributed by them during April to aid in the celebration. The exercises opened on Sunday morning, when both the native congregations in this city united at Kawaiahaeo Church to hear

Rev. Mr. Kuaea's Jubilee Sermon.

On our arrival, a few minutes before ten o'clock, the church was already well filled. Crowds were still flocking in at each door, and continued till every seat was taken up, and benches were then carried in till every available space in the church was filled. There could not have been less than twenty-five hundred persons seated, while many stood outside the building, unable to get in. The audience was an unusually select one for a Hawaiian congregation, consisting in part of pastors, delegates and strangers, and probably it was as fine an assemblage, in appearance and decorum, as has ever been convened in this kingdom. Foreigners who happened to be present were fortunate. One could not witness the scene without recalling the contrast afforded by assemblages, forty, thirty or even twenty years ago, when strangers could hardly endure the noise and confusion that generally prevailed. In this respect the native congregations have made great improvement.

About half past ten, the officiating clergymen, seven in number, entered the pulpit, and the powerful organ which adorns the church, burst forth its swelling notes in a voluntary, under the skillful hands of Mrs. GOVERNOR DOMINIS, who presides with great credit over the choir. The exercises commenced with a short prayer from Rev. B. W. Parker, followed by a jubilee hymn sung by the choir, numbering on this occasion about fifty Hawaiian singers, who, as may be imagined, made a powerful chorus. The execu-

tion of the second hymn, in particular, the chorus of which ends:—

"The year of jubilee has come,
Return ye ransomed sinners home,"

was very fine; and fully equal, in power and harmony to that of any foreign choirs. After the usual preliminary services, Rev. M. Kuaea rose and took for his text, *LEV. xxv: 11*. "A jubilee shall that fiftieth year be unto you." The entire sermon will, we learn, be printed in the *Kuokoa* newspaper, but we can only find space for a brief synopsis. After setting forth the reasons why all men should rejoice in the privileges of the gospel and in the light which its preaching shed upon fallen man, he took a retrospective view of the condition of the people and the country fifty years ago, and then compared it with the present. His picture of the old heathen times was a vivid one, such as only a native Hawaiian familiar with the history of his country could draw. He then called attention to the wonderful change that had been brought about in the short space of half a century. There was no nation on the face of the earth which had ever made such progress in so short a time. Hawaiians were a law-abiding Sabbath-keeping people, and education was so general that it was extremely rare a man or woman could be found who did not know how to read and write. Even in the United States, there were thousands who could not do either. As to keeping the Sabbath holy, he had lately read that in the great city of London, hundreds of shops were kept open on the Sabbath for the sale of merchandise, and this was in Christian England, where the gospel had been preached more than a thousand years. In France, too, it is stated that eight millions of voters had gone to the polls to cast their ballots on the Sabbath. What a difference between this and the quiet and decorum of the Sabbath in Hawaii nei, where only a half a century ago the holy day was not even heard of! Truly the Nation had great cause to be thankful to God in this year of jubilee for the wonderful progress made in enlightenment, in Christianity and civilization. The speaker was listened to with the greatest interest and attention, and but for the restraining recollection of the sacredness of the day, the audience would undoubtedly have broken out in applause.

The reverend gentleman's peroration was one of the finest oratorical efforts we have ever listened to. There were no listless hearers present, for he

kept them all—old and young—spell-bound as by magic, with his stirring description, of the rapid transition from heathenism to civilization, and of the peaceful blessings of Christianity, as witnessed in Hawaii. To those who do not know Mr. Kuaea, we have only to say that he has been called by some the Daniel Webster of Hawaii. The Hawaiians are natural born orators, but education, culture and training have made him one of the most conspicuous among them all. His discourse occupied one hour, during which he did not refer to a note or memorandum of any kind. At twelve the vast audience retired, having enjoyed an intellectual treat worthy of the occasion.

On Sabbath evening, the Fort Street Church was filled with a large foreign audience to hear

Rev. Mr. Damon's Jubilee Discourse.

The exercises opened with an appropriate anthem sung by the choir, Mr. Havell presiding at the organ. This was followed by the reading of the Scripture by Rev. D. B. Lyman, of Hilo, whose snow-white locks showed that he was a veteran in the mission service. Rev. Artemas Bishop, a member of the first reinforcement of 1823, then offered a fervent prayer, and the choir sang the beautiful hymn commencing

Head of the Church triumphant,
We joyfully adore thee:
Till thou appear,
Thy members here,
Shall sing like those in glory:
We lift our hearts and voices,
In blest anticipation,
And cry aloud,
And give to God
The praise of our salvation.

This hymn was sung at the ordination of Rev. Messrs. Bingham and Thurston at Goshen, Ct., Sept. 28, 1819; at the Park street church in Boston, when they embarked, Oct. 15, 1819, and by the missionaries on their arrival at Hawaii in 1820. In the early years of the mission no hymn, perhaps, was more dear to the pioneers than this, and often would they gather their infant children around them, as the twilight-shades began, and teach them its sweet strains.

Mr. Damon took for his text, "A jubilee shall that fiftieth year be unto you." *LEV. xxv: 11*.

Results of vast moment often flow from apparently trifling causes. Events of seemingly small importance in the view of those witnessing them, assume enlarged proportions when viewed through the medium of the historic past. Many events in the early history of the Hawaiian Islands most forcibly and remarkably illustrate this assertion. Gathered on this Jubilee Anniversary,—fifty years removed from

the time when the Pioneers of the American Mission landed on the shores of Hawaii—the past history of the mission and the nation rises to our view. It is all embraced within a single century. Eight years must roll away ere the time will come for us to celebrate the Centennial Anniversary of the discovery of the Islands by Capt. Cook. If so inclined, it is impossible to range abroad through the many centuries that have rolled away since the establishment of other nations and kingdoms, unless we adventure forth on that pre-historic period when the inhabitants of the Hawaiian Islands, and other Islands of Polynesia, dwelt apart and isolated from all the other nations of the earth. There is much, even in that pre-historic era, most inviting to the thoughtful historian, searching antiquarian, and studious archaeologist. It is the opinion of some, that two centuries prior to the discovery of the Islands by Capt. Cook, they were visited by Spanish navigators. This opinion is not merely one of fancy, but founded upon a tolerably well-sustained tradition, that many generations previous to Kamehameha I, during the reign of one Kahoukupa, or Kiana, or Umi, a Catholic priest and some Spanish seamen were wrecked upon the shores of Hawaii; that they intermarried among the aborigines; and, furthermore, that their descendants lived for generations, even down to the present time. In this way, it is conjectured that the Hawaiians received a certain moral elevation, lifting them above most of the other inhabitants of Polynesia. Such a theory is not irrational, for Spanish navigators were crossing and re-crossing the Pacific from the 16th century, and the Spanish records, at Manila, contain notices of these Islands as early as 1555, or 235 years before Capt. Cook visited these shores.

It is a most interesting study to trace the migration of tribes and nations, from the earliest recorded period in the history of the human race; hence, the most savage and barbarous assume equal importance with the most refined and civilized, in the eye of the profound and philosophic historian. Sufficient for our present purpose is it to consider the fact that less than one hundred years ago, there was discovered an aboriginal population upon these Islands, living in utter heathenism and idolatry. Taking the most favorable view of their social, moral and religious state and condition, they needed to have diffused among them the civilizing, elevating, and saving truths of the Gospel. From the tragic circumstances attending the death of the great English navigator, at Kealakekua Bay, and the reports of early visitors, the reading world was led to entertain a far less favorable view of the Hawaiians than their character and state really merited. We think the great French navigator, La Perouse, was sadly at fault in thus depicting Hawaiian character: "The most daring rascals of Europe are less hypocritical than these natives. All their caresses are false. Their physiognomy does not express a single sentiment of truth. The person most to be suspected is he who has just received a present, or who appears to be most in earnest in rendering a thousand little services." This description is the very reverse of what we must consider as the truth.

During the forty-two years after the Islands were discovered by Cook, or during a longer period than one whole generation, the inhabitants of these Islands lived and died unvisited by Gospel Missionaries, or unblessed with the light of Divine Revelation. The hand on the dial-plate of time, was pointing to the hour for the Hawaiian people to cast aside their superstitions and idolatry, and to pass into a new form of being.

The introduction of Christianity among the inhabitants of any nation, savage, semi-civilized, or civilized, is a great event. The case of the Hawaiians forms no exception to this remark. It has appeared becoming to commemorate this event by a Jubilee gathering, and other anniversary meetings and exercises. Before calling your attention to those scenes attending the first preaching of the Gospel

and the landing of the Missionaries, it appears to me highly proper to notice those preparations which God, in His Providence, had made for the establishment of Christianity upon these Islands. The way of the Lord must be prepared. In a careful review of the history of the Hawaiian nation previous to 1820, I think there are three great and leading events which prepared the way for the new order of things, viz.: The conquest of the Islands by Kamehameha I, and the consolidation of the government under one ruler; the visit to the United States of Obookiah and his Hawaiian associates, Thomas Hopu and others; the abolition of idolatry, and the utter renunciation of the old tabu system. These three events, I deem of vast moment, if a person would take a clear, calm, and philosophical view of the great event, which we are gathered to commemorate. The Hawaiians were led through a period of forty years' wanderings, even after their existence was known to the civilized world, before they were permitted to enter the Land of Promise. I will now briefly call your attention to these events.

When these Islands were discovered, independent Kings reigned on each island of the group. They were a fierce and warlike people, and not unfrequently the most bloody and devastating wars prevailed.—[Vol. 1, p. 188, Vancouver's Voyages.] Kamehameha I, was a man of marked character. He was a bold warrior, an ambitious conqueror, and possessed of great administrative ability. His conquests, wars, and management of governmental concerns during the times of peace, all proclaim him to be a ruler of no ordinary type. He was a contemporary of the great Napoleon, and his career has won for him the title of the "Napoleon of the Pacific." From a careful review of his life, I do not regard this title as unmeritoriously conferred. Originally, he governed only a small district of Hawaii. Soon after commencing his conquests, the whole of that Island fell under his sway. Then followed the subjugation of Maui, Lanai, Molokai, and Oahu. The battle which resulted in the conquest of this Island took place about three miles up Nuuanu Valley. When victory perched upon the banners of Kamehameha, his enemies fled, while not a few were driven over the Pali, and their wounded bodies dashed in pieces. This event occurred in the winter or spring of 1795. Great preparations were then made for the conquest of Kauai. Some years elapsed before this was accomplished. So extensive and well arranged were his final preparations,—including an army of 7,000 warriors, a fleet of twenty-one schooners, forty swivels, six mortars, and an abundance of ammunition—that the King of Kauai wisely concluded that discretion was the better part of valor, and quietly submitted. This was brought about soon after the opening of the 19th century. Then followed years of peace, when Kamehameha ruled the whole group. Like other conquerors—the Alexanders and Napoleons,—Kamehameha sighed for other islands to conquer, and history, as well as tradition, reports that he once contemplated the conquest of Tahiti. Then was established the Kamehameha Dynasty, and for seventy years it has stood as firmly, and exercised its functions as efficiently for the welfare of the people of these Islands, as that of any other government on earth. A glance at other nations would disclose the existence of wars, turmoils and revolutions, far more disastrous than have existed here during the past seventy years. I do not hesitate to regard the establishment of a regularly ordered and firmly administered government, although despotic, by Kamehameha I, as a very necessary and important step towards the successful spread of the Christian religion, when the time came for the arrival of the American Mission.

The next step preparatory to the introduction of Christianity, was the visit of Obookiah and his associates to the United States. He was born on Hawaii, in 1792, the very year of Vancouver's visit to that Island. It has been reported by some, that

Vancouver was instructed by Kamehameha I. to send Missionaries from England to these Islands, but the project failed from causes now unknown. The visit of that great English navigator has ever been regarded as among the memorable events in the early history of these Islands, but that was of trifling moment compared with the influence which Obookiah and his associates exerted in behalf of this Kingdom and people.

He was educated for a priest, to an idol temple, but the Great Ruler of nations led him to forsake his home, embark on board an American ship, by which he reached the United States, in 1809. Through a series of providences, he visits New Haven and is brought under the notice of young students of Yale College. The arrival of Obookiah led the Rev. S. J. Mills Jr., thus to write to his friend, Gordon Hall. "What does this mean? brother Hall, do you understand it? Shall he be sent back unsupported to reclaim his countrymen? Shall we not rather consider these Southern Islands a proper place for the establishment of a mission?" This is the first allusion to the subject of a Christian mission to the Islands, which I have met with in any American publication.—[Memoir, page 50.] His subsequent career for ten years was identified with the Cornwall Foreign Mission school, in Connecticut, and with efforts to awaken an interest in behalf of the Hawaiian Islands as a mission field. Persons who have not carefully reviewed the rise of the Foreign Missionary enterprise in New England, from 1810 to 1820, can with difficulty realize how prominently Obookiah stood before the religious community in America. He travelled through the New England States addressing large assemblies. His name became as familiarly known among the churches as that of the most prominent minister of the Gospel. Other Hawaiians were also educated at the Cornwall school—viz., Thomas Hopu, William Tennooe and George Kaumaalii. These returned with the first company of missionaries, but that privilege was not granted to Obookiah, who died on the 17th of February, 1818, while a member of the Foreign Mission school. "It was" remarks the Rev. Dr. Spring of New York, "from this school that the mission emanated to the Sandwich Islands." The mission having been inaugurated, the pioneers embarked on the following year, Oct. 15th 1819, on board the brig Thaddeus, at Boston. While the vessel was on her passage hither, transactions of vast moment were transpiring at these Islands.

I shall now speak of the destruction of Idolatry and the abolition of the Tabu system. This is one of the most remarkable events not only in the history of the Hawaiians, but of the world. It is without a parallel, either in ancient or modern times. It was altogether an unheard of event in the history of idolatrous nations, for any one to cast aside its idols, unless others were adopted in their place, or their idols were cast aside for the people to embrace Christianity. Hawaiians cast aside theirs, and did not take others in their place, nor were influenced thereto by the messengers of gospel truth, for as yet the missionaries had not landed on these shores, and it was not known that they were on their voyage hither. "Hath a nation changed their gods, which are as yet no gods?" asks the prophet Jeremiah. He did not ask, "Hath a nation cast aside their gods?" Here was a heathen and savage nation, without a written language and far removed and isolated from all the other nations of the earth, which was led by some mysterious influence to engage in a transaction totally unlike any other upon the world's records. "History repeats itself," is the oft-quoted saying, but in this instance history presents no parallel.

Viewing the subject from a purely historical standpoint, without reference to a Divine influence, why were the Hawaiians led to abolish their Tabu-system and cast their "idols to the moles and bats?" I will mention the following among the causes contributing to this unlooked for result.

First—Reports of the abolition of idolatry at Tahiti, had reached these islands and circulated among the people.

Secondly—Foreigners from Christian lands had settled upon the islands, and although most of them were utterly regardless of Christianity themselves, yet they did not hesitate to denounce idolatry and the Tabu system.

Thirdly—The inhabitants had become convinced of the utter vanity of idolatry. In the very first communication written by the Missionaries to their patrons in Boston, and dated, the day after their landing on the shores of Hawaii, I find this statement:

"The sight of these children of nature, drew tears from eyes that did not intend to weep. Of them we enquired, whether they had heard anything of Jehovah, who made Owhyhee and all things? They replied that Reheoreho, the King had heard of the great God of the white men, and spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced that they could do no good since they could not save the King. Idol worship is therefore prohibited and the priest-hood entirely abolished. Sing, O heavens, for the Lord hath done it."

Reference was here made to the King Kamehameha, who died May 8, 1819, and idolatry was abolished the next November, the month following the embarkation of the Missionaries from Boston. Perhaps another reason may be assigned, in addition to the foregoing, before I speak of that Divine Power and influence, which it becomes us to recognize in this most remarkable transaction. The people, both Chiefs and common people, had become heartily wearied and tired of the system. It was burdensome, offensive, cruel and absurd. But what is most remarkable, Hewahewa, the high priest of the idolatrous system, was led to be the very first to light the torch which should burn the nation's idols. Unless he had led the van in the rabble of iconoclasts, or idol destroyers, it is doubtful whether the project would have been carried through. "The tabu is broken—burn the idols!" was the watchword that started at Kailua, Hawaii, and was repeated to the limits of the Kingdom.

I have now taken the naturalistic, or the human view of this wonderful event. But are we not justified in the introduction of a superhuman and Divine influence, in bringing about this unlooked for result. At the period when this event occurred, all Christian Missionaries and writers, did not hesitate to recognize a Divine influence. All the Missionary and Religious publications of that period, abound with expressions of acknowledgement to a Divine Providence. The God of Missions—the Great Head of the Church—was every where recognized as having prepared the way for the introduction of the gospel among Hawaiians. Ancient Hebrew prophets had foretold, "The isles shall wait for his law." Could there be a more complete and exact fulfillment of this prophecy of Isaiah?

The American Minister, Mr. Bancroft, at Berlin, who is acknowledged as one of the most calm, and philosophical of historical writers of this or any age, remarks:

"Sometimes, like a messenger through the thick darkness of night, Omnipotence steps along mysterious ways; but when the hour strikes for a people or mankind to pass into a new form of being, unseen hands draw the bolts from the gates of futurity; an all subduing influence prepares the minds of men for the coming revolution; those who plan resistance find themselves in conflict with the will of Providence rather than with human desires; and all hearts and all understandings, most of all the opinions and influence of the unwilling, are wonderfully attracted, and compelled to bear forward the change, which becomes more and more an obedience to the law of universal nature than submission to the arbitraments of man."

How forcibly and aptly this paragraph, describes

the event now under consideration. If the philosophic historian had been writing upon this special subject, he could not have employed more fitting and felicitous language. *The hour had struck for the Hawaiian people to pass into a new form of being.* Internal agencies, and foreign influences, were contributing to this result, and through those agencies and influences, how clearly may be traced the first fruits, as "Omnipotence steps along mysterious ways, and unseen hands draw the bolts from the gates of futurity." No wonder the enthusiastic Puritan Missionaries were wonder-struck as they listened to the report: "*Kamehameha is dead—His son Liholilo is King—the tabus are abolished—the images are destroyed—the heiaus of idolatrous worship are burned, and the party that attempted to restore them by force of arms, has recently been vanquished.*" In view of this event let no one be surprised at Mr. Bingham's language. "The hand of God! how visible in this beginning to answer the prayer of his people for the Hawaiian race!"

"In the wilderness prepare ye the way of the Lord
Make straight in the desert, a highway for our God."

Attempts have been made in a review of universal history, to find some parallel to this unprecedented conduct of the High priest Hewahewa, lighting the torch to kindle the flames which should destroy the idols of Hawaii. The nearest approach is that precedent, cited by Mr. Manley Hopkins in his history of Hawaii, when Paulinus, went as a Missionary to Britain in the days of Edwin of Northumbria. The King had embraced Christianity, and he then exclaimed "who shall first desecrate the altars and temples?" "I" answered the High priest "for who more fit than myself through the wisdom which the true God hath given me, to destroy for the good example of others, what in foolishness I worshipped?" There is one essential point wherein the parallel fails. The old British High priest of idolatry acknowledges, that he had been enlightened by wisdom from the true God. Hewahewa, however rushed forth to his work of destruction, ere, the messengers of Jehovah had landed upon Hawaiian shores.

This is a point of so much interest, I trust, I shall be pardoned for still dwelling upon the mysterious conduct of Hewahewa. He welcomed the Missionaries as "*brother priests.*" He assured them that he would be their friend. About four months before their arrival, the young King, after the death of his father, consulted him respecting the expediency of breaking tabu. He replied, that it would be "mal-kai," adding, that "he knew there was but one Akua who is in Heaven, and that their wooden gods could not save them or do them any good." "I knew" he adds, "that the wooden images of our deities, carved by our own hands, were incapable of supplying our wants, but I worshipped them because it was the custom of our fathers; they made not the *kalo* to grow, nor sent us rain; neither did they bestow life and health. My thought has always been, Akahi wale no Akua-nui iloko o ka lani—there is only one great God dwelling in the heavens."

Here are facts for the thoughtful consideration of the historian, philosopher and theologian.

An English poet, has found in the remarkable transaction, a theme for his pen:

"God oped a wide and an effectual door,
For ere the messengers of peace unfurled
Love's banner waving o'er a rebel world,
Moved by a mighty impulse from on high,
Bursting each social, each domestic tie,
The Island King the ancient creed disowned,
Threw off the burden beneath which they groaned,
At one bold stroke; and, with a statesman's view
He broke the fetters of the strict tabu,
Enforced by stern authority's high hands,
Thus idol-worship ceased throughout the land."

An American poet has also found the same event imparting inspiration to his pen:

"Joy to the World! the isles that ages saw
Vassals of sin, now wait Messiah's law,
Forth to their toil the Missionaries go,
Gladly to lessen human guilt and wo,
God goes before them, freely to prepare

A way in pagan lands,—salvation's highway there
And while breaks on them, clondlike Oahu,
They hear the far-off cry,—"the tabu's o'er,"
The altar and the god demolished too,
What Diety shall come to Obookiah's shore?"

I shall be pardoned for dwelling thus long upon events occurring previous to the arrival of the missionaries, in as much as two of their number are to favor us with their reminiscences of subsequent events.

We have now arrived at a point in our historical review, when it is fitting we should carefully consider, the special event which gives significance to this Jubilee Day. The Anniversary of the landing of the Pioneer Missionaries, occurs on the 30th of March. The brig "Thaddeus," after a long voyage of more than five months, approached the shores of Hawaii. The day and occasion is thus alluded to, in the first communication from the Missionaries addressed to the Secretaries of the Board:

"Let us thank God and take courage. Early this morning the long looked for Owhyhee, and the cloud-capt and snow-capt Mauna Kea appear in view, to the joy of the little company on board."

* * 11 o'clock A. M., we are coasting along the northern part of the Island, so near the shore as to see the numerous habitations, cultivated fields, rising smoke in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c., and by the help of glasses men and women,—immortal beings purchased with redeeming blood. We are pleased not to say delighted with the scene. * * At 4 P. M., we double the northern extremity of Owhyhee. The lofty heights of Mowee rise on the right. As no canoes approach us, it is supposed to be a special season of tabu, and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the King and the state of the Island. Mr. Hunnewell one of the mates, Hopoo, John Honoree and others have gone on this errand, and we wait with anxious expectation for the first intelligence from the Island. 7 P. M.—The boat has returned, having fallen in with a number of fishermen near the shore." They report the remarkable revolution in the idolatrous and political condition of the Island-Kingdom. From the same document we quote as follows, "The moment seems favorable for the introduction of Christianity, and the customs of civilized life, and our hopes that these will be joyfully welcomed are greatly strengthened. There is some reason to fear that the Government is not settled on the firmest basis, and that there is less of stability and sobriety in the present King, than in his father. Whatever may be his moral character and habits, we believe, that three important particulars may with some confidence be relied upon:—1st, That he is specially desirous of improvement in learning, 2nd, That he has long been indifferent to idol worship, 3rd, That he is not unfriendly to the whites. Our hearts do rejoice, though we are disappointed in not being allowed to preach Christ to that venerable chief who has so long and so ably governed this people." On the following day some of the missionaries landed at Kawaihae Bay, and there the brig remained at anchor until Monday, the 3rd of April. The first Sabbath was spent at Kawaihae, where the Rev. Mr. Bingham preached from the text, "The isles shall wait for his law," Is. 42:4. During that week the vessel proceeded to Kailua, where they all landed, and where there was much intercourse between King, chiefs, people and the newly arrived missionaries. Thus commenced the first Christian Mission to the Hawaiian Islands from America. The event is the most memorable in our Island history from their discovery to the present time. We have gathered to commemorate the transaction, and many of our exercises during the current week have been planned with reference to the same event. It merits to be kept in perpetual remembrance. It synchronizes with another great event which Americans and New Englanders especially delight, to commemorate. I refer to the landing of the Pilgrims, on Plymouth

Rock, in 1620. This year is to be celebrated the 5th Jubilee of that great and ever memorable event. The note of preparation has already been sounded. When on my way recently across the American Continent I spent a day at Chicago, fortunately it fell on the 27th of April, when there were gathered hundreds of Puritan Ministers and people in that city, to make the necessary preparations for more extensive gatherings to be held the coming Autumn throughout America, by the descendants of the Pilgrims and the Puritans of New England, scattered from the Atlantic to the Pacific. It is quite noteworthy that these two great events should thus synchronize. It was fitting that the two hundredth anniversary of the landing of the Pilgrims from the "May Flower," should be celebrated by the sailing of the "Thaddens" from Boston, with the Pioneer band of Puritan missionaries to the shores of Hawaii. During the very year that Daniel Webster uttered the sonorous paragraphs of his immortal discourse on the "First settlement of New England, at Plymouth," on the 22nd of December, 1820, the Brig "Thaddens" was ploughing her way around Cape Horn, on an errand equally grand with that which two centuries before guided the May Flower from the shores of Old to New England. Says Bancroft, "A grateful posterity has marked the rock which received the Pilgrims' foot-steps." Shall not an equally grateful posterity mark the lava-rock of Kailua, which first received the American Pioneer Missionaries on the shores of Hawaii? Says Bancroft, "In the cabin of the May Flower humanity recovered its rights, and instituted government on the basis of 'equal laws' for the 'general good.'" May we not add, that in the cabin of the "Thaddens" Christianity, as embodied in the belief of the Pilgrims, was on its way to Hawaii for the recovery and salvation of a portion of Adam's lost race. Did not the "Thaddens" follow in the "May Flower's" wake? And has not the "Morning Star" followed in the wake of the "Thaddens?" What lover of Zion, what friend of Missions and humanity, will not delight through all coming time, to read the story and trace the history of the voyages made by these vessels.

"Charged with a freight transcending in its worth,
The gems of India, Nature's rarest birth,
Each flew like Gabriel on the Lord's commands,
A herald of God's love to pagan lands."

Soon after the landing of the pioneer band of Missionaries, stations were taken on Hawaii, Oahu, and Kauai. The King and Chiefs were led to adopt a most liberal and enlightened policy in regard to grants of land and other privileges. The history of no Christian Mission, in ancient or modern times, reveals a more cordial welcome to the messengers of the Gospel. For the most part, that policy has been uniformly continued through the entire half-century which has since elapsed. This was conspicuously apparent when the time came for granting Royal Patents to lands which had been occupied by the Missionaries.

Having become located, the herculean task was undertaken of learning the language, and reducing it to a written form, instructing the ignorant people, printing books, and performing all the multifarious duties incident to a new mission among a heathen people. So much encouraged were the pioneers in their work, and so favorable reports were forwarded to their patrons in America, that in the spring of 1823, a reinforcement arrived. This was followed by a second, in the spring of 1828; a third in 1831; a fourth in 1832; a fifth in 1833; a sixth in 1835; a seventh in 1837; an eighth in 1841; and subsequently, several additional reinforcements came, the last arriving in 1854. The Rev. Dr. Anderson reports, that up to the year 1863, there had arrived forty ordained missionaries, six physicians, twenty lay teachers, and eighty-three female missionaries, all but three wives of missionaries or assistant missionaries. The average period of labor for each clerical missionary then amounted to

twenty-one years. The full amount of missionary labor it would be difficult to estimate, but the results appear in the fifty-six Protestant churches gathered in various parts of the group, to which have been admitted no less than 67,600, upon a profession of their faith in Christ; and the total number of children baptized, 19,817. To these statistics, must be added the establishment of common schools, and several of a higher grade; the complete translation and publication of the Bible, besides no small amount of educational, secular, and Christian literature. The Missionaries not only wrote and translated many scores of books into the Hawaiian language, but they also taught the natives to read. "The schoolmaster was abroad." Not only were the young taught to read and write, but also the old. Those of "three score and ten" were enabled to acquire sufficient knowledge to read the Bible with ease and intelligence. Persons becoming acquainted with the condition of the nation in 1870, can, with difficulty, imagine how great the amount of work performed by the Missionaries from the year 1820, during the first half of the fifty years which have since elapsed. Fully to appreciate those labors, the observer must review the nation's history prior to the arrival of those judicial and legal gentlemen who have labored in conducting this people from their Feudal state and system, to the adoption of a Constitutional Monarchy. Coming to these Islands in 1842, I have been peculiarly favored in observing what has been accomplished. That was the year when Dr. Judd entered the service of the Government, and when the Rev. Mr. Richards went abroad, accompanied by Mr. Haalelio, on their foreign embassy to Europe and America. I can barely allude to those events in Hawaiian history. Up to that period, the native Government had utterly refused to adopt any system of land-tenure except the old Feudal arrangement. Only a very small code of laws had been enacted, embodied in what has been styled the "Blue Book." Great national changes were in progress. The amount of work accomplished by the Missionaries in Church and State, was marvelous. I do not undervalue what has been accomplished during the last quarter of a century by the learned in law and diplomacy, but the Missionaries laid for them a foundation upon which to build; and unless that foundation had been successfully laid, never could this Kingdom have been established upon a firm and Constitutional basis. The fact must also be borne in mind, that there were "foes without and foes within," which must be met and resisted. The whole time allotted for this discourse might be fully employed in repeating the narrative of American, French and English aggressions. The only wonder is, that the nation now remains free and independent, when we reflect upon the strong tide of revolution which has raged, and which has swept away the native governments of the Society Islands, New Zealand, Fiji, and other Polynesian groups. While I acknowledge the jealousies of rival Great Powers has had something to do in this matter, I will not ignore the fact, that from 1820 to 1870, the American Missionaries on these Islands have uniformly combined to form a strong conservative element to uphold the throne. Democratic or Republican by birth and education, they have rallied for the support of the Hawaiian Government, represented by the Kamehameha Dynasty. They came not hither as Democratic Propagandists, or Republican Revolutionists. Whatever individuals may have done or written, one thing is certain, the American Mission to the Hawaiian Islands, at the close of the first half-century of its existence, exhibits a good record with regard to political interference, except for the good of the people, support of the government, and welfare of the nation. The fact is patent, that from the landing of the Missionaries to the present time, they have exerted a greater or less influence upon the general policy and administration of the government. I make no attempt to ignore or conceal this fact; but I challenge the world, to show that this influence, direct or indirect, has not been good, salutary, and conservative. I can point to the Bill of Rights, signed by the King on the 7th of June, 1839, as embodying those principles which the Missionaries had taught the Rulers of these Islands, and you will find them in harmony with the Magna Charta of England, and the Declaration of American Independence. The document opens thus:

"God has made, of one blood, all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike

on all men, and all chiefs, and all people of all lands. These are some of the rights which He has given alike to every man and every chief, namely—life, limb, liberty, the labor of his hands and the productions of his mind."

In these few and brief sentences, we have the spirit of the "Fifteenth Amendment," approved of by the King and Chiefs of the Hawaiian Islands more than thirty years prior to its adoption by the people of the United States.

The Hon. R. C. Wyllie has left his testimony upon record, that so eminently judicious, wise and salutary were the instructions of the Missionaries, as given to the Rulers, that he pronounced them "worthy to be printed in letters of gold, and hung up in the House of Nobles, as a guide to their Legislation."

On the 27th of April, 1846, a code of laws was adopted, more full and complete than had been previously enacted. One or two, relating to religious matters, are worthy of notice:

1. "The Religion of the Lord Jesus Christ shall continue to be the established National Religion of the Hawaiian Islands. The Laws of Kamehameha II, orally proclaimed, abolishing all idol worship and ancient heathenish customs, are hereby continued in force, &c.

2. Although the Protestant Religion is the Religion of the Government, as heretofore proclaimed, nothing in the last preceding section shall be construed as requiring any particular form of worship, neither is anything therein contained to be construed as connecting the ecclesiastical with the body politic. All men residing in this Kingdom shall be allowed freely to worship the God of the Christian Bible according to the dictates of their own consciences, and the sacred privilege shall never be imposed upon."

I deem the proclamation and establishment of these fundamental principles relating to civil and ecclesiastical affairs in this heart of the Pacific, as a subject of immense importance, not only as regards the dwellers on these shores throughout all coming time, but also as having a most important bearing upon those nations in alliance with these Islands, but inhabiting the shores of America, on the east, and of Asia, on the west. There was a period, in pre-historic ages, when the inhabitants of these islands dwelt isolated and alone. That period has come to an end. Most providentially, just prior to that most critical period in the World's history, when the Western shores of North America came under the sway of the Government of the United States, and European nations were opening the ports of China, and America those of Japan, to the commerce of the World, the Christian religion, after a Protestant type and form, was established among the inhabitants of the Hawaiian Islands. A brief glance at the rapidly opening up of channels of trade and commerce throughout the Pacific during the last half century, together with a review of the political changes which have been taking place among all those nations dwelling along the western shores of South and North America, the Eastern shores of Asia, and all the "Isles of the sea," will surely convince the impartial observer that the great Ruler of the universe has been marshaling the nations, and assigning to each his position, while, at the same time, the same glorious Being, as the Head of the Church of Christ, came with the pioneer Missionaries to these Islands in 1820, in accordance with our Saviour's last words, ere he ascended up to Heaven from the summit of Mount Olivet: "Lo, I am with you always even unto the end of the world."

As the Book of Divine Providence is now opening, the most superficial reader may learn, that the establishment of the Christian religion, in the heart of the Pacific, had reference not merely to the passing generation of Hawaiians, but was also designed to benefit all coming generations of peoples upon Hawaiian shores from whatever part of the world they might come, whether from Europe, America or Asia. I cannot refrain from calling your attention, at this point, to some remarks of the Hon. W. H. Seward, in the Senate of the United States on the 29th of July, 1852, "on the commerce of the Pacific Ocean." At that early date he foresaw, what we are now witnessing, the Occidental and Oriental shaking hands on the Hawaiian shores,—the sons of Shem, meeting the sons of Japhet in the mid Pacific, where we now stand, Mr. Seward, remarks:—"Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary and ancillary to the more sublime result now in the act of consummation—the reunion of the two civilizations, which, parting on the plains of Asia four thousand years ago, and travelling ever afterward in opposite directions around the world, now meet again on the coasts and islands of the Pacific ocean. Certainly no more human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the condition of society and the restoration of the unity of the hu-

man family. Who does not see that henceforth every year European commerce, European politics, European thoughts and European activity, although actually gaining greater force, and European connections, although actually becoming more intimate, will nevertheless ultimately sink in importance; WHILE THE PACIFIC OCEAN, ITS SHORES, ITS ISLANDS, AND THE VAST REGIONS BEYOND, WILL BECOME THE CHIEF THEATRE OF EVENTS IN THE WORLD'S GREAT HEREAFTER?

Time forbids me to follow out this train of thought; but the fact is apparent, the nations of the earth are now in commotion. Old landmarks and boundary lines have been swept away. It would really appear, as if we were now standing on a mount of vision, with the past and present in view, and were called upon, in God's name, by the prophet Ezekiel, to witness the fulfilment of Scripture prophecy. "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is and I will give it him." God is now overturning and revolutionizing the nations, and bringing the ends of the earth together. I have no time, to speculate upon facts passing under our eyes every day. We see walking in our streets, serving in our families, and selling us goods, a people, representing 400,000,000, who are our neighbors. Hereafter they are unquestionably destined to spread over these Islands, and out-number other residents as ten to one. By the aid of such facts as are apparent to all, I sometimes glance an eye down the vista of coming years, and I invite you to do the same. The prospect is most encouraging and overpowering. "No man liveth to himself and no man dieth to himself." We all must take part in this vast movement and struggle of the nations. Little could the pioneer Missionaries and their immediate successors imagine, or foresee, how far-reaching would be the results of their labors. The world has come to regard the landing of the Pilgrims on the rock-bound shores of New England, as one of the great events of the first half of the 17th century. As centuries pass away, I am inclined to think that the establishment of Christianity on the Hawaiian Islands, fifty years ago, will be viewed as among the great events, in the first half of the 19th century in the world's history. Hereafter, America, China, Japan, and Hawaii, will be brought into more and more intimate relationships. They cannot remain isolated if they would. The neutralizing and harmonizing influence of Christianity is much needed to weld and mould these nations together, and bring them into one brotherhood. Surely a most important step was taken in this work when Christianity found a resting place and a home, among this once heathen people. Hawaii, though small in territory and population, occupies a position of the first importance among the nations of the earth. The successful establishment of Christianity on Hawaiian shores has solved a problem in the scheme of foreign missions to heathen and pagan nations, the important influence of which is now felt in every mission station in Asia, and Africa, and the Isles of the sea. It is now no longer deemed visionary and chimerical to undertake the conversion of a heathen nation to Christianity. For look, say the friends of missions to what has been achieved at the Hawaiian Islands!

The human agency employed, to bring about this grand and glorious result, has been principally the American Board of Foreign Missions, acting through its Missionaries sent to these islands. A most kind Providence permits two of the original Pioneer company, to be present on this occasion. Mrs. Thurston and Mrs. Whitney, are with us this evening and they alone remain of the original Band landing on Hawaiian shores, in 1820. They have witnessed the entire change which has taken place, between 1820 and 1870. They are competent witnesses, and it is a source of rejoicing that they are inclined to bear their testimony during these Jubilee gatherings. But the fathers of the Mission where are they? They have finished their work and passed onward and upward. Bingham, Whitney, and other names of American Missionaries will ever live in the annals of Hawaiian history. The language, employed by the Rev. F. S. Rising respecting the Rev. Mr. Thurston, will apply also to his associates. "The King might well bow before him, and the young do him reverence, as one of the fathers of the Kingdom. When he landed Kamehameha II was dwelling in utter heathenism and degradation. When he went hence, Kamehameha V resided in a stone Palace within sound of the church-going bell with every appliance of modern civilization and christianity about him. Let unbelieving and half-hearted Christian men sneer at Foreign Missions, if they will. One life like that of Asa Thurston, so sublime, so self-sacrificing, so successful far out-shines any diamond that they can bring from their mines." They found the Hawaiians ignorant and degraded, but with God's blessing resting upon their labors they elevated the nation to its present position and standing among

the nations of the earth. The American Mission to these islands has been a success.

In placing the American Board and its Missionaries, thus in the foreground of the picture, I would not ignore the fact that other agents and persons, in public and private life have contributed their share. If time permitted, I could speak of Vancouver's good advice, and Lord Byron's wise counsels; (cousin of the Poet) of the kindly services of Commodore Ap Catesby Jones and several American Naval commanders; of the Rev. W. Ellis and the visit of Tyreman and Bennett, of the London Mission society; of the American Seamen Friend Society and its chaplains; of the many Christian shipmasters, merchants, travelers, visitors and others, and finally of the Kings and rulers of this land, who have exerted their influence on the side of truth, virtue, education, temperance and Christianity.

The Missionaries and their coadjutors may not have accomplished all that their ardent desires led them to anticipate, or all that zealous writers have represented, but this one fact has been achieved, through their toils and labors accompanied with God's rich blessing, *Christianity has here become firmly established, and from this point, as a centre, Christian Missionaries have been sent to the Marquesian Islands, and Micronesia, while one from among our Chinese population has been raised up to preach the Gospel among his countrymen.*

These facts and a host of others which I might detail, if time permitted, proclaim to the world the grand idea, that Christianity has achieved a glorious triumph on Hawaiian shores, rendering it highly proper, fitting and becoming that we should commemorate the first landing of the Missionaries fifty years ago, by this Jubilee gathering. We do not thus assemble because the results of Missionaries and philanthropic labor reflect so much honor upon man or any human agency, as upon God the Great Head of Church. The work has been God's work. As we have seen, He prepared the way, for the introduction of the Christian religion. God's mighty power has ever been recognized and acknowledged. Even the enemies of truth, purity and missions have often been made the unwilling witnesses for true religion. Not unfrequently those who have opposed the mission have been led forward to self-destruction. How signally was this statement verified, when Gov. Boki placed himself in opposition to the Christian chiefs and gospel progress among Hawaiians. For a season he continued his career of opposition, intemperance and prodigality. At length, in order to retrieve his fortunes and those of his party, he embarks on the holy sabbath, with nearly five hundred of his associates and companions. They sail in two vessels for the South sea in search of sandal wood islands. Months pass away and ere long the smaller of the two vessels returns, bringing only 20 of the 179 who sailed in her, while all on board the other vessel, numbering 300, with their leader perished. Not one was left to report the story of their loss. In other instances God's special Providence has appeared to be most signally displayed. But I will not detain you with the recital of such events, I much prefer dwelling upon the bright side of the picture of Hawaiian evangelization.

How Providentially God inspired the hearts of the rulers or chiefs of these Islands, to take the mission under their fostering care and protection. The names of some of the female chieftains have acquired an historic fame. Kaahumanu, Kinau, Kapiolani, and many others exerted their kindly offices in behalf of the mission in the days of its infancy. It would require a pen possessing more graphic and descriptive power than mine, to portray in fitting language the moral heroism of Kapiolani, when she knelt on the brink of the seething and boiling crater of Kelauea, and prayed to Jehovah, acknowledging Him, as the true God, when her trembling and awe-struck people besought her to retire, fearful lest Pele's wrath would break forth and engulf the whole party. I am not aware as any instance in the wide range of historic research, can be cited which displays more calm trust, earnest faith and sublime devotion, under similar circumstances. Remarks, Read, the author of "the Hand of God in History." "I hazard nothing in saying, if posterity shall do justice to the memory of Kaahumanu, she will rank high as a ruler, a statesman and a Christian. She lived and reigned in troublous times. The nation was just emerging from barbarism. A complete revolution was to be effected from the throne to the meanest subject. It is believed the annals of history present few persons, under the circumstances in which she lived and reigned, who have acquitted themselves better towards man and God—more essentially aiding the progress of Divine truth and of civil liberty."

During the somewhat lengthy remarks which I have now offered I have spoken of the human agents and agencies which were employed for the introduction and establishment of Christianity, on the Is-

lands. I have not lost sight of or forgotten that something over and above human agencies were needed. "I have planted" writes the Apostle Paul to the Corinthians, "Appolos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth but God that giveth the increase." The early missionaries, planted and their successors watered, but it has been God, who gave the increase. In closing this discourse, I desire fully, emphatically and distinctly to recognize the special overruling Providence of God, in all which relates to this Christian mission and Christian nation. Holy men and women have labored, Christians here and elsewhere have prayed for their success, and the friends of missions in the United States have generously contributed more one million of dollars for the support of this mission; but all would have been vain and useless had not God poured out his Holy Spirit, and crowned those labors and efforts with his blessing. While God's presence has seemed to accompany them, as it did, the Israelites, by a pillar of cloud by day and fire by night, yet there was one period when God's Spirit came down among this people, as on the day of Pentecost. I refer to the era of the great awakening from 1836 to 1840.

The missionaries came hither for a definite and specific design, which was to preach the gospel and evangelize this people. This was their great and leading object. Other ends and results might follow, but they were to be secondary. Their ultimate success however depended upon the influence of a Divine Power. Thus the Missionaries felt. Their frequent days of prayer indicated that their reliance was upon God. A few of the natives from time to time, became interested in the subject of personal religion, but it was not until the season of the great awakening that the mass of the people was brought under Christian influences. The Missionary's success came not until after a "night of toil." Sixteen long years and more, rolled away before God's Spirit was generally poured out upon the church. Eliot preached among the Indians of New England from 1646 to 1660, or fourteen years before he gathered a church, and the English Missionaries in the South Seas, toiled twenty years, ere the people cast aside their idols. Thus, on Hawaiian shores, about sixteen years were required, for the Missionaries to lay the foundations, before they were permitted to see the spiritual temple arise. Remarks the Rev. Dr. Anderson, "The first public indications of the spirit's approach, were in the general meeting of the missionaries in 1836 and again in the meeting of the following year. * * * Among the natives the great awakening may be said to have commenced at Waimea, on Hawaii. In the spring of 1838 there was evidence of the presence of the spirit at nearly all the stations on that island. So there was on Maui, Oahu, and Kauai. It was a work with power, and the power was evidently that of the Holy Spirit. The dull and stupid, the imbecile and ignorant, the vile, grovelling, and wretched, became attentive hearers of the word, and begun to think and feel. Even such as had before given no signs of conscience, became anxious inquirers after the way of life. Whenever or wherever the missionary appointed a meeting, he was sure of a listening audience. However great the crowds, the meetings were generally conducted with ease and pleasure. The Sabbath was extensively observed." At Honolulu, Hilo and many other places meetings were held continuously, embracing two, three, four and five thousand. There was a thorough awakening of the whole mass of native society. There was a state of religious awakening and spiritual agitation, which could be accounted for, in no way, other than upon the supposition, that the people were moved by a power from on high. It was nearly as manifest as the Spirit's power, on the day of Pentecost. In 1837, the total number of church members was only 1259, but in six years, or 1843, the number had been increased to 23,804. After making all proper and necessary allowance for spurious conversions and defections, there finally remained the unmistakable evidence, that God had wrought a great work among this people.

The influence of that great awakening has never been lost. The results have been permanent and abiding. At the present time multitudes in our churches are witnesses, because they are the genuine fruits of that great and remarkable outpouring of the Spirit of God upon the people of this Kingdom.—But may I not add in the words of an Apostle, "wherefore seeing we also are compassed about with so great a cloud of witnesses," let us devoutly acknowledge what God, through the instrumentality of his missionary servants has wrought. Some of the witnesses are upon earth, a larger number, may we not hope and believe have passed onward and upward, to join the general assembly and Church of the first born in heaven—gone forward to take their stand on the heights of Mount Zion above, with their robes washed and made white in the blood of the Lamb—gone to form a portion of that "great company which no man can number, gathered out of every kindred, and tongue, and peo-

ple and nation" and are now employed in singing that song of redeeming love. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power and wisdom, and strength and honor, and glory, and blessing." "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto Him, that sitteth upon the throne and unto the Lamb, for ever and ever." In anticipation of Christ's final and universal conquest of the whole earth, let us exclaim in the poet's language.

"Come then, and added to thy many crowns,
Receive yet one, the crown of all the earth.
Thou alone art worthy? It was thine
By ancient Covenant, ere nature's birth,
And thou hast made it thine by purchase since,
And over paid its value with thy blood?"

A Rare Entertainment.

On Monday evening the same church was again filled with a large audience to listen to Mrs. Thurston's Reminiscences of early missionary life. The fact that she was one of the pioneer band, which the brig *Thaddeus* brought out in 1820, that she was teacher of the old chiefs and that she was to read her own narrative, created much curiosity to hear her. Although nearly seventy-five years of age, she executed her task, which occupied one hour and a half, without faltering, and in a clear voice, which could be heard in every part of the house.

The narrative commenced with the touching story of Obookiah, the young Hawaiian who went to America to learn of true Christianity that he might return and teach his countrymen. He and three or four other Hawaiians were taught in the mission school in Cornwall, Conn. It was their arrival and appeal to Christians in America that led those who embarked in the brig *Thaddeus* to devote themselves to missions, against the remonstrances of their relatives. So eager were some of the pioneer band to leave, that one or two of them broke off in the midst of their college course at Yale, that they might join in the novel expedition. Mrs. T. narrated some incidents about the young King Liholiho, Kaahumanu, and other chiefs, which were new and interesting. She and her husband, the late Asa Thurston, having been the teachers of these noted chiefs, she had opportunities which few of the missionaries enjoyed to collect facts about them. Her narrative was made up of short anecdotes, so minute in detail and so touching in pathos, that they awakened the deepest interest in her hearers. Among them was the story of blind Bartimeus,—the conversion of John II—a royal feast in 1820, when the young king brought a *huaued dog* into the missionary's house, sat down and asked them to join in. The story of the venerable John Young and Isaac Davis, the counsellors of the Great Kamehameha, under whose advice and assistance he had conquered the group was very touching. As was that of Keopuolani, the wife and mother of kings. In connection with the remarks relating to this heroic chiefs, Mrs. T. exhibited a silk shawl presented to her by Kaahumanu forty-four years ago—a beautiful memento of a noble Hawaiian, whose memory will always be dear to those who knew her. Not the least interesting was the story of the erection of the first framed house on Hawaii, which the Board of Missions had sent out. The erection of framed houses had been *tabooed*, but woman's influence prevailed with the king, and he

allowed the tabu to be set aside and the house to be built. The closing remarks, in which she described the fierce opposition encountered by the early missionaries from base foreigners—whom she termed "*bipeds of the genus homo*"—was one of the most withering and deserved rebukes ever uttered by woman's lips. The exercises occupied one hour and three quarters, and the interest of the audience seemed unabated at its close.

Before adjourning His Ex. the Minister of Foreign Affairs rose and suggested that a collection be taken up for the two remaining pioneer missionaries—Mrs. Thurston and Mrs. Whitney—to which call the congregation generously responded by contributing the sum of \$350. Two verses of the missionary hymn closed one of the most unique and interesting meetings ever held in Honolulu.

On Tuesday evening there was another meeting at the same place, to hear the narratives of Mrs. Whitney, (read by Sanford B. Dole, Esq.,) and of Rev. A. Bishop, read by himself. Several letters from English missionaries and others in the South Seas, and elsewhere were presented, but there was not time to read them all. We understand they will be printed.

The Day of Jubilee--Wednesday.

Wednesday was a day long to be remembered in Honolulu and throughout the islands, and its memories will live for many a year in other lands, too, as "the Hawaiian Jubilee." It was the day specially designated on which to celebrate the fiftieth anniversary of the introduction of Christianity on these islands, and the entire native and foreign population of this and the adjacent districts, besides many from the other islands, came to the celebration.

On the 4th of April, 1820, the little brig *Thaddeus*, of Boston, arrived at Kailua, after a long passage around the stormy Horn—how different now the mode and the facility of travel! She carried as passengers the Rev. Hiram Bingham, Rev. Asa Thurston, and Samuel Whitney, Daniel Chamberlain, Thomas Holmes, Samuel Ruggles, and Elisha Loomis, printer. All were accompanied with their wives. Mr. Whitney was afterwards ordained as a preacher, and with the first two mentioned spent his life in the missionary work, while Mr. Daniel Chamberlain, after some years residence on these Islands, returned to his own country. The missionaries found the Hawaiians deeply immersed in the gloom of paganism. They had not even a religion of any kind, their system of idolatry having been overthrown just before the arrival of the *Thaddeus*, and all was chaos. These devoted men and women addressed themselves to the task with the energy of youth and the zeal of the Christian, and through the seed sown by them, fifty years has done more to enlighten and christianize a nation than was accomplished in Europe after the lapse of centuries.

Wednesday was as pleasant a day as could have been desired for the occasion. While the sun shone brightly, there was a fresh breeze to temper its heat. Early in the morning, and in fact during the preceding day, Kawaiahao Church and the adjacent grounds were the scene of busy preparation for the festival. Different committee

men, appointed for the occasion, were hurrying to and fro, each intent upon his own particular duty—by no means a light duty, when it is remembered that they had to make preparations for the accommodation and entertainment of so many thousands of persons. The numbers in and about the Kawaiahao premises, between the hours of 10 and 1 o'clock,—have been variously estimated at from five to ten thousand people, but we think that seven thousand would be pretty near the truth, an average result arrived at by several countings of portions of the crowd.

The interior of the old stone church—now a venerable edifice for these islands, having been built between the years of 1836 and 1842—was beautifully decorated with garlands of flowers and festoons of fern and maile, tastefully arranged by the hands of the ladies. The altar beneath the pulpit was particularly blooming, a perfect parterre of roses, lilies, and the wild flowers of the Hawaiian forest. Beneath the choir in evergreen, were the words,—“1820—JUBILEE—1870,” and below, the national motto, the memorable words of King Kamehameha III. on the 31st day of July, 1843—“UA MAU KA EA O KA AINA I KA PONO;” the life of the land is established in righteousness. Over the entrance in a half circle—“1842—Punahou—1870.”

At nine o'clock the Sabbath school children of the different churches were assembled in the church, preparatory to joining in the procession. They alone filled the galleries. To look at the hundreds of cheerful, bright and healthy faces of these little Hawaiians, as at the direction of the superintendent they filed out of the door, made one think that despite the often-heard remark that the nation is dying out,—there is yet hope for young Hawaii.

At precisely ten, the procession was formed on King street, while the head was at Richard street, the foot extended beyond the church and the old mission residences. Considering the large body to be regulated, the different marshals deserve credit for the manner in which the details of the programme were carried out. The military were for the day under command of Major C. H. Judd, who acted for Gov. Dominis.

The following was the order of procession: First came the cavalry, a fine body of men, all expert horsemen, and well drilled. Then followed the long line of Sabbath school children, marshaled by their teachers, the little ones singing as they marched, the familiar air (to Hawaiian words) “Hurrah, hurrah, we bring the jubilee.” Next the Hawaiian Mission Children's Society in carriages. The band—playing the same old tune of “Marching through Georgia.” The Artillery Company, Capt. J. H. Brown, in their light blue uniforms, looking each man every inch a soldier. The Honolulu Rifles, the elite of the military, under their Captain, C. T. Gulick, making a splendid appearance and marching with a precision that would have done credit to veterans. The Hawaiian Evangelical Association and the clergy generally, and the members of the Legislative Assembly, in carriages; the Lahainauna Alumni,—and among these were not a few grey heads. Queen Emma Lodge of Good Templars. The procession moved down King street, up Richards street to Beretania, down Beretania and Nuuanu, and up King street to the church.

When the procession reached Mr. Dixon's residence in Beretania street, the scholars of Kaumakapili Sunday school were there waiting, drawn up in file on each side of the road, and as the procession moved past, the whole school, numbering over three hundred scholars joined in singing, and continued till the procession had passed, when they fell into rank. It was one of the most interesting incidents of the day.

At 11 o'clock the procession arrived at the church, having occupied one hour in the march. As soon as the immense audience were seated, His Majesty the King, accompanied by Her Majesty Queen Emma and followed by his suite, entered the church, when the audience rose and remained standing, while the choir sang "God save the King." The scene was a most impressive one. On the right of the pulpit were the King and Queen Emma, both dressed in the plainest but at the same time the richest manner, and behind them the members of the Cabinet with their blue ribands and insignia of rank, and the diplomatic representatives of America, England and France, with the Consular corps, numbering some fifteen or more. On the left, were the venerable ladies, Mrs. Thurston and Mrs. Whitney, the only ones now living of that band that first brought the light of gospel truth to Hawaii nei, fifty years ago, and the members of the Mission, old and young. The galleries were crowded on both sides with the little ones, the school children, and the body of the church filled to overflowing with the grown people. Hundreds could not get inside, while every available standing place was occupied.

The services were opened by the Rev. Dr. Lowell Smith, with a most eloquent prayer in Hawaiian, in which he touchingly alluded to the history of the past, and recalled the names of departed chiefs who had been active supporters of the Christian cause. The choir then sung "Blow ye the Trumpet, Blow," with fine effect. There are some voices in the choirs of Kawaiahae and Kaumakapili Churches, that with proper culture, would make the fortunes of their owners in other countries. A noticeable feature of the choir was the presence of a Chinaman who sang an excellently clear tenor, the sound of whose voice was distinguishable above the rest.

The Rev. H. H. Parker then introduced to the audience the Rev. Dr. Clark, Secretary of the American Board of Commissioners for Foreign Missions, who delivered the following address:

It seems to have been left to these Islands to present to the world one of the most remarkable illustrations of the developing power of Christianity. The procession that has just moved through your streets—that peaceful army with banners—and this great assembly, are witnesses to its triumphs. For the hour, local differences are forgotten; the places of business, the Senate Chamber, and the Court-room are deserted; rich and poor, the high-born and the lowly, meet on the higher level of a common humanity. We offer our prayer of thanksgiving; we raise our song of jubilee; royal munificence and private bounty unite to spread the feast on the nation's holiday.

This honor we pay to the gospel of Christ, and to the noble souls who here planted and nurtured the seeds of a Christian civilization. This is our recognition of the worth of the sainted dead and of the honored living who still wait to put their robes of glory on.

The world's method of promoting the social and moral elevation of men is by commerce and civilization. We like the gospel better, and the culture that follows in its train. What did all the commerce and civilization of the world do for Africa before the

introduction of Christianity? Let the midnight glare of blazing villages and the horrors of the slave trade answer. What did they do for China? Witness the devastations of war and the opium traffic forced upon an unwilling people. What for the Islands of the Pacific, but to multiply the causes of disease and death? What household was made happier, what home purer, what man or woman, raised to a nobler life?

But the changes wrought in these Islands during the last fifty years by the introduction of Christianity;—who shall measure them? Where have changes so great and so beneficent been witnessed in so short a period? A heathen nation has become Christian; the Bible, a Christian literature, schools and churches, are open and free to all; law and order have taken the place of individual caprice; an independent government shares in the respect and courtesies of the civilized world; the poor wretched barter with a few passing ships, has been changed for a commerce that is reckoned by millions of dollars; but more than all and better than all, the seeds of Christian culture ripened on this soil have been borne by the winds and found lodgment in lands thousands of miles away—in the Marquesas and in Micronesia.

And why these beautiful residences that line the streets of the capital, and stretch away up the valleys and down the coast? Why these houses of taste and culture, these gardens teeming with all the richness of a tropical clime, and enriched with the spoils of many lands? Why has this barren waste of a few years ago, where was neither tree, shrub nor flower to relieve the eye, been changed as into the garden of the Lord, and made a fitting symbol of the moral changes that have passed over the islands? Why these openings to enterprise and this delightful social life that attracts so many from other lands, but that Christianity has come with its better thought and nobler purpose, sending its quickening energies through every form of human activity, and demonstrating to this age of materialism, to this nineteenth century, that the highest progress of a nation comes not from commerce and civilization alone, but when a new life current has been poured through its heart and stimulated its brain?

Other men have labored and we are entered into their labors. We are here to-day, we have come up to this jubilee, because of the sacrifices, the patient toil and the heroic faith of Bingham, one of whose many monuments is this church edifice in which we are convened; of Thurston, whose name has gained new lustre these last few days; of Whitney whose ardent zeal is lovingly remembered on Kauai, and because of their successors and compeers; Andrews, the lexicographer of the Hawaiian tongue; Coan, who has been permitted to fill out the largest church roll allotted to any man in his generation; Alexander, the teacher of an able and efficient ministry; Lyons, the sweet singer of this Israel; and Richards and Judd and Armstrong, who in troublous times rendered invaluable aid to the government in the organization and maintenance of civil institutions; and many other equally devoted followers of Christ whose praise is in all the churches.

We forget not to-day the generous support and the hearty co-operation in every good work of the noble men and women of whom the Hawaiian people may well be proud; Kalanimoku, whose native courtesy was only equalled by his Christian fidelity; blind Bartimeus, who saw much and loved much, sitting at the feet of Jesus; Keopulani, the daughter, wife and mother of kings; Elizabeth Kaahumanu, who seemed to combine in one character, her imperial namesake of England and the Saint of Hungary; Kapiolani, who could alike illustrate the beauty of the gospel in a well ordered household and its boldness in braving the wrath of Pele. But time would fail me to name or number those of high and low degree whose example, faith and prayer, sustained and cheered the mission circle, and contributed so largely to the success of their labors.

Nor as a representative of the American Board can I forget the fathers and mothers who gave of their sons and daughters to come to this then far off land, nor the thousands and tens of thousands who gave of their wealth and of their poverty, and when they had nothing else to give, gave of their prayers for the welfare of a people, of whom they asked and expected no return.

What may be the future of this nation, what its place in the future history of the church or the world, we presume not to foretell. He who reads the signs of the times need be at no loss in judging of its importance. For us, the past at least is secure. The story

of the gospel on these islands has gone forth to all lands and stirred the hearts and quickened the hopes of the Christian world.

In view of these delightful memories, and the grand result achieved through the blessing of God upon the labors of His servants, shall we not pledge ourselves to maintain and round out into full-orbed completeness the work of the fathers? Shall we not, with larger faith and surer hope, consecrate ourselves to the evangelization of the world?

Here we fight the battle, and there we wear the crown; here the faith, the toil, the struggle, there the endless Jubilee.

The choir then sang in Hawaiian "The Land beyond the River," commencing:

"No mortal eye that land hath seen,
Beyond, beyond the river,"

His Ex. Mr. Harris, Minister of Foreign Affairs, having been invited by the committee of arrangements to make some remarks, ascended the rostrum and made the following brief address:

LADIES AND GENTLEMEN OF HAWAII NEI—We meet this day to celebrate the fiftieth anniversary of the introduction of the religion of our Lord and Saviour Jesus Christ, into this Archipelago. The Committee of Arrangements for the day have requested His Majesty's Government, that one of them make a short address on this occasion. My colleagues have expressed a wish that I should perform this agreeable duty—the few words that I shall utter are spoken honestly and from my heart.

Fifty years ago, a short time after the death of the Great Kamehameha, your grandfathers (my Hawaiian fellow citizens) found themselves by the action of their principal chiefs, headed by the sovereign, and influenced by the regent (Kaahumanu), without a religion or belief of any kind whatever.

The intercourse which they had had with foreigners induced a belief in their minds of the vanity and falsehood of the mythology and religious system which had exercised so profound a spell over their and their fathers' minds for centuries, previous to the destruction of the temples of the false gods which they then ordered.

At that critical period, a small band of devoted men and women made their appearance here and by their teaching and example established that Christian church, the foundation of which you this day celebrate with such good reason. You must rejoice in the advent of those who have truly been to you the Apostles of the Gospel of our Great Master. Which Gospel (however we may disagree regarding the form and manner of church government and even upon some points of belief) we all agree contains this fundamental doctrine, love to God and to our neighbors. This doctrine, these teachers and their successors have faithfully endeavored to instill into your minds.

The teachings of these men and women and the civilization which they so timely introduced, when the Pacific Ocean was comparatively unknown to the "nations, have been the principal cause, why you enjoy to-day an independent government and representative institutions." But for them, you might have been, aye, you would have been in the position of the "New Zealand Maories" and of the inhabitants of the principal groups possessed by your race, scattered through this great ocean.

The Society under whose auspices this first expedition of their missionaries sailed, has delegated their chief executive officer (Rev. Dr. Clark), to represent them on this jubilee day. We are happy to welcome him here and to know by his own observation that His Majesty's Government have every disposition to recognize the services of the pioneers and their successors, and at the same time to welcome all philanthropists—all who in the name of Christ preach his Gospel and are desirous of lending their aid to advance the education of our people and to promote peace and good will among men.

His Ex. the American Minister Resident, Hon. H. A. Pierce, followed in a short and pertinent speech, as follows:

The personal knowledge I may possess of the character and history of the Hawaiian people, and of Missionary labor among them, originated from a visit made to Honolulu in the year 1825. A residence here subsequently, of thirteen years, together with the observations of the past year, complete my experience. In early times I knew Kapiolani, Kalanimoku, Kaahumanu, Hoapili, Boki, Naihe, Kaikoewa,

Kuakini, and Hewahewa, and at later periods, Kamahameha III., Kinau, Kekuanooa, Pahi, and many others of the chiefs named; many in my opinion were of nature's high nobility. I grieve to reflect, all of them have passed away! I knew also several of the pioneer Missionaries, and those who reinforced them; and was eye witness of their toils, struggles and progress in Christian labors among the people.

Forty-five years' knowledge of this Archipelago, enables me to draw a truthful contrast between their former state and present condition. In 1825, Hawaiians were ignorant and debased,—though amiable and hospitable,—possessing greater intelligence than other Polynesian races. In 1870, we see them advanced to a high degree of Christian knowledge, general education, civilization and material prosperity. The happy result is due for the most part, under God, to the labors of the American Missionaries.

On an occasion like this I am permitted to bear personal testimony to their Christian virtues, zeal, devotion, industry, ability and faithfulness, as illustrated by fifty years of Missionary labor. Furthermore, I am firmly of opinion that without their teachings and assistance this Nation would have long since ceased to exist. Therefore, may Hawaiians of this and coming generations be grateful to God for Missionary instruction; and for the great benefits derived therefrom.

At the conclusion of the speech of the American Minister, the choir and Sunday schools sang the beautiful hymn:

"Marching on! Marching on! glad as birds on the wing,
Come the bright ranks of soldiers from near and from far;"

The Rev. Artemas Bishop then addressed the assemblage, in Hawaiian, in a few words. The venerable gentleman, who was one of the second delegation of missionaries that came to these islands, said that he had been for forty-seven years a resident of these islands, and thanked God that he had lived to see the great progress of the people in civilization and Christianity. He gave them all his heartfelt aloha. Mr. Bishop spoke as the representative of the Hawaiian mission, and his remarks, delivered evidently under the influence of old recollections of by-gone times and companions gone before, brought tears to the eyes of many of his hearers, especially to the older class of natives, some of whom remembered him when he was a young man.

The choir and Sunday schools now sang—

"We are marching on to glory,
We are marching on to glory."

The Hon. D. Kalakaua then made a few remarks on behalf of the Legislative Assembly. He commenced by saying that the previous speakers had pretty much exhausted the subject of the occasion—the jubilee. But he thought that on this grand holiday, mention should be made, not only of those chiefs who had given their influence in aid of the cause of Christianity in its infancy on these islands, but of the foreign residents also, who had rendered most efficient aid in the same direction. They had almost all passed away, "beyond the river," but there was one left, whose presence he missed on this jubilee, and that was Capt. John Meek. He was glad however to see here to-day, the descendants of the chiefs of 1820, side by side with those of the missionaries and the old foreign residents who have grown up together, meeting in one company to-day to celebrate the jubilee, all as one Hawaiian people, under one King, one government, one Christian faith. And while we rejoiced over our advancement in civilization, enlightenment and Christianity, we should revere the *makua*s,—the missionary fathers and mothers—to whose exertions before most of us were born, we owe the happy condition to which we have arrived.

The Hon. Mr. Abolo, Representative for Lahaina, made a brief speech, in which he endeavored to impress upon the audience the importance of the Legislative Assembly—the law making power. It was by laws, wisely enacted and well and faithfully administered, that this race could be saved from extinction. He did not believe in the ideas advanced by some of the speakers, as to the wonderful advancement of the nation in enlightenment and education. If their view was correct, why was it that we saw His Majesty to-day, surrounded by Ministers of foreign birth, and not a Hawaiian born amongst them. Why no native advisers? The people must look to the Legislature of the country for the enactment of the proper laws for their own salvation; that body was the main dependence of the people, and that only could save it from destruction.

The choir then gave the hymn—in Hawaiian—"My country, 'tis of thee," and with the swelling notes of the organ, almost the whole assemblage pealed forth the noble air. The enthusiasm was great, and many who had never sung before, or perhaps had not sung for years, joined in "Sweet freedom's song."

The Rev. Mr. Kauwealoa, was next introduced to the audience. He has been a missionary of the Hawaiian Board for the last seventeen years, during the whole of which time he has resided in that capacity on the Marquesas Islands—that once supposed-to-be hopeless outpost, beyond the reach of missionary influences. He gave an eloquent retrospect of the religious history of these islands, speaking on behalf of the Hawaiian Evangelical Association. He remarked, in the course of his address, that by his experience, the power of the gospel, practically carried out in all its bearings, exceeds by far that of the sword or of gun powder. To-day was a glorious exhibition of the results of this gospel power, and he congratulated his countrymen on the fact.

The choir now sang the "Jubilee song for 1870," composed for the occasion, which we here subjoin, as worthy of preservation.

The Jubilee! the Jubilee!
Bursts gladly on our isles;—
Full fifty years have passed away;
The fiftieth comes with smiles.

Come brethren, as you've heard before,
Come comrades now set free,
From Kauai, from Hawaii's shore,
Come to our Jubilee.

Come gather here and rest awhile,
The Jubilee regard;
Lay down your burden, cease from toil,
Stand up and bless the Lord.

Come gather here and gladly rest,
The season has been long
In which you've toiled and been oppressed—
To-day unite in song.

And when another fifty years
Have come and passed away,
Oh where shall most of us appear?
On earth or in the sky?—

Let each return and labor on
In patience hope and love,
Till another Jubilee shall come,
Here, or in heaven above.

The Rev. H. H. Parker closed the ceremonies in the church by pronouncing the benediction.

The assemblage then retired from the building to the adjoining picnic grounds, where a feast of good things was spread, which in quantity and quality was never before surpassed in this country. Space would fail us were we to attempt to state each item. His Majesty the King, in his munificence and his appreciation of the occasion, sent 10,000 pounds of poi, a bullock, sheep, pigs and mullet and \$100 cash. One member of the committee of arrangements contributed a boatload of fish. The committee themselves provided 500 loaves of bread, plentiful supplies of sardines, fresh salmon and oysters, 600 water-melons, 5000 glasses of soda water and lemonade, and 200 pounds of cake. Then from private contributions, there were two cart-loads of cakes, pies, tarts, and other delicacies. These last were from the ladies of our city, whose contributions of flowers for decorations also, were sufficient to have filled a good-sized

hand-cart. It did one's heart good to see the juveniles enjoying the feast of jubilee,—an occasion which some of them will remember with pleasure, when we, reader and writer, have passed "beyond the river."

Drink for the thirsty was not wanting. Soda water bottles were popping in every direction, and iced water was in profusion. Many Hawaiians drank ice water there for the first time, simply out of curiosity, and made a wry face over it.

His Majesty the King and Queen Emma honored the feast with their presence, but soon retired. The singing of the choirs and schools was continued until about 4 o'clock, by which hour the assemblage had gone to their homes, to mark the day of jubilee in their memories "with a white stone."

And so passed the day. As one of the speakers observed—who can prognosticate what fifty years more will bring about?

Concluding Remarks.

The jubilee procession was undoubtedly one of the most spirited public turnouts witnessed in Honolulu for many years, or that will be seen here for years to come. It numbered probably between 1,500 and 2,000 persons, of whom 800 or 900 were Sabbath school scholars. The proceedings in the church were of a character calculated to leave a deep impression on all who attended. The attendance of the King and Queen Emma and other chiefs showed the interest they felt in the event, and we are happy to say that throughout His Majesty had shown a hearty co-operation in all the jubilee arrangements, and this royal sympathy will certainly result in producing good feeling where apathy has prevailed.

To show the interest felt in the event, we will add that the French Commissioner returned a very cordial acceptance to the invitation of the committee, and in order to show his appreciation of the great work done by the American mission, he would raise the national flag of France in honor of the day. This was done by all the other foreign representatives and consuls.

We were glad to see the Good Templars out in the procession in a body, though many of them were in other companies. They number now over two hundred members, and we hope some day to see them all appear together on some festive gathering. They are doing a noble work, and God bless them.

The jubilee ceremonies concluded on Thursday evening with a reunion at the residence of Mr. Whitney, which comprised the American missionaries, and ex missionaries, and their descendants, with the native Hawaiian pastors and delegates from the various islands, now in session here, together with a few friends—the whole company numbering 225. It was one of the pleasantest gatherings witnessed here for many years; and, on account of the presence of the Hawaiian pastors and their wives, was not inaptly termed by some present "a fifteenth amendment reunion." The design was to bring together the native and foreign elements, and enable them to become better acquainted with each other. A large tent had been erected on the premises, and tables spread with ample provision for all who might come. Those who were present saw a reunion, "without distinction of race or color," such as has never been witnessed in Honolulu. There were natives of Hawaii, America, England, Tahiti and Marquesas mingled in social enjoyment, and the addresses made showed a warm and truly Christian spirit uniting them all. We trust that it may be followed in future years by gatherings of a similar nature.

Copies of this Jubilee Number may be obtained, in wrappers for the mail, at our office, Sailors' Home,—15 cents per single copy, or ten copies for \$1.

We would acknowledge our indebtedness to the *Advertiser* and *Gazette* offices for the loan of their type composing this Jubilee issue.



New Series, Vol. 20. No. 7.

HONOLULU, JULY 6, 1870.

{ Old Series, Vol. 28

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THE FRIEND.

JULY 6, 1870.

"THE TRANS-CONTINENTAL."—This is the title of a small daily sheet, published on board the cars running on the Overland Pacific Railroad. We would acknowledge No. 6, from J. F. Hunnewell, Esq., one of the Boston Party recently visiting San Francisco. It is dated "Summit Sierra Nevada, May 31." The sheet is beautifully printed, and we copy as follows:—

—Early this morning, as we ascended the Sierras, we encountered quite a snow storm, a new incident in our trip. In Summit Valley forty-two feet of snow has fallen during a winter, and eight feet has been known to fall in a single storm. In crossing these mountains we pass thirteen tunnels cut through granite rock—the longest 1,680 feet—and through about thirty miles of snow sheds, timbered as heavily as a line-of-battle ship. "Cape Horn," and the view down the American River Valley, added a majestic climax, full of grandeur and beauty, and after rising 3,000 feet, and descending 7,000 feet, we shall reach Sacramento, the capital of California.

☞ Since writing the above paragraphs, we have received a private letter from Mr. Hunnewell, from which we take the liberty to quote as follows:—

"San Francisco, June 3rd,

We had a magnificent ride across the continent in the most splendid train of cars that ever crossed it. We had on board a newspaper published daily, called "The Trans-continental," of which I send you a copy. I wrote the closing "leader"—and the first in the first number (besides other parts). It was an unexpected satisfaction to me to reflect that as my father, fifty years ago, as-

sisted in striking off the first printed page on the N. Pacific, so I wrote the first (and also closing) article in the first paper printed in the first through train from the Atlantic to the Pacific—and the first journal printed and published regularly in a railway train.

The Fourth of July.

The day was truly a holiday to all classes in Honolulu. The Government offices were closed. The Legislature adjourned. The stores and shops were deserted. Such as did not seek amusement in the country, found it at various gatherings in town. At the residence of the American Minister a sumptuous table was spread, from 12 to 1 o'clock, under the shade of the beautiful trees, where all so inclined, including the officers of the Hawaiian Government, resorted to pay their respects. Then followed a gathering at the residence of the American Consul, where, in addition to the usual collation, Mrs. Adamson received the ladies, and her husband, the Consul, delivered an appropriate and eloquent address which, we hope, will be published. As he is a native of Valley Forge, Pennsylvania, he could speak, with propriety, of old revolutionary times. The children's pic-nic, up the valley, at the residence of Mrs. Paty, was a grand success. The "old folks" were as much delighted as the "young folks." The day was charming, so that with a good entertainment, music, marching, and a few speeches, the occasion passed off to the delight of all.

CARD.—The Chaplain would return thanks to the firemen and others, for their prompt and efficient efforts in extinguishing the flames at the Bethel, occasioned by the fall of a fire-cracker on the roof of the vestry-room. A few moments later, and their utmost efforts could not have saved the Chapel and adjoining buildings.

CARD.—Thanks to Mrs. L. H. Gulick for a supply of books and papers for gratuitous distribution among seamen.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 6.

CROSSING THE ALPS.

"Who first beholds the Alps, that mighty chain
Of mountains stretching on from east to west,
So massive, yet so shadowy, so ethereal
As to belong rather to heaven than earth,
But instantly receives into his soul
A sense, a feeling that he loses not;
A something that informs him 'tis a moment
Whence he may date henceforward and for ever."

Leaving Paris on the evening of December 7th, the next morning found us almost within sight of the Alps, coursing our way rapidly towards Italy, via Mt. Cenis. We took breakfast at Culoz, some forty miles south of Geneva. It is a region of vineyards. We saw some fields which had been planted with Indian corn. The high and precipitous mountains, the narrow valleys, and general aspect of the country often reminded us of some of the vast and broken lava regions of Maui and Hawaii. The day was uncommonly clear and beautiful, though rather cold.

About noon we passed through the village of Aignebelle, where many of the inhabitants are afflicted with the goitre, or a swelling of the throat on account, it is reported, of the water. In passing we only saw one man thus afflicted, but his case indicated what might be the condition of others. Onward we passed at a rapid speed until we reached a place called St. Michel, where the real ascent of the Alps commences. The distance across is seventy-two miles to Suza. At St. Michel we exchanged cars, taking only one car, to be drawn by a single powerful engine. There were only some twenty passengers; all were placed in this small car, and by a new and peculiar kind of machinery, aided by a third rail, the car is drawn up declivities, or grades, such as were perfectly astonishing to myself who had never seen R. R. trains passing up a grade exceeding, perhaps, 80 feet to the mile. We will not pretend to assert what the grade per mile is on the Alps; but suffice, the track is laid parallel with the common road for carriages. It follows that road, no matter how short the

curves may be, or steep the ascent. All we can say upon the subject is, that this species of railroad travel was absolutely marvellous. We ascended and descended at the rate of 12 miles per hour, making the trip across in six hours.

A person who has not crossed the Alps by the Mt. Cenis Pass, can form but a faint idea of the difficulties of the undertaking to construct a railroad through this region of the Alps. The celebrated "Cape Horn," on the Sierra Nevada mountains, we thought was sufficiently frightful; but that was nothing compared with many on this route.

Tourists and writers—in prose and verse, have for ages been describing the beauties and grandeur of Alpine scenery; but the theme is not exhausted; neither will it be so long as the traveler sees "Alps on Alps arise." On our journey over the Sierra Nevada, and Rocky mountains, and among the Alleghanies, we saw much beautiful and grand mountain scenery, but all combined does not equal the scenery on the route through which we have just passed. One writer has asserted that the scenery on the Italian side of the Alps even surpasses that on the Savoy side: however that may be, we cannot decide from personal observation, for we made the descent in the darkness of night, and in the face of a driving snow-storm.

How vastly different to cross the Alps in a close and warm car, with a container of hot water at one's feet, from what it would be to follow in the footsteps of some weary pilgrim, or benighted traveler, or mail-clad crusader, or heavily-armed soldier. Ever since the days of Hannibal this mountain pass has been traversed by armies to and fro. It was, probably, through this same pass that Cæsar took his army when invading Gaul, and many a general since has led his army through the same narrow defiles.

Not far from the same line the famous Mt. Cenis tunnel is now being constructed. It is to be eight miles in length. At the present rate of progress it will be finished in 1871. Its cost is estimated at seven millions of dollars. Five-sixths of the expense is paid by France, and the remaining sixth by Italy.

We reached Suza at nine o'clock and remained there all night. Suza is the ancient town of Segusium. There we found a Roman arch in a good state of preservation. It was erected eight years before the Christian era, in honor of Augustus, by order of a Roman prefect; it is about fifty feet high, and forty wide. There it has stood for 1880 years, and we see no reason why it may not stand as many more years—those old Romans were good masons.

To-day, December 9th, we passed down the valley leading from Suza to Turin. The sides of the mountains are covered with vineyards wherever the absolute steepness of the mountains does not prevent the people from obtaining a foot-hold. The interval between the mountains is very level, and must be exceedingly rich. We have seen no waste land thus far in Italy. We have been spending the day in viewing places of historic interest in Turin. This was formerly the capital, in the days of Charles Albert, and subsequently during the early part of the reign of Victor Emmanuel. The king's palace remains as he left it when the court removed to Florence. Certainly a palace, most beautifully built and fitted up, is a most sad and melancholy place, when there are no royal personages to occupy it. We have this day wandered through the desolate mansion. The apartments are most beautifully arranged and gorgeously adorned. A military guard is still on duty, but visitors are allowed to wander from room to room, and view the gilded apartments. The palace joins the Cathedral which was formerly most handsomely ornamented, and decorated with paintings.

During our brief stay in Turin, we called upon the Rev. Mr. Malan, pastor of a Protestant congregation of about 200 Italians and Waldensians. He preaches in a fine church edifice built under the general direction and patronage of Mr. Beckwith, the English officer who has done so much for the educational and religious welfare of the Waldensian people. If we mistake not, Mr. Beckwith was wounded at the battle of Waterloo, and subsequently devoted his life and fortune to the benefit of that most interesting people, the Waldensians.

We start, to-night, for Bologna, and from thence proceed to Brindisi, where we embark for Alexandria, in Egypt.

Hotel de la Liguri, Turin, Dec. 9, 1869.

A DAY AT BOLOGNA.

This once prosperous and renowned city of Italy has acquired a fame in modern times for giving a name to a certain species of sausage, which is sold in all the markets of the world. Doubtless millions have become acquainted with this species of food who have known little and cared less respecting the historic, scientific and literary character of the inhabitants of Bologna. The day we spent in this ancient city we found fully occupied in visiting churches and other places of interest.

It was here that occurred the famous "Mortara case," which created so much discussion in the secular and religious newspapers a few years ago. A Jewish child was

taken from its parents by the authority of the "Church" law, and the emissaries of Rome refused to deliver up the child, when prosecuted before the civil tribunals. The result was a long and unsatisfactory trial. The inquisitor was imprisoned, but refusing to make any disclosures, he was finally released on the plea, that he acted under the authority of the grand inquisitor and the Pope. In view of such facts, no wonder the common people of Italy rejoiced when the ecclesiastical law was abolished. We saw a pillar erected in one of the public squares of Turin, commemorative of the abolition of ecclesiastical law. On the sides of the pillar were the names of the cities and towns of Italy which contributed to defray the expense of erecting the same.

In visiting the church of St. Petronio, we were much interested in viewing, upon the floor of the edifice, "Meridian Line," which was placed there in 1655 by the astronomer, Cassini, the guomon which throws the shadow being 80 feet high. This singular specimen of astronomical work is imbedded in the floor of the church in marble; upon it are inscribed the signs of the zodiac. The "Line" crosses the church floor somewhat diagonally.

It was in this church that Charles V. was crowned Emperor of Spain, and all the countries attached to that renowned kingdom. This ceremony took place in 1530, Pope Clement VII. officiating. There is a most curious work of art in one of the apartments of this church. It is that of a bas-relief of Joseph and Potiphar's wife, wherein the famous lady sculptor has seen fit to introduce her own portrait and that of her lover. Her name was Proporzia-di-Rossi.

The University of Bologna was formerly among the most renowned in all Europe. We visited the buildings, and took a melancholy interest in wandering through the famous library of 200,000 volumes. We are glad to know that the library is still sacredly guarded from decay and theft. The books are well arranged: the different departments—medicine, law, theology, etc., are arranged in rooms, in a line extending 600 feet. As we looked through the long vista of rooms, all stored with valuable books, we felt a profound respect for the founder of the library, and the many librarians and others who had labored to keep these thousands of volumes in such good condition. The library once contained no less than 4,000 manuscripts. The famous cardinal, Mezzofanti, was born in Bologna, in 1774, and he was once the chief librarian here before he went to Rome. The fame of this cardinal, as a linguist, is world-wide. He spoke fifty languages fluently, and could converse in seventy-eight.

Some years ago we remember to have read a most interesting account of this wonderful linguist, which was published in the North American Review, and written, we have heard, by Edward Everett.

In Bologna, there are two famous leaning towers, although not leaning quite so much as the tower of Pisa. This city boasts of having furnished eight Popes and more than one hundred Cardinals. It was once the second city of Italy. Most of the streets are narrow and very irregular. The general appearance of the city is far inferior to that of Turin.

During our visit to the University, our attention was especially arrested, while standing in the medical lecture room; because in that room was dissected the first human body in 1440, by Modini. On each side of the lecturer's desk stand two statues of the human body, beautifully carved in wood, showing all the veins and muscles! It is a note-worthy fact that Galvani, the discoverer of galvanism, was once a lecturer in this University about 1700.

This University is also celebrated for its famous woman-lecturers. In the 14th century, here lectured Novella d'Andrea, and as both history and tradition say, she was so handsome that she hid her face behind her veil during the lecture, (out of a considerate regard for the feelings of her audience.)

"Lest, if her charms were seen, the students
Should let their eyes wander o'er her
And quite forget their jurisprudence."

We saw her marble bust in the library. Laura Bassi was a mathematical professor in the 18th century, and Clotilda Sambroni, a learned Greek scholar, died as late as 1817.

It was customary for students attached to this University, who had distinguished themselves in any particular department, to have their "coats of arms" painted upon some part of the walls of the buildings. The "coats" still remain, and we were informed by the German librarian, that their number amounted to 20,000; we saw them everywhere. Great indeed must have been the number of students educated here since its foundation, even supposing that foundation was in the 12th century, although some maintain that this University was founded before the days of Charlemagne, and that he aided in building it up.

THE GOOD TEMPLARS.—We are glad to learn from various sources that this organization is accomplishing much good. If a tree is known by its fruit, surely the tree called "Good Templar" has a good root, because it is bringing forth good fruit. The members of this Association have our most cordial sympathy and support. Long may they work together in their efforts to banish intemperance from this land and the world.

Meeting of the Alumni of Oahu College.

It was our privilege to be among the invited guests at this gathering, June 17th, at Punahou. There were the usual exercises on such occasions, including several interesting addresses. The annual oration was delivered by S. B. Dole, Esq., who spoke in an entertaining manner for about twenty minutes, reminding us of many interesting incidents in the past history of the College. This was followed by remarks from several of the Alumni, together with a short address by Mr. Adamson, the U. S. Consul. After the close of the exercises, a most inviting table was found spread in the dining hall, where Alumni and guests were cordially invited to be present.

The marked feature of this gathering was an original poem by Mrs. Emma S. Dillingham, which was read by Lawrence McCully, Esq. The length of the production will prevent us from publishing it in full, but we take pleasure in furnishing a portion of it for the perusal of our readers. The poem was entitled

HIGH TIDE.

The author imagines herself seated near the shore, where the waves of old ocean came rolling in from the main, and there, as Shakespeare would say,

"The poet's eye, in fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation, and a name."

We furnish our readers with the address of Capt. Flake, relating to the loss of the *Morning Star*, and also with the fair poet's conclusion of her poem, which embraced nearly five hundred lines.

High Tide.

CHARACTERS.

Admiral Storm—(tells of shipwreck.)
Miss Bubble—(tells of bathing parties, etc.)
Commodore Banks—(tells of ocean cables.)
Miss Ripple Doldrum—(tells of calms.)
Ensign Spray—(tells of treasures of the deep and the dead.)
Captain Flake—(tells of the wreck of *Morning Star*.)

Much I've loved my plain vocation—
Loved the crafts that with me sailed,
And I long have borne them safely;
Never once my aid has failed
To conduct them wisely over
All the reefs and treacherous sands:
Helped them cast the anchor safely
In Earth's many fertile lands.

There was one I loved the dearest,
More than all the rest by far,
For she had a holy calling—
'Twas the much loved *Morning Star*.
Oft I bore the gentle sailer
On her many trips of love,
Spreading wide her snow-white canvas
'Neath the pinions of the "Dove;"

Saw her hailed with shouts of gladness
By the heathen tribes so wild:
Knew they loved her with devotion,
This dear missionary child.
But one day, too sad to mention,
Spread her wings and sailed away,
This dear bird of my attention,
On another wave, in play.

Much I feared he'd not be careful
Of his burden as he ought,
And I dreaded lest his frolic
With much danger might be fraught;

So I followed in the distance,
Hoping thus to ward off harm
From the creature loved so dearly,
With my tried and trusty arm.

On they frolicked blithe and gayly,
Till their homeward course began,
Then I saw his fickle nature
Wearied with the race they ran.
Then and there he left her, floating
On a very treacherous tide,
With a current inward setting,
And the reefs on every side.

How I strove to reach her, struggling
Through the waves that 'twixt us lay.
Was there no one near to save her?
Oh that I should see that day!
But the billows wild and savage
Heeded not my cries afar—
On the reefs they threw her rudely,
Wrecked my beautiful Morning Star.

Ah! my heart was sad and heavy,
I who long had tried with care
All my duties to fill truly,
Thus to leave my darling there.
Now I haste me back to Ocean,
For I fear to longer stay,
Lest some fickle, roguish rover
Other pets should steal away.

And I see the shades of evening
Cast their shadows on these sands,
While in cheerful easy converse
We have talked of other lands.
Hie we back to depths of Ocean,
Each his life work to pursue,
Hoping some time in the future
This bright meeting to renew.

As I sat on the shore in the soft twilight,
And watched the big waves rolling back into night—
As I heard their sweet voices dying away,
And saw their forms fading 'mid soft foam and spray,

I thought of the High Tides that come in our lives
From the first flush of youth, till old age arrives,
And wished that each tide we might trace in its course,
An emblem of purity worthy its source.

In the High Tide of youth, how the pulses thrill,
Till the wine cup of Health to the brim doth fill;
How the heart beats high with ambition's fond dreams,
And the future is gay with brightest of schemes.

In manhood's estate it continues the same:
The striving for wealth, the ambition for fame,
And sweet tides of Love, sweeping full o'er the heart,
Add new impulse to life, with the joys they impart.

High Tide is an emblem of strength and success;
All the best of our lives, we each will confess,
Is given with eagerness, boldness and glee,
To further our progress o'er life's bounded sea.

We strive for great glory in earth's petty sphere,
Forgetting the fact that our Home is not here;
We labor with zeal till our locks have grown hoar,
Endeavoring to roll ourselves far up the shore.

But what are the shores of this Earth, in compare
With the green fields of Heaven, so rich and so fair?
And what are the glories of each fleeting breath
Compared with the home we may reach after death?

When our voyaging through life at an end shall be,
And we launch our frail barks on yon crystal sea,
When nearing the shores of that home glorified,
May we find ourselves then, at our best *High Tide*.

YOUNG HAWAIIAN ABROAD.—A certain Americo-Hawaiian, traveling with his parents through Europe, chanced to visit Genoa. While there, his mother said, "you must not fail to go and see the monument to Christopher Columbus, because he discovered your country." "No, he did'nt," replied the youth, "Captain Cook discovered my country." This same young Hawaiian has the reputation of standing up for his native country under all circumstances.

THE FRIEND.

JULY 6, 1870.

Editor's Table.

MEMORIAL DISCOURSE.—This discourse was delivered by the Rev. James B. Miles, pastor of the first parish church, Charlestown, Mass., and is commemorative of Mrs. S. L. Hunnewell, widow of the late Captain James Hunnewell. This friend of Oahu College, and of Hawaiians, died May 2nd, 1869, and the death of his beloved wife followed on the 20th of February, 1870. If Mr. Hunnewell had survived a few months longer, their golden wedding would have been celebrated; but now both have passed away. They were long united in their lives, and in death they were not divided. It was our privilege to enjoy the hospitality of Mrs. Hunnewell's pleasant home, in Charlestown, and experience much kindness at her hands. In that household, topics relating to these islands were the constant theme of discussion and conversation. The names of places and people were as familiar to Mr. and Mrs. Hunnewell, as to residents in Honolulu. Both lived to a good old age, and were gathered to their fathers in peace. This discourse is a beautiful tribute to Mrs. Hunnewell's many virtues and excellences. A similar discourse was delivered by the same reverend gentleman and scholarly divine, at the funeral of Mr. Hunnewell. It will be remembered that Mr. Hunnewell was second officer on board the brig, "Thaddeus," in 1820, which brought the pioneer missionaries to these islands, and was the person who first announced to the missionaries, that the Tabus were broken, and idolatry abolished.

REV. RICHARD CROKER.—We were glad to form the acquaintance of this gentleman, who is chaplain on board H. B. M. S. *Liffey*, one of the ships of the Flying Squadron. It was gratifying to find our own views and methods of laboring among seamen so exactly to harmonize with one who is now senior chaplain in the British navy, and who will retire at the close of the present cruise. We listened to a sermon which he preached in the English Church, and found in doctrinal views he followed in the footsteps of Romaine, Thomas Scott, Leigh Richmond, Simeon, Newton, and that goodly company of evangelical clergymen who have preached within the fold of the English Church. In regard to seamen, he labors to keep them supplied with useful and entertaining reading matter during their long voyage. While at Melbourne and other places in the Colonies, he called for books, periodicals, &c., through the newspapers. At one place he received "thirteen sacks full." The limited stay of the fleet only prevented a similar call being made upon the Honolulu community. We make the appeal in behalf of seamen who may follow. Our friends need not im-

agine they will send too large a supply to the Depository, at the Home. Mr. Dunscombe will carefully distribute all that is furnished.

AN AMERICAN SHRINE.—This is the title of a pamphlet written by J. F. Hunnewell, Esq., of Charlestown, Mass., and relates to the first church established in that city, in 1628. It abounds with ecclesiastical and antiquarian lore. It appears that three brothers, by the name of Sprague, came from Dorsetshire, England, and settled at Salem, and then removed to Charlestown. They found there a man by the name of Walford, living in "a pallisadoed and thatched house," and besides him many Indians, Aberginians, with good John Sagamore, their chief. Next year came the Rev. F. Bright and other settlers from Gravesend, England. This was the beginning and first settlement of Charlestown, where now stands Bunker Hill Monument. We are pleased with the idea of searching out the old shrines in New England. Let them be cherished: the writer has done good service in writing out the history of this one.

☞ We desire to assure our neighbors—the *Advertiser*, *Gazette*, *Punch Bowl* and *Bennet's Own*—that we appreciate their friendly and cordial welcome on our return. Two of these saw their natal day during our absence, and if our kind wishes will add to their perpetuity, the day of their exit will be pushed a long way into futurity. Why did the parents, friends, sponsors, godfather, or somebody else, give such a name as *Punch Bowl* to a neatly dressed and well printed monthly, of more than ordinary literary ability and excellence? We have purchased all the numbers of this paper, and have had them neatly bound. We are much pleased with it, but not with the name. Shakespeare somewhere asks, "What is in a name?" There is much in a name, and now if the writers of that sheet can elevate, dignify and purify the name *Punch Bowl*, we shall be glad, but we hardly think it possible. Pardon us, brothers of the quill, for thus expressing our disapprobation of the name you have assumed. We like everything about you but your name!

NEW POSTAL TREATY.—Most heartily do we congratulate the community, in view of the new postal arrangements between the United States and this Kingdom. Hereafter the *Friend* will be furnished to American subscribers for \$2 25 per annum. Remittances from the United States can be made in United States postage stamps.

READING ROOM AT SAILOR'S HOME.—Most emphatically do we approve of the effort of the Young Men's Christian Association of Honolulu in starting this enterprise. We know of no method in which a small contribution of funds can be more usefully employed. It is a right step, and we shall be glad to learn that the young men of Honolulu are taking many steps in the same direction.

A WALK ABOUT ZION.

A Discourse preached in the Chapel on Sabbath Morning, May 22nd, after the return of the Pastor, Rev. S. C. Damon.

PUBLISHED BY REQUEST.

Psalm XLVIII. 12, 14. "Walk about Zion and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death."

These words of the Psalmist came forcibly to mind as I stood on Mount Zion, contemplating the present condition of Jerusalem and its environs, and contrasting the same with the former glory and splendor of "this city of our God, in the mountain of his holiness."—"Walk about Zion and go round about her; tell the towers thereof; mark ye well her bulwarks." As I stood there reflecting, as did the historian Gibbon, when he sat amid the ruins of Rome, and recalled the decline and fall of the Roman Empire, it required no very vivid stretch of the imagination to adorn Mount Moriah once more with the temple of Solomon, the most costly and magnificent structure of the old world. I seemed to see Jerusalem, as in the days of her glory and splendor, when the Queen of Sheba visited Israel's King, and found that the half had not been told her respecting the wisdom of the King, the richness, splendor and magnificence of his court and palace, in which there was "a throne of ivory overlaid with pure gold;" where, in the language of the sacred historian, "all the earth sought to Solomon, to hear his wisdom which God had put in his heart, and they brought every man his present, vessels of silver and vessels of gold, and garments, and armour, and spices, horses and mules, rate year by year. And when the King made silver to be in Jerusalem as stones." Alas, "how hath the gold become dim, and the most fine gold changed." I reflected, too, upon the glory and splendor of this city of the great King, even in the days of our Saviour, when that famous temple was in existence, which was "forty and six years" in building. This latter was the temple in which our Saviour preached, and respecting which he prophesied that one stone should not be left upon another, which should not be thrown down. During my sojourn I walked about the ancient city and marked her bulwarks. I considered her palaces. I contemplated the holy city from several points of observation. I viewed it from Oliver, from Bethpage and Bethany; from the hills of Judea; and when approaching it from the south, after a visit to Bethlehem. There is no uncertainty respecting the identity of the spot. On Mount Zion itself stands a tower or castle, called the "Tower of David." On ascending that tower, from its lofty battlements, a panoramic view may easily be taken of the city and the surrounding country. To the west stretch far away the barren and treeless hills of Judea. On the east rises the ever memorable Mount of Olives, from the summit of which our divine Saviour ascended to heaven. While nearer, and within the city walls, is Mount Moriah, upon which once stood the temple of Solomon, but where now is to be seen the Mosque of Omah. What memories are awakened by a view of these

hallowed spots? Centuries have rolled away and generations have come and gone, yet there remain the same Mounts. It was pleasant, but sad, to look forth upon these consecrated sites, where once stood so many grand edifices. While everywhere I found much to interest, instruct and impress the thoughtful and reflective mind, there was one spot which, in a special manner, arrested my attention. I refer to that street running along the walls of the ancient foundations of Solomon's temple. There, on every Friday, for centuries, have congregated the descendants of Abraham, to lament and wail over the desolation and ruins of the temple, and the sad profanation now reigning there, in consequence of the Mohammedans who have erected a mosque on the spot where once stood Solomon's temple. There I witnessed the tears of the wailing Jews, and listened to their sad complaints. No one looking upon their sorrowful countenances could doubt their sincerity, or fail to be impressed by their flowing tears. "At the destruction of their temple, 'in the words of another, broke forth a wail' from the hapless Jews, more sad than any their own sorrows had ever occasioned. It was repeated in desolate Galilee and wild Judea; in the distant synagogues of Alexandria and Rome. It has never ceased. It still breaks forth from every Jewish heart; and the most touching spectacle of Modern Jerusalem is that of the cowering Israelites amidst the brutality of Turkish soldiers and the mockeries of Armenian boys, wailing over the crumbling foundations of what was once the most hallowed of earthly shrines." Oh! how mysterious and unaccountable the fate of the Jew, when viewed from any other standpoint than that of their ancient prophecies! They are still God's chosen people, and most surely it must be a part of his great plan and purpose, in regard to his once peculiar and chosen people, that they should be thus kept a separate nation. Their present existence as a kingdom without a king, and a nation without any visible organization, is one of those standing miracles which ought to confound the infidel and silence the sceptic in Divine Revelation. Surely, something rich and glorious must still be in store for the descendants of Abraham. Not a few eminent divines of even the present day hold to the opinion, that they are yet to be gathered once more in Palestine. This is one of the questions which much interested me during all my journeyings, not only while in the sacred city, but through the Orient, for you meet the Jews everywhere, mingling among the nations, yet separate from them. Not more strange would have been the fact for certain drops of water, as they were cast into the ocean centuries ago, to have remained separate and distinct; hence the peculiar interest which attaches itself to the Jewish people. There is no such spot on earth as Jerusalem. There dwelt David and the long line of kings. There our Saviour spent the most eventful portion of his life, and there he was finally crucified, and there the Jew prayed "let Him be crucified, and his blood be on us and our children," May it not be that God has answered that prayer? May it not be that the sorrows and sufferings of the Jews for eighteen centuries are greatly owing to the fearful part which

their ancestors took in the rejection and crucifixion of our Lord? Such thoughts come naturally to mind while walking about Zion, and visiting that scene of wailing where the old and venerable sit reading their Hebrew Bibles, and teaching their children to repeat the Psalter and lisp the Hebrew chants. Who that thoughtfully contemplates such scenes can refrain from exclaiming, in the words of Paul, "Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them record that they have a zeal for God, but not according to knowledge." As I stood contemplating this scene, a devout Jewish matron turned to me and asked an alms; I said "why mourn, has not the Messiah come?" She replied "He will come in God's time."

But there is a brighter side to this picture. Light is dawning even upon the Jewish mind. There is a successful and prosperous English mission among the Jewish people in Jerusalem; and some fifty families have already embraced Christianity and acknowledged Christ as the true Messiah. I met several of their missionaries, and on the last evening of my temporary sojourn in Jerusalem, attended a most interesting prayer-meeting, held at the residence of Bishop Gobat. From my memoranda I quote as follows:—

PRAYER-MEETING IN JERUSALEM.

"Having spent some days in visiting the Mount of Olives, Bethlehem, Bethany, and other spots in and around the 'City of the Great King,' the last evening of my visit had at length come. Bishop Gobat had returned the day before from a nine months' absence in Europe, and I called to pay my respects. He was at home, and receiving congratulations from his friends in Jerusalem.

"It was Friday afternoon, the last day of the year of our Lord, 1869. As I was about to leave, Mrs. Gobat remarked, 'we have a prayer-meeting here this evening, will you not be present?' I most cordially accepted the invitation, especially as it would be the last opportunity I should enjoy for meeting with 'the Disciples of Christ' in the holy city, and also because 'prayer-meetings' are not common among those calling themselves Episcopalians.

"At the appointed hour I returned to the Bishop's residence, on Mt. Zion, situated directly opposite the Tower of David. It appears to be the custom among German Christians to hold religious services on the last evening of the old year. There were soon gathered, in that 'Upper Chamber in Jerusalem,' about twenty persons—including the members of the English Mission, and several deaconesses attached to the German Orphan School at Jerusalem.

"The meeting was conducted by the bishop, who gave out the hymn commencing

"Come thou fount of every blessing,"

"Then followed a short invocation, before the reading of the XXXIVth Psalm.

"Four extempore prayers were then offered, and at least three of them by clergymen of the church of England.

"A German hymn was then sung, which was followed by a prayer in that language.

"Three additional extempore prayers were then offered, when the bishop gave out a

hymn commencing with the following stanza:

"God of my life, to Thee belongs
The thankful heart, the grateful song,
Touch'd by Thy love, each tuneful chord
Resounds the praises of the Lord."

"The bishop closed the meeting by offering the Lord's prayer, in which all united. This form, I would remark, was really the only one employed in that prayer-meeting. As English Episcopalians were decidedly in the majority, I regarded this fact as quite noteworthy.

"As this was the only Protestant religious service which I was privileged to attend while in Jerusalem, I was profoundly impressed with the peculiar and remarkable character of the exercises, so much in harmony with my own feelings, and also with the spirit of those prayer-meetings held eighteen hundred years ago, in the same city, a record of which we have in the Gospels and the Book of Acts. On my return to the hotel, I was accompanied by a young man whose parents were Jewish, but who had renounced Judaism and embraced Christianity. He remarked that the Jewish proselytes had also held a prayer-meeting that afternoon. Of converted Jewish families, there are about fifty resident in Jerusalem. The English Jewish Mission is vigorously prosecuted, and good results are apparent.

"The following morning, a great while before day, our party left for Jaffa. The streets were all quiet; we met only one Turkish woman, accompanied by a little girl carrying a lantern. It was a season for thoughtful meditation, to wend one's way through the narrow streets of Jerusalem, under cover of darkness. We passed out through the Jaffa Gate, and in approaching it, I saw a solitary taper burning high up on the Tower of David. The Turkish sentinel demanded our passports, when our Dragoman satisfied him that all was right. The heavy gate opened, and we passed out, when some of our party sang—

"Jerusalem, my happy home,
Name ever dear to me;
When shall my labors have an end
In joy, and peace, and Thee?"

"The sweet notes of this beautiful hymn awakened peculiar emotions as we walked our horses for several miles on the road leading over the hills of Judea, towards Jaffa, the place of embarkation.

"A visit to Jerusalem awakens sad, as well as pleasing, emotions in the Christian's mind. It is impossible to cast the eye over any quarter, but it will fall upon some spot associated with the life of our Saviour, his disciples, or some Old Testament scene."

Thus far I have given to my text a local and historical meaning; I will now invite you to contemplate Zion as now understood, not as viewed under the Jewish but the Christian dispensation. The term Zion has now come to signify the whole body of Christian believers throughout the world. The Christian Church at large is Zion; no longer confined to Jerusalem, where David, Solomon, and the kings of Judah held their court, and where the prophets dwelt, and our Saviour was crucified. Zion now is spread over many parts of the habitable globe; hence the propriety of such expressions as are frequently heard, "the Zion of England," "the Zion of America," "the Ha-

waian Zion," the Zion of the whole Earth." Wherever Christians have become sufficiently numerous to organize a Christian Church, there is Zion. Under these circumstances the language of the text has a wider, broader, more extensive, and even more elevated signification now than in the days of old, when the term Zion applied merely to Mount Zion in Jerusalem; hence he that would now "walk about Zion and tell the towers thereof", must visit many lands,—must wander over continents and oceans. Zion's towers are now planted in the four quarters of the globe, and her bulwarks are now established wherever the Christian missionary has successfully proclaimed the everlasting Gospel. Thus the sentiment of the text naturally invites us to contemplate some of the interesting features of the Christian Church as she now appears.

The year's absence from my pulpit, granted me by this church, and the society under whose auspices I am laboring, has afforded me a rare opportunity to walk about Zion, and to go round about her, observing her towers, marking her bulwarks, and considering her palaces. I have endeavoured, in visiting Europe, America, Asia and Africa, to keep this one object constantly in view, viz: to enquire in every place, city, or town which I visited, what was the state and condition of the Church of Christ, or what was the condition of Zion? What progress the Gospel was making? What obstacles it had to encounter? To what extent the Gospel was preached? How general was the attendance upon the preaching of the Word? Was there any tendency among Christians of various sects and denominations, for greater union and harmony? Have the minds of Christians real grounds for the belief that the Gospel will become universally spread abroad? Is the cause of domestic and foreign missions upon an increase or decline? What is the state and condition of schools and colleges? To obtain reliable information upon all these topics, I have attended upon the preaching of the ministers of various denominations, both orthodox and heterodox; I have visited numerous schools, colleges and universities, from those of the humblest and most primary, to the old and venerable Oxford and Cambridge of Old England; I have made the acquaintance, when visiting lands bordering on the Mediterranean Sea, of missionaries of various societies, Presbyterian, Episcopalian, Congregational, Jewish, and also made the acquaintance of some ecclesiastics of the Romish Church, the Coptic Church, and the Jews. I have sought information not only from the friends of Gospel truth, but even from her enemies; believing with the old Roman poet, that "truth may be obtained from an enemy."

I can hardly describe to you the pleasure derived from listening to so many preachers, some of them now occupying the first rank as orators and divines, including a Spurgeon, a Beecher, a Cummings, a Barnes, and many others of lesser fame, but perhaps of equal usefulness. I listened to these men, not merely as noted preachers, but as the representatives of a large class or number of earnest and successful preachers, who are labouring in their respective spheres, and preaching, in their respective pulpits, the

great and glorious doctrines of the Gospel, in obedience to the command, "Go ye into all the world and preach the Gospel to every creature." More and more am I convinced that if sinners perish and are finally lost, the result will not be through their inability to become acquainted with all those great truths of the Gospel which are essential to salvation. The Gospel is preached widely and successfully. Perhaps there never was a period when the Gospel was more generally or successfully preached than at the present time, nor were there ever so many real and earnest Christians as at the present moment. A traveler who desires to associate with pureminded and earnest Christian men and women, will find them not only in those places and cities supposed the most highly favored, such as London, Boston, New York, and Philadelphia, but he will find them in Egypt, in Palestine, Beyrout, and Athens. During my walk about Zion, it has been my privilege to enjoy the society, and to form the acquaintance, of very many noble-souled, large-hearted, and heavenly-minded Christians. The idea is utterly erroneous and absurd, that a man cannot tell who are Christians, and who are not; and besides, there are so many sects in the world, a person knows hardly which to join. Suppose, for argument's sake, that in England, as asserted, there are one hundred and twenty seven different sects of Christians, would it be safe to infer that among them all an enquirer after truth must for ever remain in doubt, because he could not ascertain which is right and which is wrong. Such a conclusion is utterly absurd; scores of those sects hold the essential truths of the Gospel. They agree on many more points than they differ. Yes, I honestly believe there is an increasing unity among all true Christians. There is a drawing together, a gradual advance towards union upon all the essentials of Christianity. The signs of the times are hopeful to one who walks about Zion, ready to recognize the followers of Christ wherever he may find them, although not of his particular sect and denomination. Prejudice, bigotry and sectarianism are giving place to more enlarged, noble and correct views of Christian life and duty. I entertain no idea that all Christians will be united under one banner. I see no good and sufficient reason why they should. They may agree to disagree, and still "hold the unity of the Spirit in the bond of peace." This is what they are doing more and more. In my walks about Zion, and in a contemplation of her bulwarks and palaces, I think I can discern the dawning of a better and a brighter day. I see the working of moral forces which must eventually bring about a far more desirable state of affairs in church and state. I was hopeful for the future as I stood on the Mount of Olives, and read the narrative of our Saviour's last interview with his disciples. I was hopeful for the future as I stood on Mars' Hill, and heard read the sermon of Paul, as recorded in the 17th of Acts. I was hopeful for the future whenever I met Christian missionaries and earnest Christians of any sect or denomination who were labouring, each in his own way, to build up Zion. "More are they who are for us than those who are against us." I considered, in

my walks, how wonderfully God can make the wrath of man to praise Him, and how successfully God can, through the aid of His people, pull down the kingdom of Satan, and upon its ruins erect a Kingdom to His praise. From the ruins of the Colosseum have been taken the materials to build many a Christian temple. Just so, I see that God is pulling down the strongholds of Satan's empire, and causing to be erected upon its ruins a temple more glorious than the Colosseum or the Parthenon, or St. Peter's or St. Paul's. In walking about Zion, it requires no very penetrating effort of the human mind, under a Divine influence, to discern that God is now causing towers and bulwarks to be erected around his spiritual Zion, against which the gates of hell shall not prevail. I have no fears for the future. The spirit of trade, commerce and science, is potent, and often antagonistic to the spirit of the Gospel, but I do know that God is able to shape and control that spirit in such a manner, that the influence of commerce and science will contribute to the upbuilding of that Kingdom which shall never be destroyed.

When men live and labor for many long years in one sphere and doing over and over again the same class of duties, they are liable to become narrow-minded and contracted in their opinions and views. They come to think of themselves much higher than they ought to think. It is advantageous to go abroad and compare views and opinions with your fellow men and fellow Christians. As Paul declared on Mars' Hill, God "hath made of one blood all nations of men, for to dwell on all the face of the earth." We are too much inclined to lose sight of this great and cardinal truth of Christianity. Losing sight of this truth, men—Christian men, become narrow-minded, sectarian, and bigotted. We need to become better acquainted with each other, and with what God is doing in the world. Travel, when undertaken from right motives, and made profitable, is highly calculated to correct such views.

It was pleasant to me, in my walks about Zion, and through other lands when the time came to direct my steps homeward. Hither my thoughts always tended. I thought of my church, my parish, and the people among whom my lot had been cast for so many years. Here I had spent more than half my life, and nearly all of my professional life, and always found enough to do in my Master's field, and not a few ready to co-operate with me in building up Zion, erecting her towers, strengthening her bulwarks, and adorning her palaces. I utter it not exultingly or boastfully, but here I may honestly say, that from the commencement of my ministry I have found a sphere of usefulness in which I was permitted to labor hopefully and heartily. I desired to come back, and surely I find, on my return, much for which to be truly grateful. Having traveled half around the globe and returned in safety, I am profoundly impressed with the feeling sense of my obligation to God for his goodness, his loving kindness and tender mercy. On my return I do not find city and people just as I left them; removals and changes, sickness and death, have been busy at work. Some whom I left in the vigor of life and

busily engaged in life's duties, have passed the "bourne whence no traveler returns," and, I trust, to the enjoyment of a better life. The bereaved have my deepest and warmest sympathy. Although absent in body, I have been often present in spirit with church and people. When I have heard how death had invaded the family circles of those worshipping here, I have wished that I could have been among them, and mingled my tears with theirs over the remains of their loved ones. May God bind up their broken hearts, and pour into their wounded spirits the fragrant oil of Divine consolation. I have rejoiced that I could commend my people to God's Fatherly care and keeping. "For like as a father pitieth his children, so the Lord pitieth them that fear him."

Whatever God may have in store for us in the future, whether of joy or sorrow, let us trust Him, believing that he doeth all things well. "For," in the closing words of my text, "this God is our God, for ever and ever. He will be our guide even unto death." Yes, and beyond, going with us into the dark valley, and if true to Him, we shall be permitted to stand hereafter on Mount Zion above, with that "great company which no man can number," with our robes washed and made white in the blood of the Lamb.

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Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
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THE FRIEND:

PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

TERMS:

One copy, per annum,	\$2.00
Two copies, " "	3.00
Five copies, " "	5.00

J. T. WATERHOUSE, Esq.—In a recent number of "The Watchman and Wesleyan Advertiser," published in London May 18th, we notice that our fellow-townsmen was present at the laying the corner stone of a new Wesleyan Chapel. He made some remarks stating "that fifty years ago his father was engaged in promoting the building of the chapel they had just pulled down." From the report of the proceedings, it appears that Mr. W. "presented to Sir Francis Lycett a very handsome silver trowel, with which the corner stone was duly laid." Having so recently visited the town where this new chapel is to be built, and having worshipped in the "old chapel," now pulled down, we feel a personal interest in the enterprise, and most heartily wish it success. It only required a little longer residence in old England, to have awakened in our mind as lively an interest in the local and social, national and philanthropic enterprises, as we feel in those of our native, or adopted land.

DEDICATION OF GOOD TEMPLARS' HALL.—Converting the "Main Hotel" into a "Good Templars' Hall," is surely a step in the right direction. If the conversion had occurred years ago, it would have saved many sorrows and tears, and much wasted wealth. We learn that the "Queen Emma" Lodge assisted the "Ultima Thule" Lodge, in the dedication, and about one hundred and forty members were present. After the dedicatory exercises were closed, all sat down to a sumptuously spread table. We are rejoiced also to learn that the members are permitted to be joined by their wives, who participate in the business affairs of the association, and we are sure they will reap its rewards and benefits. Much good have "Good Templars" already accomplished in Honolulu, and we hope their future prosperity and success will throw their past triumphs into the shade.

CHINESE EVENING SCHOOL.—The school, established by Mr. Aheong, before leaving for China, is still continued, and is taught by Mr. Dunscombe. Persons having Chinese in their employment, it is hoped, will encourage them to avail themselves of the privileges of this school. Hitherto, the teacher has been quite successful in teaching Chinese the rudiments of the English language.

☞ We would thankfully acknowledge from C. C. Bennett, Esq., a copy of his valuable "Sketches of Hawaiian History and Honolulu Directory, 1869." It abounds with information, and strangers wishing to inform themselves about the city and the Islands, should secure a copy, which may be obtained at the office of *Bennett's Own*.

PRINCELY DONATION TO MISSIONS.—At the recent anniversary meeting of the London Missionary Society, it was announced that Sir Francis Crossley, M. P., had contributed £20,000 to the Society's funds.

NO RAIN AT THE GUANO ISLANDS.—Mr. Edwards recently arrived from Howland's, one of the Guano Islands, informs us, that for many months there has been no rain; whereas, formerly, during the same season, there were abundant rains. We hear, also, of the want of rain in other parts of the world; Syria, for example,—where, formerly, rains were abundant. Before we adopt the conclusion with some, that the Sandwich Islands are to become a rainless region of the globe, let us wait and gather more data, and not jump at inferences without a proper study of facts, here and elsewhere, upon the earth.

PASSENGERS.

FOR ENDERBURY'S ISLAND.—Per Puritan, May 27th—Elias Hempstead, Benj Hempstead, Thos Martin, 60 laborers—63.
FOR HONGKONG.—Per Sumatra, May 27th—Aheong, wife and three children, Achack, Achu, Waa Huek, Sam Yu, Chuack, Ah, Ah, Akau—13.
FOR BAKER'S ISLAND.—Per R M Sloman, May 28th—Five laborers—5.

FROM MARQUESAS.—Per Isabella, May 27th—Rev S Kaue-aloha and son—2.

FOR SAN FRANCISCO.—Per D C Murray, June 2d—C C Coleman, T F Squiers, G F Pinkham, Mrs H Halsey, Miss Fanny Halsey, Rev W P Alexander, Mrs Dickey and child, G Frankley, Bishop Staley, wife and three children, D B Rigby, Miss Leonora Irwin, Miss Theodora Paty, Alphons Joseph, Daniel Potter, John Heidey, Wm Ellington, Wm Churchill, Frank Rolling, Wm Richards—24.

FOR PORTLAND, O.—Per Jane A Falkinburg, June 4—George Clark and wife, Miss Jane Clark, George Mainzel, H Irmscher—5.

FROM HONGKONG.—Per Mathilde, June 13th—20 Chinese.

FROM SAN FRANCISCO.—Per Ajax, June 20—J C Pfleger, Mrs M J Bailey, H McLellan, G W Hempstead, Charles Wissbrod, J S Knowlton, Capt Boutell, Mrs R Harris, A McCartney and wife, Bruce Cartwright, E F Bishop, Wm Love, Mrs A B Howe and son, and 9 others. For Auckland, Sydney and Melbourne—J C Gregory, wife and 2 daughters, John Gregory, Albert Gregory, Willie Gregory, Wm Littlefield, H H Heath and wife, C Russell, Capt A W East, Capt Glonag, W W Gray and son, and 26 others—65.

FROM SYDNEY AND AUCKLAND.—Per Wonga Wonga, June 22—Thomas Ennis, Henry Jones and 89 transit for San Francisco—91.

FROM GUANO ISLANDS.—Per Kamehameha V., June 23—A R Edwards, A Crowell, J Smart and wife, and 35 laborers—39.

FOR SAN FRANCISCO.—Per Comet, June 23—Rev Mr Snowden, wife and 2 children, Mrs Bartlett and son, Miss Laura Bartlett, Miss Carrie Bartlett, Miss Ida Sowry, Mr Goodness, Mr Proud, Mr Thestlewaite, Mr Bradshaw, M F Syloa, John Ford, H L Francis—16.

FOR SAN FRANCISCO.—Per Ajax, June 23—Mrs Burch, Miss Spalding, S B Parsons, Z S Spalding, H Turton and wife, J L Lewis, Daniel Foster, Dr Clark, E Perkins, D C Waterman, Rev O H Gulick and wife, Mrs L H Gulick and 6 children, Master M A Hickey, H H McLaughry, D F Southerland, J M Burns, Mrs Birdsall, J C Glade, Charlotte Davis, J W Widdefield, wife, child and servant, Mr Dewing, Robert Tinker and wife, Mr Tinker, Miss Dorr, W C Pepys, W McEvoy, R W Hammen, and 89 in transit from Sydney and Auckland—125.

FOR AUCKLAND AND SYDNEY.—Per stmr Wonga Wonga, June 24—Henry Macfarlane, and 34 others in transit from San Francisco—35.

FROM SAN FRANCISCO.—Per Ethan Allen, June 24—Solomon Davis, Peter J Brown, and 6 Chinese—8.

MARRIED.

SHELDON—CUMMINS.—In Honolulu, on Monday evening May 30, by Rev. H. H. Parker, JOHN G. M. SHELDON, of this city, to Miss AMY CUMMINS, of Makawao, Maui.

MARTIN—KEKELA.—June 23d, in Fort Street Church, by Rev. S. C. Damon, Mr. J. H. MARTIN, of Kau, Hawaii, to Miss MARIA O. KEKELA, of Honolulu, daughter of the Rev. James Kekela, Hawaiian Missionary, Marquesas Island.

DIED.

MONTGOMERY.—In this city, June 11th, DANIEL MONTGOMERY, aged 37 years and 7 days, a native of Workington, England.

MONTGOMERY.—In this city, June 16th, ISAAC MONTGOMERY, aged 64 years, 2 months and 3 days, a native of Workington, England, who came to these islands in 1838.

FULLER.—In North Kohala, on the 16th instant, MOSES B. FULLER, aged 70 years, formerly of Massachusetts. He had resided for many years on these islands.

KITTREDGE.—At Wailuku, Maui, on Saturday, June 18th, CHARLIE, infant son of Dr. and Mrs. Kittredge, aged 2 months.

HAAHEO.—At Baker's Island, May 5th, of disease of the heart, very suddenly, HAAHEO, a native of the Hawaiian Islands.

BECKWITH.—In Honolulu, on Sunday, June 26, SALLIE, wife of Maurice B. Beckwith, aged 38 years.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

June 1—Brit brig Robt Cowan, Weeks, 30 days fm Victoria.
2—Am ship Gov Morton, Howland, 13 days from San Francisco.
4—Am sch Witch Queen, Stephens, 19 days from Carman Island.
6—Brit bk Adelia Carleton, White, 15 days from San Francisco.
13—North German ship Mathilde, Rahtgeno, 50 days fm Hongkong.
13—North German bk Maria, Katcher, 24 days fm Port Townsend.
13—Am ship Emerald, Lull, 16 days fm San Francisco.
14—Br bk Achilles, Mavor, 43 days fm Chifu.
16—H B M S Liverpool, 30 guns, Rear Admiral Hornby, 18 days fm Victoria.
16—H B M S Pearl, 17 guns, Capt John F Ross, 18 days fm Victoria.
16—H B M S Charybdis, 18 guns, Capt A McL. Lyons, 18 days fm Victoria.
16—H B M S Endymion, 21 guns, Capt Edward Lacy, 18 days fm Victoria.
16—H B M S Liffey, 30 guns, Capt Robert Gibson, 18 days fm Victoria.
16—H B M S Phoebe, 30 guns, Capt John Bythesea, V C, 18 days fm Victoria.
20—Am str Ajax, Floyd, 10½ days from San Francisco.
22—Br str Wonga Wonga, Beale, 16 days fm Auckland.
23—Hawaiian brig Kamehameha V., Rickman, from Guano Islands.
23—British ship Wm. Wilson, Milburn, 20 days fm S. F.
24—American bark Ethan Allen, Snow, 20 days fm S. F.
25—Am bk Camden, Robinson, 24 ds fm Port Townsend.
25—Am bk Pacific, Hemerson, 60 days from Hongkong.
26—Am sch Margaret Crookard, Godfrey, 17 days from San Francisco.
28—Am bk Transit, Carleton, 26 ds fm San Francisco.
30—Am ship Guiding Star, Freeman, 19 days from San Francisco.

DEPARTURES.

May 28—Nor Ger sh R M Sloman, Atwood, for Baker's Is.
28—Am sh Puritan, Henry, for Enderbury's Island.
June 2—Am bk D C Murray, Sheppard, for San Francisco.
4—Am barkentine Jane A Falkinburg, Cathcart, for Portland, O.
6—Brit bk Adelia Carleton, White, for Yokohama.
7—Am sh Gov Morton, Howland, for Phoenix Island.
7—U S S Saginaw, Sicard, for Midway Island.
9—Am sch Witch Queen, Stephens, for fishing cruise.
9—Brit sch A P Jordan, Forbes, for Victoria, V I.
13—Br brig Robert Cowan, Weeks, for Victoria, V I.
14—North German bk Maria, Katcher, for Mauritius.
15—Br bk Achilles, Mavor, for Baker's Island.
23—H B M S Liverpool, Adm. Hornby, for Valparaiso.
23—H B M S Pearl, Capt. Ross, for Valparaiso.
23—H B M S Charybdis, Captain A. McL. Lyons, for Valparaiso.
23—H B M S Endymion, Capt. E. Sacy, for Valparaiso.
23—H B M S Liffey, Capt. R. Gibson, for Valparaiso.
23—H B M S Phoebe, Capt. J. Bythesea, for Valparaiso.
23—American steamer Ajax, Floyd, for San Francisco.
23—American bark Comet, Fuller, for San Francisco.
24—British steamer Wonga Wonga, Beale, for Sydney.
26—Br sh Wm Wilson, Welburn, for Baker's Island.
27—Am bark Pacific, Hemerson, for Valparaiso.
28—North German ship Mathilde, Rahtgeno, for Baker's Island.
30—Am ship Guiding Star, Freeman, for Hongkong.

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SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 20. No. 7.

HONOLULU, JULY 6, 1870.

{ Old Series, Vol. 28

SEVENTH ANNUAL REPORT OF THE Board of the Hawaiian Evangelical Association.

The Corresponding Secretary of the Board left Honolulu early in the month of February for a vacation and visit to the East. He went with the consent of the Board. It was however expected he would return, prepare the Annual Report, and attend the Convention in June. But about the middle of May letters were received informing us that the Secretary had, at the request of the Prudential Committee, made such engagements as would prevent his being with us at this meeting. He had attended to the duties of his office for two-thirds of the last year. He was well acquainted with the details of the work of the Board in its several departments. It must be that a report prepared by any one acting a short time will be far less full and complete than it would have been if written by him who has for the last six years rendered our annual reports. But without further apology, we present the Seventh Annual Report of the Board, with thanksgiving to the God of Missions that so much success has attended our labors the last year.

Since our last Annual Report, one of the members of the Board has been removed by death—the Hon. John Ii. He had been a member of the Board from its organization. His name is intimately associated with the introduction and progress of the Gospel, the establishment of Christian institutions, and the growth of education and civilization in the Hawaiian Islands. He was one of a small number of Hawaiians placed by the King, Kamehameha II., on the arrival of the first missionaries, under their instructions, that he might see the influence of the religion which they wished to introduce into his Kingdom. He was a wise counsellor, and for many years filled important places in the Hawaiian Government. For the last three years he has labored with acceptance in the work of the Gospel in the destitute district of Ewa. His end was peace.

It will not, I am sure, be out of place to notice here the death of Rev. Hiram Bingham, Senior, one of the pioneers of the first Mission company to these Islands, and for the first twenty years of the Mission a fearless, faithful, and devoted laborer in introducing,

establishing, and building up the Kingdom of Christ in the Hawaiian Islands. The failure of health required him, sooner than he wished, to leave his chosen field of labor; but to the end of his life he was a true and warm friend of the Hawaiian nation. He rested from his earthly labors in the month of November, 1869.

HOME DEPARTMENT.

Contributions of the Churches.

It is gratifying to notice an increase of benevolent contributions from year to year in a considerable portion of the Hawaiian churches. The receipts for Foreign Missions in the year ending May, 1869, was \$4,010.69, while this year they have been \$6,476.36. Though in other departments there has not been such an increase, yet the donations to our treasury from home sources for the year just closed have been \$10,180.54. This is the largest sum we have reported any year, being an excess over last year's contributions of \$717.60; and we close this year with a larger amount in the treasury than in May, 1869.

Our expenditures have been considerably increased this year, occasioned in part by the number of new missionaries sent out, and sending two years' supplies to the Marquesas missionaries. It is well that we have a considerable amount in the treasury at the close of the missionary year, for our receipts during the few following months are usually small, and expenses large, as we then send out the vessel with the yearly supplies to Micronesia.

Tables have been prepared giving the amount of contributions from each church to our treasury, and the average to each member, taking the number of church members as reported in June, 1869. It should be remembered, however, that a portion of the contributions in some, perhaps in most of our churches, comes from those who are non-church members. \$1,336.25 have been contributed to our treasury from the foreign speaking community. There is only one church connected with the Association which has contributed nothing to the funds of the Board this year, and that church has no pastor. In this free-giving we rejoice, for "he that soweth bountifully shall reap also bountifully."

The average to each church member on the different islands is as follows:

From Hawaii,	.96
From Maui,	.40
From Oahu,	.22
From Kauai,	.26

And the whole sum contributed, if averaged on the whole number of church members, is about .59 to each member. This is an increase upon the average of last year.

Hawaii.

CHURCH.	PASTOR.	Number Church Members.	Contributions this year to Hawaiian Board.	Average to each Church Member.
Hilo.	T. Coan.	2104	\$1,091 12	\$0 51
Onomea.	J. H. Pabio.	346	70 50	23
Hakalau.	J. E. Hana'ike.	...	63 43	...
Laupahoehoe.	J. Hana'ole.	183	40 00	31
Hamakua H.	J. Bicknell.	509	40 00	7
Hamakua W.	J. Bicknell.	227	68 00	22
Hamakua K.	J. Bicknell.	291	120 00	41
Kohala Akau.	E. Bond.	581	2,379 00	3 75
Kohala Komohana.	S. C. Luhiau.	173	141 73	81
Kohala Hema.	S. C. Luhiau.	226	103 55	45
Waimea.	L. Lyons.	101	200 00	1 99
Kekaha.	Kaonohimaka.	228	31 45	13
Kailua.	S. W. Filipo.	349	55 25	16
Helani.	D. S. Kupahu.	...	42 00	...
Kealahou.	J. Kahookaumaha.	770	316 25	41
Kapahulu.	S. W. Papaula.	470	85 15	18
Waiohina.	Kanaha.	392	204 00	52
Kapalukua.	J. Kauhane.	203	60 00	24
Opihikau.	Makua Kane.	299	22 00	7
Paala.	J. Hanu.	387	56 00	14
Kawaihae.	...	...	54 34	...
English speaking.	F. Thompson.	...	185 00	...

Maui and Molokai.

Kaupo.	J. M. Kealoha.	123	11 94	70
Kipahulu.	D. Puhl.	211	11 68	5
Koolau.	S. Kamakahiki.	356	22 25	6
Hana.	...	372	49 62	13
Honouliuli.	H. Manase.	188	5 00	2
Wahee.	...	171	161 00	93
Wailuku.	W. P. Kahale.	202	121 81	64
Kaanapali.	Kahookaumaha.	321	33 20	10
Lahaina.	J. H. Moku.	375	229 00	39
Lahainaluna.	S. E. Bishop.	99	49 67	50
Olowalu.	...	82	19 00	23
Waikapu.	J. Kikiakoi.	91	148 99	1 63
Honokohau.	...	...	21 75	...
Halawa.	S. W. Neeku.	433	344 55	84
Kalaupapa.	...	416	243 35	58
LANAI.	N. Pali.	111	16 50	14

Oahu.

Kawaihae.	H. H. Parker.	989	323 00	32
Kaunakapili.	A. O. Forbes.	479	156 30	32
Moanalua.	...	263	53 97	20
Ewa.	...	338	34 05	10
Waianae.	A. Kaoliki.	124	35 55	28
Waiata.	N. Pailuli.	409	196 44	48
Kahuku.	S. Kekahuna.	188	11 45	7
Hauula.	H. Kaulihilo.	125	16 00	12
Kahala.	E. Kekoa.	75	26 00	34
Waikanae.	P. W. Kawa.	173	38 51	22
Kaneohe.	J. Manuela.	253	50 00	19
Waimanalo.	S. Waiwaiolo.	80	48 79	60
Waihi.	...	160	15 15	39
Bethel.	S. C. Damon.	...	...	...
Fort Street Church.	...	...	783 49	...

Kauai.

Waioli.	A. Pali.	143	...	...
Anahola.	...	...	...	...
Lihue.	J. Waimau.	327	...	...
Kolos.	E. Helekunih.	113	80 00	70
Waimea.	A. Kaukau.	117	50 00	42
Nihoa.	...	...	...	...

Mr. Aheong has continued his labors among the Chinese the last year with gratifying success. He has made the tour of Oahu, and traveled over a considerable portion of Maui and Hawaii, visiting and holding meetings with his countrymen, and distributing books among them.

When in Honolulu, in addition to visiting from house to house, and among the Chinese shops, he has held religious services in the Bethel, Sabbath evening, with an attendance varying from fifty to eighty Chinamen. Five Chinese have united with the church by profession the past year. One with Bethel Church, one with Kawaiahao, one with Kaneohe, one with Hilo, and one with the church at Lanai. Seven others, Mr. Aheong thinks, give evidence of having become Christians. Through Mr. Aheong's efforts \$250 were contributed to the fund for the erection of the buildings for the Boarding School at Makawao, by the Chinese. The school taught by Mr. Dunscombe in Honolulu, has been continued with an average attendance of 12 scholars. Our Board appropriated in aid of this school \$200 for one year. The year closed with the month of February, and no new appropriation has been made by the Board for the school, but from the first of March it has been continued by a tuition paid by those attending.

Mr. Aheong thinks there has been, during the year, an addition of nearly one hundred to the Chinese population of the Islands, making the whole Chinese population in the Islands about fifteen hundred. The increase has been by immigration from China and California, and very few, he says, have left the Islands.

The Hawaiian schools established in different parts of the Islands for the Chinese have been nearly all discontinued, chiefly for the want of teachers, but partly from the laborers not finding time to attend school.

The total amount paid this year for our Chinese work has been \$1,245.75. To meet this, \$323.45 have been contributed for Chinese work; the remainder has been paid from our own funds. All from purely Hawaiian sources, except \$35.20.

Mr. Aheong with his family has left the Islands on a visit to his friends in China, to be absent one year.

Theological School.

The Theological School at Wailuku, was commenced in July, 1863, and has been continued for seven years, during which time five classes have entered the school. The whole number who have entered is sixty-two; just half of whom, thirty-one, have entered the ministry, and twelve others may be expected to enter who have not finished their course of study. Five only of those who have left the school, have gone on Foreign Missions. The instructor says, "there are however several candidates who wish to be sent either to Micronesia or to the Marquesas Islands. Five have died."

The studies in the school have been Didactic Theology and Church Government, Church History, Exposition of the Bible, the composition and delivery of sermons, and once a week a theological debate. The students have been much employed in the churches of Wailuku, Waikapu and Waihee, to aid in preaching, in Sabbath-schools and

in other efforts in doing good to the people. They have thus far been supported chiefly by the hospitality of the people of Wailuku and that region, and by their own industry. One hundred and five dollars only have been expended from the funds of the Board on the school the last year. The instructor has gone to California for a visit of three or four months, during which time the school is suspended.

Female Education.

The last Annual Report of the Board gave an encouraging account of the condition of the Waialua school for girls. It stated "that the pupils came together with promptitude after a vacation of two and a half months; the number has averaged about seventy during the year. The buildings are in a satisfactory condition and the institution has accommodations comfortable for seventy-five pupils."

Much to the regret of this Board, on the 21st of June, 1869, Rev. O. H. Gulick, who commenced the school, and for six years had most faithfully and successfully conducted all its affairs, sent into our Board his resignation as Principal of the Seminary. He however continued his services till the close of the year, when the school was discontinued and has not been reopened. The amount expended for the school for the part of the school year it was in operation from June to December 31st, is \$1,475. In accordance with a recommendation of the Committee on Education, to whom was referred the subject of changes in Waialua Seminary, it has been placed under a Board of Trustees, consisting of S. N. Castle, C. R. Bishop, J. Mott Smith, G. P. Judd and E. P. Church.

Publications.

We have, during the past year, received from the American Bible Society a part of the new pocket edition of the New Testament and Psalms. These Testaments and Psalms have been much called for, and those in the cheapest bindings have all been disposed of, and many more might have been sold if we had had them in the Depository. This edition of the New Testament was prepared by the American Bible Society, under the superintendence of Rev. E. W. Clark. For more than half of the year past, we have had none of the Bibles in the cheap bindings. This we regret, for both the Bibles and Testaments are often inquired for.

The circulation of the *Alaula* has been somewhat smaller than that of the previous year. About 2460 copies have been taken, making 118,080 pages. It is desirable that the circulation of this paper be increased, and it is believed it might be, if more effort was made by the pastors and Sabbath-school superintendents.

We have added one new question book for the use of Sabbath-schools—No. 5, prepared by Rev. O. H. Gulick. Some new works, prepared for the press, were taken to the United States by Dr. Gulick, with the hope that he would arrange with some of the publishing societies for printing them. In a letter lately received he writes, "I am happy to report that I have made good progress in arranging for the publication of the several important works now ready for the press. I am almost certain the American

Tract Society, New York, will prepare gratuitously the electrotypes plates of the Bible Dictionary, and Bible Text Book. Regarding the Commentary and Hymn Book, and the Hymn and Tune Book, the Tract Society will doubtless be willing to print them at cost price."

We hope these books will soon be in the hands of pastors, students, and Sabbath-school teachers. We have, this year, printed in these islands, in four languages, fourteen different publications; four in the Hawaiian, one in the Marquesan, seven in the Gilbert Island language, and two in Ponapean, making a total of 1,557,200 pages, besides which we have received from the presses of the American Bible Society about 413,190 pages.

There have been put in circulation on these islands 1,344,432 pages of Hawaiian in book form during the year, besides what is equal to 118,080 pages of *Alaula*, and about 21,260 pages of Chinese works. Our gratuitous circulation of our own publications is as follows: Bibles and Testaments, 25,240 pages; bound volumes, 34,625 pages; tracts, 12,079 pages. Our total expenditure for book department is \$3,405.32, of which \$500 is from the American Board—\$2,401.61 avails of books, and from our own treasury \$1,003.71.

We lay before the Association, tables prepared by Mr. Warren Chamberlain, the clerk of our book department, showing the circulation of our books and newspaper.

Publications during the Year ending May, 1870.

	Pages.	Copies.	Total No.
No. of	No. of		of Pages.
New Pocket Testament (Haw'n)....	339	500	*271,200
New Pocket Test. & Psalms (Haw'n) 454		260	*118,040
New Pocket Psalms (Hawaiian)...	115	210	*24,150
The <i>Alaula</i> (Hawaiian).....	16	56,000	896,000
Annual Report Gen'l Ass'n (Haw'n) 35		300	10,500
Ann'l Rep't Sab. Sch. Ass'n (Haw'n) 10		300	3,000
Sab Sch Ques'n Book, No. 5 (Haw'n) 103		3,000	309,000
Arithmetic (Gilbert Islands).....	3	1,000	3,000
Geography, ".....	36	1,000	36,000
Catechism, ".....	24	1,000	24,000
Primer, ".....	24	1,000	24,000
Reading Book, ".....	72	1,000	72,000
Luke, ".....	92	1,000	92,000
Romans, ".....	40	1,100	44,000
Matthew (Ponape, Ascension Isl'd) 48		1,000	48,000
Mark, ".....	27	1,000	27,000
Hymns (Marquesas Islands).....	30	500	1,500
Total.....	1,468	70,470	2,003,390

*From the Bible Society, New York—an approximation; memorandum of invoice not available at the making up of the table.

FOREIGN DEPARTMENT.

The *Morning Star* left Honolulu July 5th, 1869, on her third voyage to Micronesia. It proved to be her last voyage. She carried out the largest reinforcement of missionaries the Board has sent to this Mission. It consisted of four new missionaries and their wives, Rev. H. Aea and wife, returning to their former field of labor, and Rev. J. F. Pogue, as Delegate of the Board to its Missions in Micronesia. The outward voyage was prosperous. The several Missions were visited. Meetings of the Missions were held for counsel and for fellowship, and much good was done.

It was providentially ordered that the *Morning Star* should land all the missionaries and the yearly supplies for the families on the various islands, and accomplish nearly all the work of the voyage,—then was wrecked on Strong's Island October 18, 1869.

The passengers on the *Morning Star* chartered a vessel trading among the Micronesian Islands, on which they came safely to

Honolulu, where they arrived on the 4th of February.

Micronesia.

AMERICAN MISSIONARIES.—*Gilbert Islands*—Rev. H. Bingham and wife.

Marshall Islands—Rev. B. G. Snow and wife. (Absent in the United States.)

Ponape—Rev. A. A. Sturges and wife. (Absent in the United States.)

Ponape—Rev. E. T. Doane and wife. (The latter is absent in the United States.)

HAWAIIAN MISSIONARIES.—*Gilbert Island Mission*—*Butaritari*—Rev. J. W. Kanoa and wife.

Butaritari—Mr. W. R. Maka and wife.

Apaiang—Rev. J. H. Mahoe and wife.

Tarawa—Mr. J. Haina and wife; Mr. D. Kanoa and wife; Mr. J. D. Ahia and wife.

Tapiteuea—Rev. W. B. Kapu and wife; Mr. G. Leleo and wife.

The Gilbert Islands.

Two missionaries of the last reinforcement have been located in this group. One as an associate with Haina, on Tarawa; the other at Puariti, on the same island, to take charge of the little flock driven by the rebels from the Island of Apaiang. It is expected he will return with his flock to Apaiang, if peace should be restored and the exiled Christian King and his people be allowed to return and live undisturbed on his own land.

The reports and letters from the missionaries on the Island of Tapiteuea were lost with the *Morning Star*. But from the Report of our Delegate, we learn that on this island there has been very encouraging success in the Mission work the last year. Not two years have elapsed since the missionaries were first stationed on this island. Then the whole population of over 6,000 were gross idolaters. Now a majority of the inhabitants are outward worshippers of the true God. Their large council houses, formerly used for feasting and dancing, are now places of worship. Mr. Pogue, in his report, says: "July 25th, we attended an examination of schools in one of the large council houses. The pupils of the different schools read very well. One hundred and fifty—men, women, boys and girls—recited the Lord's Prayer, the ten commandments, and answered questions from the catechism. They also sung several hymns."

The civil war on the island of Apaiang, which was reported at our last annual meeting, and from which our missionaries there had suffered so much, has been continued, and the effect on the Mission was most sad. After the *Morning Star* left the island in 1868, the remaining missionary, Mr. Mahoe and wife, experienced frequent annoyance from the natives. Their lives were in danger, and on the 25th of March, 1869, Mr. Mahoe was shot with the design of taking his life. He was so severely wounded as to endanger life. Mr. Randolph, a foreigner, residing on the island, removed him to his house and kindly cared for him till the arrival of the *Morning Star*, August 9th. He was taken on the vessel and carried to Butaritari and left in the Mission families there, the loss of the *Morning Star* preventing his being returned with his family to Honolulu.

On the Island of Butaritari, the Mission work has assumed a cheering aspect. This

is the island where three Hawaiian seamen were killed by the King while landing Mission supplies, about three years ago. At that time our missionaries left the island, believing their lives unsafe. A church of eighteen members has been formed there the last year. The general meeting of the Mission was held there. Of it the Delegate says in his report: "The Lord was with us and good was done; the new missionaries were located and, we hope, a new impulse was given to the work which will result in the salvation of many souls." More than five hundred of the inhabitants of this island can read in the Bible. One hundred gallons of oil have been contributed at the monthly concert, and two hundred and nine gallons have been paid for books; also, in cash for the same, \$8.12½.

A letter has been received from Mr. Kanoa, of date January 5, 1870, a few months later than the Report of the Delegate. He writes that there is an increasing interest among the people in meetings and schools, in the purchase of books, and in their contributions to monthly concert.

Among the interested is a sister of the King who murdered the Hawaiian seamen. The health of Mr. and Mrs. Bingham had not been such as to admit of a permanent return to the Gilbert Islands to labor there. In Honolulu they have been diligently employed in translating portions of the Bible, and in preparing books in the language of these islands.

In the month of April, an opportunity offering for a conveyance to the field of their former labors, they accepted it, and took passage in the *Jamestown*, and intend to spend a few months there, and return to Honolulu by the vessel sent to carry supplies to the Mission, or by some other favorable opportunity.

Marshall Islands.

Mr. Snow and his wife, of this Mission, are in the United States. Two new stations were taken the last year—one on the Island of Majuro, and one on the Island of Mille. The Board has now five missionaries in this group. We have encouraging accounts of the progress of the work on Ebon and Namarik. There are two churches with one hundred and fifteen members, and several schools. These schools are under teachers, from among the Marshall Islanders themselves, which is an encouraging fact. A large and substantial church building has been erected on the Island of Ebon the last year.

The contributions from Ebon and Namarik have been comparatively large the past year. There was a loss on the avails of these contributions by the wreck of the *Morning Star*; the receipts to the treasury, however, are in advance of last year. From Namarik, where there is a church of twenty-five members, \$87.82 have been contributed to the treasury of the Board.

Caroline Islands.

Mr. Snow visited Kusaie the last year, and spent a short time in his former field of labor. Mr. Pogue says: "It was delightful to see old and young men, women and children coming around and taking him by the hand and greeting him with warm salutations." There is a church on this island of one hundred and fifty members. A na-

tive of Strong's Island was last year ordained as pastor of the church. This, if I mistake not, is the first native of Micronesia ordained to the work of the gospel and pastor of a church. There are four church buildings on the island. The people can all read and join in the songs of Zion.

Mr. Doane is the only missionary now on the Island of Ponape. There are five churches on the island; two on the north side under the care of Mr. Doane, and three on the south, under the care of Mr. Sturges. There have been additions to all of them during the past year. Mr. Doane has continued his school, during his wife's absence, with good results. Mr. Sturges writes: "That the church at Kiti has generally done well under the care of a native teacher. There have been added the last year eight persons to this church."

In a distressing storm, December, 1868, the church building at the station was blown down, with most of the other buildings. The church was soon rebuilt by the people. Mr. Sturges has spent most of his time at Owa, in the Metalanim tribe. This may become the main station instead of the one at Kiti. During the year, the people have been engaged in building a stone church, which greatly improves their condition externally. The house was dedicated during the visit of the *Morning Star*. Four have united with this church by profession this year. Mr. Sturges' school has prospered, having an average attendance of seventy-five. A Sabbath-school celebration was held in the new church on the 4th of July; all the schools on the island were well represented, and a new impulse was given to the work. There was also an examination of the schools during the visit of the *Morning Star*. The scholars generally had advanced.

The heathen party remain obstinate, but are diminishing in numbers. The population of the island is 6,000 or more, half of which belong to the Christian party. No letters or reports have been received from Mr. Doane. They were lost with the *Morning Star*.

It is a promising feature in this Mission that native teachers and helpers are enlisted in the work, though none have been ordained. Two churches are under the care of natives.

The Marquesas Islands.

UAPOU—*Hakahekau*—Rev. S. Kauwealoha and wife (the former now visiting in the Hawaiian Islands.)

HIVAOA—*Puamau*—Rev. J. Kekela and wife.

ATUONA—Rev. Z. Hapuku and wife.

FATUHIVA—*Omoa*—Rev. J. W. Kaiwi and wife.

Early in the month of March, a vessel was chartered and sent to the Marquesas Islands to take supplies to the Mission families there. A two years' supply was sent. The vessel returned, arriving at Honolulu on the 28th of May. Rev. S. Kauwealoha came passenger, chiefly to attend the Semi-centennial Missionary Jubilee. This is in accordance with an invitation sent to him last year from our Board. He has been seventeen years in the Mission field.

There was no general meeting of that Mission this year, but besides the presence

of one of the pioneers of the Mission with us, we have letters and reports from each of the Brethren there. The Brethren of this Mission met at Puamau, on the island of Hivaoa, in July last, and formed an Association which was called "The Marquesas Evangelical Association." Each church in the islands, except the one in Uapou, was represented at that meeting by pastor and delegate, or if no pastor by delegate. Several important topics, relating to schools and churches, and to the Mission work generally, were discussed. A copy of the minutes of the meeting was sent to the Secretary of the Hawaiian Board. We regard the formation of the Association with much satisfaction. It is an advance in the right direction.

Kaiwi, of the station at Omoa, writes that, in accordance with a resolution passed at the last general meeting of the Mission, he commenced a school for adults, the design of which is to prepare teachers. He has twelve scholars in this school; in his day school he has thirty-four scholars.

Hapuku, of the station at Atuona, reports

a larger attendance at meetings on the Sabbath than in former years. He has a church of seventeen members. He has regularly taken contribution at monthly concerts for the last year. The members of the church have lately built a house of worship.

At Puamau there has been, for some months of the past year, a war among the natives, which has interfered with Mission work. Kekela has had six boys with him as boarding scholars, but the place has been so disturbed by war that the parents were unwilling to have their boys stay in the school. And the same cause has prevented other boys from entering the school. After consultation with his brethren, Kekela has decided to move to another place formerly occupied by Kapohaku. The chief of the valley has invited him there. Kekela thinks it a good location for a boy's boarding school.

We regret to learn that the inhabitants of the Valley of Hanamenu have been for several months engaged in war. Hapuku writes that he has not been able to visit the little church formed there, since last August,

because of the disturbed state the natives were in, in that valley.

By letters, we had heard some months ago of the loss of the Mission house on Uapou, and supposed that the school was suspended for a time; but were glad to hear that the French Governor at Nukuhiva, and other foreigners, had helped repair the loss. S. Kauwealoha reports that the girls of the school did not return to their homes after the house was burned. By the help of the Governor and the foreigners, and by the cheerful co-operation of the natives, three temporary but comfortable houses were soon put up for the school, and in a little longer time, a permanent house for himself.

The contributions of the churches from the Marquesas Islands came too late to be acknowledged in the Treasurer's Report for this year.

The missionaries there renew their request for two more missionaries to be sent to that field.

Respectfully submitted,

B. W. PARKER,
Secretary *ad interim*.

Statistics of Marquesan and Micronesian Churches for 1870.

	Whole number by Profession.....	Whole number by Certificate.....	Total of Admissions..	By Profession this year	By Certificate this year	Total Dismissed to other Churches.....	Dismissed this year...	Whole No. of Deaths.	Died this Year.....	Suspended this Year..	Excommunicated this Year.....	Restored this Year...	Remaining Suspended	Total in good standing	No. of Children Baptized.....	Baptized this Year...	Married this Year....	To Hawaiian Board..	To American Board..	For Churches.....	Avails of Books.....
MARQUESAS ISLANDS—																					
<i>Fatuiva—Omoa.....</i>	29	4	33		2	2	7		9				9	17	13						
<i>Hanavave.....</i>	10		10				1						3	4	6			\$12 00			
<i>Hivaoa—Puamau.....</i>	19	1	20	4	1	2	2														
<i>Atuona.....</i>																					
<i>Hanamenu.....</i>	12	3	15					1						14	9	1	1				
<i>Uapou—Hakahekau.....</i>																					
<i>Uahuna.....</i>																					
Total.....	70	8	78	4	5	4	2	9		9			12	35	28	1	1				
MICRONESIA—																					
CAROLINE ISLANDS.																					
<i>Ponape—Jokoits.....</i>	99		99	9		8	8	4	2	1	5	1	3	91	10	2	2				
<i>Metalanima.....</i>																					
<i>Kusaie.....</i>	218	6	226	21		8	39	39	7	13		5	10	159	92	13	1	21 25	\$21 25		
MARSHALL ISLANDS.																					
<i>Ebon.....</i>	115		114	5				5	1	5		1	14	90	56	6	5	193 45	3 45		
<i>Namariik.....</i>	26		26	6						1			1	25	4			87 82	1 82		
<i>Satuit, Majuro, Mille.....</i>																					
GILBERT ISLANDS.																					
<i>Apiaang.....</i>	33		33										27	6	2			17 23			\$5 75
<i>Tarawa.....</i>																					
<i>Butarikeri.....</i>	18		18	18										18			8	36 06			
<i>Tapiteeva.....</i>																					
Total.....	509	8	516	59		16	47	48	10	20	5	7	55	389	154	21	16	356 71	26 52		5 75

ANNUAL REPORT

OF THE

Hawaiian Evangelical Association,

JUNE, 1870.

Rev. W. P. Alexander and Rev. T. Coan have both gone to the United States, expecting to be absent a year, more or less. Several of the pastors have been unavoidably detained from coming to this anniversary.

Mr. and Mrs. Wilcox were with us last year; but on account of bad health, they had the approval of this association to go to the United States, rest a while, seek medical advice, and return to us again when restored to health. But on arriving in Colebrook, they were both taken sick with fever, and died suddenly; Mrs. Wilcox on the 13th, and Mr. Wilcox on the 20th of August.

Two licensed Hawaiian preachers of the Gospel have died the past year; viz, Paulo Kapohaku, and John II. Mr. Kapohaku had

been preaching to the church and people at Moanalua and Kalihi for two years, when he was taken sick with the epidemic fever then prevailing. He died on the 20th July.

The Honorable John II was one of the early converts to Christianity. He was very useful to the pioneer missionaries in their acquiring the language, in preparing school books, and in translating the Scriptures. He was an active, zealous and humble Christian. The last two or three years of his life, he preached the Gospel to the people at Ewa, and was very much beloved by them. In the month of April, he was taken sick with a fever, and died in the triumphs of faith on the 2nd of May.

Perhaps we ought to mention here the death of the Rev. H. Bingham, one of the pioneers of this mission. For, last year, the Hawaiian Board sent him a cordial invitation to come and aid us in celebrating the Jubilee of this mission. He had resolved to comply with their invitation; but God in His providence interfered, and called him

away from time into eternity. He died on the 11th of last November, after a brief illness of only three days.

The Hawaiian Evangelical Association has been highly favored on this occasion by the timely visit of Dr. N. G. Clark, Foreign Secretary of the American Board in Boston. He has expressed great satisfaction in the success of the Hawaiian Mission. And we trust that his public addresses and private counsels will be of lasting benefit to all the members of the Association. Our best wishes go with him on his return to the United States.

The visit also of the Rev. S. Kauwealoha from the Marquesas Mission, where he has been laboring for seventeen years, has added much to the interest of this anniversary. His remarks and exhortations, both on home and foreign missions, have been exceedingly interesting.

The Rev. S. P. Aheong, who labored last year as our missionary among the Chinese upon these Islands, has gone with his family

to China, to see his parents and friends, and preach unto them the Gospel of Christ. It is uncertain whether he will return to these Islands or not.

Our missionary vessel, the *Morning Star*, was wrecked at Strong's Island last October. She was insured for eighteen thousand dollars; but as yet we have no intimation when another vessel will be provided to take her place.

On the 31st of last December, the Rev. O. H. Gulick closed his labors as Principal of the Waialua Female Boarding School, and dismissed the scholars for a long vacation. It is now uncertain when the school will be again revived, for want of a Principal, and suitable teachers.

The Trustees of the Makawao Seminary have commenced building a new school-house, to supply the place of the one which was burnt down last year. We have hope, therefore, that that seminary will soon be in operation again.

Your Committee make a brief report on the Government day schools. By the reports of the different pastors of this association, there are some things quite favorable. In some of the day schools, the improvement is quite obvious.

BOARDING SCHOOLS.

It appears from the reports of the teachers of the boarding schools now in operation, that these schools are now in a prosperous condition; especially the school at Hilo, under the superintendence of the Rev. Mr. Lyman.

INDEPENDENT SCHOOLS.

The children in the independent schools are increasing in knowledge and strength, according to the wishes of their parents. It is a matter of rejoicing to this association, that there is so much Christian influence exerted upon these schools at this time.

BIBLES AND TESTAMENTS.

Your Committee can state that in some of the parishes, a considerable number of books have been purchased the past year; while, in other parishes, a very few have been called for. The pastors ought all to be very zealous in exhorting their people to supply themselves with books.

NEWSPAPERS.

The *Kuokoa* and *Alaui* are two bright lights, rendering efficient aid in diffusing the Christian religion. If they shall cease to be printed and circulated, our work as pastors will be greatly retarded; therefore let us all be strong and zealous advocates in supporting these papers.

SABBATH SCHOOLS.

The Sabbath schools have been prosperous this year as in years past. A large number of verses of Scripture have been committed to memory; a great deal of good seed has been sown in our Sabbath schools.

At the close of the Sabbath School Association, the Rev. O. H. Gulick resigned his office as President, much to the regret of all its members; for he presided with energy, skill and watchfulness, until he now feels called by the Lord to go to another field. We are happy to state, however, that the Hon. C. J. Lyons has been elected president to fill the vacancy.

CHURCHES.

This is a year of jubilee and a time of rejoicing. The contributions for the work of

the Lord, both for home and foreign missions in the Pacific, are on the increase.

But, in the midst of our rejoicings, we regret to say that our churches, the past year, have not been visited by the reviving and regenerating influences of the Holy Spirit, as in years past. We feel much distressed at the low state of religious feeling in all the churches throughout this group, and feel the need of the reviving influences of the Holy Spirit. Your Committee, therefore, would exhort all the members of this association that we all repent and humble ourselves before God, and put away our sins. Let us not trust in our own wisdom and strength, but get low before God: then we may expect that he will send down upon us, and upon our churches the rain of His Holy Spirit, and His rich blessing.

ABSTRACT OF THE MINUTES OF THE

Seventh Annual Meeting of the Hawaiian Evangelical Association, JUNE, 1870.

MONDAY, June 6, 1870.

The Hawaiian Evangelical Association met in the lecture-room of Kawaiahao Church at 11 A. M.

The Members present were:

From Hawaii—Rev. D. B. Lyman, Rev. J. H. Pahio, Rev. J. Hanaike, Rev. J. Hanaloa, Rev. J. Bicknell, Rev. G. P. Kaonohimaka, Rev. G. W. Pilipo, Rev. S. Kupa-hu, Rev. J. Kahookaumaha, Rev. S. W. Paula, Rev. D. Makuakane, Rev. J. H. Hanu.

Delegates: G. W. D. Halemanu, Molale, Hanai, Kapahee, Makaiki, Haluapo.

From Maui—Rev. J. M. Kealoha, Rev. D. Puihi, Rev. S. Kamakahiki, Rev. W. P. Kahale, Rev. M. Kuaea, Rev. S. E. Bishop, Rev. J. H. Moku, Rev. H. Manase.

From Molokai—Rev. S. W. Nueku, Rev. S. P. Heulu.

Delegates: Kanakaole, Pepee, Paulo.

From Oahu—Rev. H. H. Parker, Rev. A. O. Forbes, Rev. A. Kaoliko, Rev. J. N. Paikuli, Rev. S. Kekahuna, Rev. H. Kauaiho, Rev. E. Kekoa, Rev. P. W. Kaawa, Rev. J. Manuel, Rev. S. Waiwaiole, Rev. A. Bishop, Rev. L. Smith, D.D., Rev. P. J. Gulick, Rev. O. H. Gulick, Rev. B. W. Parker, E. O. Hall, Esq., Rev. S. C. Damon, Rev. J. F. Pogue, Dr. G. P. Judd, S. N. Castle, Esq.

Delegates: W. L. Moehonua, Nakea, Hu, Kamai.

From Kauai—Rev. A. Pali, Rev. E. Helekunihi, Rev. A. Kaukau, Rev. J. W. Smith, Rev. D. Dole.

Delegates: Kauai, Maioho, Seta.

From Upou, Marquesas—Rev. L. Kauwealoha.

Rev. J. F. Pogue was chosen Moderator; and Rev. E. Helekunihi, and Rev. J. Bicknell, Scribes.

Upon motion, Rev. Dr. Clark, and the Revs. Messrs. McCully and Loomis, and Rev. R. B. Snowden were invited to sit as Corresponding Members of the Association.

The usual standing Committees were then appointed by the Moderator, viz.

Committee on Overtures—Rev. B. W. Parker, Rev. S. W. Nueku, Rev. A. Kaoliko.

Committee on Religious Exercises—Rev. L. Smith, D. D., Rev. H. H. Parker, Rev. A. Kaukau.

Committee on Annual Report of Evangelical Association—Rev. A. O. Forbes, Rev. W. P. Kahale, Rev. J. N. Paikuli.

Committee on Statistics—Rev. H. H. Parker, Rev. P. W. Kaawa.

Committee on Printing Minutes—Rev. H. H. Parker, Rev. A. O. Forbes, Rev. P. W. Kaawa.

The Committee on Overtures made a partial Report, which was accepted.

The remainder of the day was occupied in reading Reports of Churches.

TUESDAY, June 7.—Reading Reports of Churches.

Afternoon—On motion, Association proceeded to the election of a Speaker at the coming Jubilee celebration, in accordance with the request of the Committee of Arrangements.

Rev. S. Kauwealoha was chosen.

WEDNESDAY, June 8.—Reading Reports of Churches.

Voted, That the publisher of the *Kuokoa* be asked to print Mr. Lyons' Report.

Rev. D. B. Lyman read the Report of the Hilo Boarding School.

On motion, the Report was referred for publication in the *Kuokoa*.

A communication from the General Conference of California, expressing fraternal feelings towards this Association, was then read by Rev. H. H. Parker, both in Native and English.

On motion, Rev. H. H. Parker was instructed to reply to the missive of the General Conference of California.

Voted—That the reading the Reports of the Secretary and Treasurer of the Hawaiian Board be the order for the afternoon session.

Voted—That the election of officers of the Hawaiian Board take place on Thursday, at 9 o'clock, a.m.

Afternoon, 1 P. M.—Prayer by Rev. A. Kaoliko.

The Treasurer's Report of the Hawaiian Board was then read by E. O. Hall, Esq.

Report accepted, and on motion, a Committee was appointed by the Moderator, to examine and report thereon. The following gentlemen compose such Committee; Rev. A. O. Forbes, Rev. J. Manuela, Rev. A. Pali.

Rev. B. W. Parker read the Annual Report of the Corresponding Secretary of the Hawaiian Board. Report accepted, and the following Committee was appointed by the Moderator to examine and report thereon: Rev. D. B. Lyman, Rev. J. H. Pahio, Rev. E. Kekoa.

THURSDAY, June 9.—The Association proceeded to elect the Secretary and Treasurer of the Hawaiian Board for the ensuing year.

Elected—Rev. J. F. Pogue, Corresponding Secretary, and E. O. Hall, Esq., Treasurer.

Elected to Membership in the Hawaiian Board for three years—

Rev. J. W. Smith, Rev. H. H. Parker, Rev. L. Smith, D. D., Hon. S. N. Castle, Pres. E. P. Church, Prof. W. D. Alexander, Rev. S. W. Nueku, Rev. E. Kekoa.

Rev. S. C. Damon was elected to fill the

vacancy caused by the resignation of Rev. Eli Corwin; P. C. Jones, Esq., to fill the vacancy caused by Rev. J. F. Pogue's appointment to the Secretaryship of the Board; Rev. J. N. Paikuli to fill the place of the Hon. Joane Ii, deceased.

Rev. N. G. Clark, D.D., then addressed the Association.

On motion, Rev. M. Kuaea was chosen to reply to Dr. Clark's address.

Rev. Mr. Loomis was then invited to address the Association.

Reports of Churches were then resumed.

On motion, the reading of Church Reports was postponed, and Association proceeded to elect a Chairman of the Committee on Annual Report of the Evangelical Association, in place of Rev. A. O. Forbes, resigned.

Rev. B. W. Parker was chosen.

The Female Seminary at Waialua being one of the topics on the list of overtures, was brought up for discussion.

Without arriving at a satisfactory result in the discussion, the Moderator, on motion, appointed a Committee of three to confer with Dr. Clark relative to the matter.

The Committee was Rev. D. B. Lyman, Rev. M. Kuaea, Rev. W. P. Kahale.

The following resolution on the death of Mr. A. Wilcox was adopted:

During the year past, God in His providence has removed one of the members of this Association, A. Wilcox, together with his wife. They were laborers in the educational department of this Mission for 30 years. Many have they instructed and led into the truth.

Therefore we bow before the Great Shepherd, and with the sorrow which we feel, we would bear in mind also the voice from Heaven saying: "Blessed are the dead who die in the Lord."

FRIDAY, JUNE 10.—Reports of Churches.

A Committee of three was, on motion, appointed by the Moderator, to report upon the subject of religious newspapers.

Committee—Rev. J. H. Moku, Rev. L. Smith, D. D., Rev. H. Kauaihiolo.

Afternoon, 1 P. M.—Prayer by Mr. Pepee.

On motion, the Committee appointed to confer with Dr. Clark, relative to Waialua Female Seminary, was instructed to meet with the Trustees of said school.

On motion, Rev. L. Smith, D.D., was chosen Chairman of Committee on Annual Report of the Association, instead of Rev. B. W. Parker, resigned.

The following Committee was appointed to report on the subject of Church Lots and Parsonages: Rev. B. W. Parker, Rev. J. N. Paikuli, Rev. S. Kauwealoha.

SATURDAY, JUNE 11.—Rev. A. O. Forbes reported from the Committee on the Treasurer's Report of the Hawaiian Board. Report adopted.

Desecration of the Sabbath, being one of the topics on the list of overtures, was brought up for discussion. The remarks elicited showed that the pastors and teachers regarded with sorrow the growing desecration of the Sabbath.

Pending discussion, the following resolution on the subject was, on motion, adopted.

Resolved, All pastors of Churches connected with this Association, are counselled

to strive to the best of their ability to promote the observance of the Sabbath in their respective fields of labor.

MONDAY, JUNE 13.—The subject of Intemperance was discussed.

Pending discussion, the following resolution was read and adopted.

The Members of this Association agree to exert all their influence among church members and others, to discourage the use of all intoxicating drinks.

Afternoon, 1 P. M.—Rev. D. B. Lyman reported from the Committee on the Secretary's Report of the Hawaiian Board. Report adopted.

TUESDAY, JUNE 14.—On motion, it was voted that an abstract of the minutes of General Association be sent to the *Kuokoa* for publication.

The Committee on Church Lots and Parsonages reported.

The Report was adopted.

THURSDAY, JUNE 16.—The Scribe read the Report of Mr. S. P. Aheong, the Chinese Missionary.

Rev. B. W. Parker reported from the Committee on Waialua Female Seminary.

Pending discussion, Rev. Dr. Clark addressed the Association on the subject of the Report.

The Report was then adopted.

Motion was made to request the Hawaiian Board to resume the management of the Waialua Female Seminary.

This motion was lost, and an amendment adopted, that this Association request the Hawaiian Board to appoint four Natives to the Board of Trustees of the Waialua Female Seminary, to act in concert with Messrs. C. R. Bishop, J. Mott, Smith, S. N. Castle, E. P. Church, and G. P. Judd.

Afternoon.—Rev. L. Smith, from the Committee on Annual Report, reported. Report referred back to the Committee for amendment.

Rev. J. H. Moku then reported on the subject of Newspapers.

The Report was adopted.

SATURDAY, JUNE 18.—The following resolutions, relating to the deaths of Rev. H. Bingham, sen., and the Hon. Joane Ii, were read by Rev. H. H. Parker, and adopted.

1. *Whereas*, Almighty God has seen fit, during the past year, to remove the Rev. H. Bingham, sen., to his rest; therefore

Resolved, That by the death of Mr. Bingham, this Association, together with this whole people, has lost a true friend, and we render thanks to God for all that Mr. Bingham has been permitted to accomplish for the Kingdom of Christ on these Islands. This Association also sympathises deeply with the family of the deceased.

2. *Whereas*, it has pleased Almighty God to remove our brother and fellow-laborer for many years in the Lord's vineyard in these Islands, namely, the Hon. Joane Ii; therefore

Resolved, That this Association renders thanks to God for this first fruit of the Gospel of Christ on these Islands, and fellow-laborer in the vineyard of the Lord with Bingham and others, who have gone to their rest above.

This Association also tenders its sympathy to the surviving members of his family.

Voted, That the last Thursday in February of the coming year, be observed as a day of prayer for schools and colleges.

The Waialua Theological School was made a subject of discussion, and on motion, it was

Resolved, That in the opinion of this Association, the time has come for us to enlarge the basis of our Theological School.

Voted, That the first week in January of the coming year be set apart as a week of prayer.

Voted, That the Association returns thanks to the Kawaiahaeo and Kaunakapili Churches for entertaining its members.

Resolved, That this Association returns its heartfelt thanks to His Majesty King Kamehameha V., for the aid which he rendered to the Hawaiian Evangelical Association, and the community, in their celebration of the Jubilee.

Association then engaged in devotions, and adjourned to meet at 10 a.m., on the first Monday in June, 1871.

ANNUAL REPORT

Of the Treasurer of the Hawaiian Board of Missions for the Year ending May 20, 1870.

Receipts—FOR FOREIGN MISSIONS.

Hawaii.

From Hakalan, Kukaha.....	\$15 13
Opihikan, Puna, D Makuakae.....	22 00
Hilo, T. Cosu.....	791 12
Hilo Sunday School Association, for J. Kanoa, by C. H. Wetmore.....	200 00
Hilo, 1st Form Church, C. H. Wetmore.....	186 00
Kealakakua, J. D. Paris.....	210 00
Kealakakua, J. A. Kaookaamaha.....	50 45
Kekaha, G. P. Kaonohimaka.....	28 05
Kailua, G. W. Philip.....	32 20
Waiohina, Kau, W. T. Martin.....	204 00
Kawahae, S. P. Heulu.....	54 35
Lanipahochoe, J. Hanaloa.....	25 15
Kohala, E. Bond.....	660 05
Kapaliuka, J. Kaubane.....	50 00
Waipio, J. Bicknell.....	80 00
Onomea, J. H. Pahlo.....	70 00
Hakalan, J. Hanake.....	48 30
Waimea, L. Lyons.....	134 00
Kalapana, Puna, P. Barenaba.....	22 20
Puula, Puna, J. Hanu.....	85 00
South Kohala, S. Aiwohi.....	10 50
South Kohala, S. C. Lohiau.....	46 62
Koala and Central Kona, J. D. Paris.....	19 00
Hamakua Centre, J. Bicknell.....	68 00
East Hamakua, S. Kaawa.....	40 00
Helani, D. S. Kupahu.....	14 60
	\$3,116 72

Mau.

From Waikapu W. P. Alexander.....	\$40 00
Waialua, W. P. Alexander.....	55 16
Waiehe, W. P. Alexander.....	25 00
Waiehe and Waiehu, J. F. Pogue.....	24 00
Makawao, J. S. Green.....	35 00
Kipahulu, D. Puhl.....	11 68
Olowalu, J. Kikiakoi.....	19 00
Lahaina, J. H. Moku.....	229 05
Keanae, S. Kamakuhiki.....	20 25
Kaupo, Kealoha.....	8 74
Honokohau, J. Kaimana.....	14 25
Lahanaluna, S. E. Bishop.....	14 97
Kaanapali, J. F. Pogue.....	33 20
Kaala, apana o Honuaulu, J. F. Pogue.....	5 00
Hana, J. F. Pogue.....	17 12
Nahiku, J. F. Pogue.....	7 00
H. Kihelani.....	3 00
Uluakakua, J. F. Pogue.....	75
	\$563 17

Motokai.

From Kuluahua, S. P. Heulu.....	\$183 10
Halawa, S. W. Nueku.....	257 70
	\$390 80

Lanai.

From Lanai, D. Baldwin.....	\$12 50
Lanai, N. Pali.....	4 00
	\$16 50

Oahu.

From Mission Children's Society, for Kauwealoha.....	\$150 00
Waianae, J. F. P. Kaohiko.....	35 35
Waialae, Honolulu.....	10 75
Collection after Sermon in English, D. Dole.....	70 00
Collection after Sermon in Hawaiian, A. Pali.....	53 37
Union Monthly Concert, Fort Street Church.....	625 10
Ewa, John Ii.....	10 00

From Kaumakapili, A O Forbes.....	45 00	
Kahana, E Kekoa.....	16 00	
Waialua, Naniela.....	100 00	
Waialua, J F Pogue.....	20 45	
Kaneche, Manuella.....	40 00	
Kaneche, Children of Sabbath School,	10 00	
Waikane, P W Kaawa.....	20 00	
Waialua Female Sem'y, for G Leleo.....	76 44	
Moanalua and Kalihi, H Borabora.....	49 87	
Waimanalo, S Waiwale.....	34 00	
Hauula, Kausihilo.....	10 00	
Kawalahao, H H Parker.....	301 60	
Kahuku, J F Pogue.....	11 45	
Hauula, J F Pogue.....	16 00	
Mr Tulloch, Honolulu.....	2 50	
Kauai.		\$1,708 03
From Anahola, E Helekunihl.....	\$ 5 10	
Koloa, J W Smith.....	80 00	
Waiman, A Kaukau.....	50 00	
Lihue, J Waimau.....	50 00	
Ebon.		\$185 10
From H Aea.....	\$ 1 00	
Avails of oil.....	133 51	
Ponape.		\$134 51
From Oua, A A Sturges.....	20 25	
Butaritari.		
From R Maka and wife.....	\$ 6 66	
Avails of oil.....	30 30	
Namarik.		\$36 96
From avails of oil.....	87 82	
Apaiang.		
From J H Mahoe.....	\$17 00	
Monthly Concert on board Morning		
Star, J F Pogue.....	8 50	
Balance from last year.....		\$6,285 36
Total for Foreign Missions.....		\$6,478 36
FOR INCIDENTAL OR GENERAL FUND.		
From Kealakekua, Hawaii, J D Paris.....	\$ 70 00	
Kohala, Hawaii, E Bond.....	1,619 63	
South Kohala, Hawaii, S C Luhiau.....	28 43	
West Kohala, Hawaii, S C Luhiau.....	30 30	
Waipio, Hawaii, J Bicknell.....	30 00	
Helani, Hawaii, D S Kupahu.....	10 00	
Kailua, Hawaii, G W Pilipo.....	16 00	
Waihee, Maui, W P Alexander.....	112 82	
Wailuku, Maui, W P Alexander.....	72 65	
Waikapu, Maui, W P Alexander.....	108 99	
Kaupo, Maui, W P Alexander.....	9 20	
Lahainaluna, Maui, S E Bishop.....	34 70	
Honokohau, Maui, J Kaimana.....	13 50	
Hana, Maui.....	32 50	
Kaluaaha, Molokai, S P Heulu.....	100 00	
Waikane, Oahu, P W Kaawa.....	18 50	
G P Judd, Oahu.....	100 00	
Kahana, Oahu, J F Pogue.....	10 10	
Wailupe, Oahu, J F Pogue.....	4 40	
Kaumakapili, Oahu, A O Forbes.....	40 00	
Thomas Adamson, Jr, U S Consul.....	13 00	
Capt Tengstrom.....	30 00	
Koloa, Kauai, D Dole.....	10 00	
Koloa, Kauai, George Dole.....	5 00	
A B C F M, refunded for lumber for		
Mr Doane.....	95 40	
Ebon, for boat sold by Mr Snow.....	130 00	
Ebon, donation from A Capelle.....	50 00	
Butaritari, R Maka and wife.....	6 67	
Apaiang, J H Mahoe.....	11 00	
Returned from Marquesas, not used.....	99 69	
Balance from last year.....		\$2,814 48
Total for General Fund.....		\$4,790 58
FOR HOME MISSIONS.		
From Kealakekua, Hawaii, J D Paris, for		
Chinese.....	\$ 25 00	
South Kona, Hawaii, J A Kahookau-		
maha, for Chinese.....	11 25	
Kapaliua and Kau, Hawaii, Papaia,		
for Chinese.....	35 75	
Paula, Hawaii, J Hanu, for Chinese.....	20 00	
Hilo, Hawaii, T Coan, for Chinese.....	100 00	
Waimae, Hawaii, L Lyons, for Chinese		
Kailua, Hawaii, G W Pilipo, for Chi-		
nese.....	4 10	
W S Schiller, San Francisco, for Chi-		
nese.....	20 00	
G S Pinckham, Koloa, Kauai, for Chi-		
nese.....	2 50	
Lihue, Kauai, J Waimau, for Chinese		
Waimae, Kauai, A Kaukau, for Chi-		
nese.....	22 00	
Mukawao, Maui, J S Green, for Chinese		
Collection after Sermon, by Aheong,		
for Chinese.....	12 70	
Kalihi and Moanalua, Oahu, by Ahe-		
ong, for Chinese.....	4 00	
Ewa, Oahu, by Aheong, for Chinese.....	4 05	
Collection after Sermon in English, by		
H H Parker.....	68 25	
Collection after Sermon in Hawaiian,		
by J H Moku.....	67 00	
A B C F M.....	1,900 00	
Total for Home Missions.....		\$2,358 70
From incidental Fund, to balance.....		1,068 30
FOR PUBLICATIONS.		\$3,427 00
From A B C F M.....	\$ 500 00	
Avails of books, by L H Gulick.....	1,148 94	

From Avails of Alaula, by L H Gulick....	484 77	
Ebon, by B G Snow.....	4 00	
Ebon, avails of oil.....	69 70	
Ponape, by A A Sturges.....	25 00	
Butaritari, avails of oil.....	63 03	
Butaritari, by J W Kanoo.....	4 12	
Butaritari, by R Maka.....	4 00	
Namarik, avails of oil.....	72 47	
Namarik, J A Kulemakule.....	7 50	
Apaiang, J H Mahoe.....	5 75	
Tarawa, G Haina.....	2 50	
Gilbert Islands, avails, H Bingham.....	5 58	
Strong's Island, B G Snow.....	4 25	
Total for Publications.....		\$2,401 61
From incidental Fund, to balance account,		1,063 71
FOR BIBLE FUND.		\$3,405 32
From L H Gulick, avails.....	\$984 82	
Gilbert Islands, by H Bingham.....	5 72	
Balance on hand from last year...		\$970 54
FOR MORNING STAR.		\$1,193 95
From A B C F M.....	\$6,511 91	
For freight to Micronesia.....	96 00	
Returned from Micronesia, not used.....	96 04	
Balance from last year.....		\$6,703 95
FOR FEMALE EDUCATION.		\$7,000 38
From A B C F M.....	\$1,375 00	
Avails of wagon and oil sold.....	25 65	
Incidental Fund, to balance.....	74 35	
FOR JUBILEE FUND.		\$1,475 00
From Kaumakapili and Kawalahao, Union		
collection.....	\$44 50	
Kaumakapili, A O Forbes.....	49 05	
Hon John II.....	20 00	
Waimanalo, Oahu, S Waiwale.....	14 70	
Lihue, Kauai, J Waimau.....	10 00	
Waimae, Hawaii, L Lyons.....	13 06	
Kealia, Hawaii, J D Paris.....	20 00	
Children Bethel SS, Kona, J D Paris		
Waipio, Hawaii, J Bicknell.....	10 00	
Kekaha, Hawaii, Kaonohimaka.....	3 45	
Helani, Hawaii, D S Kupahu.....	11 77	
Helani, Hawaii, from the children,		
D S Kupahu.....	5 63	
Kailua, Hawaii, G W Pilipo.....	8 00	
South Kohala, Hawaii, S C Luhiau.....	21 00	
Kaluaaha, Molokai, S P Heulu.....	100 55	
Halaawa, Molokai, J F Pogue.....	87 55	
Kalaumai.....	2 00	
FOR MICRONESIAN MISSION.		\$433 00
From A B C F M.....	\$1,500 00	
FOR MEDICAL FUND, MICRONESIA.		
From A B C F M.....	\$200 00	
Balance from last year.....		14 27
FOR GENERAL MEETING.		\$214 27
From A B C F M.....	\$200 00	
Balance from last year.....		256 50
FOR THEOLOGICAL EDUCATION.		\$456 50
From incidental Fund, to balance.....		\$105 20
Receipts for the year.....	\$27,519 85	
Add balance from last year.....	2,957 71	
Total avails for the year.....		\$30,477 56
Expenditures—FOR HOME MISSIONS.		
Paid S P Aheong's salary, 16 months.....	\$1,000 00	
" Aheong's traveling expenses.....	45 75	
" E Dunscomb, on acct Chinese school.		
A O Forbes, 6 months salary.....	225 00	
O H Gulick, 6 months salary.....	225 00	
J P Green, 6 months salary.....	225 00	
L H Gulick, 1 year's salary.....	1,000 00	
J Bicknell, 13½ months salary.....	606 25	
FOR FEMALE EDUCATION.		\$3,427 00
Paid grant to Wailua school to Dec 31, '69.	\$1,375 00	
" special grant, for closing expenses.....	100 00	
FOR MORNING STAR.		\$1,475 00
Paid Captain's wages to Oct 18, 1869.....	\$ 472 05	
" for labor and board in port.....	179 62	
" advance to officers and crew.....	550 00	
" wages officers & crew, to close voyage		
use and expenses in Micronesia.....	330 00	
" for provisions and stores for an eight		
months' voyage.....	406 19	
" spare anchor and chains.....	1,309 60	
" Harbor Master, pilotage, and Ship-		
ping Master's bills.....	774 60	
" Consul's, blacksmith's & water bills,		
carpenter's, cooper's, tinsmith's and		
washing bills.....	54 00	
" market, druggist's, stationer's, and		
chronometer bills.....	109 47	
" charter of Anne Porter, and part of		
harbor expenses.....	113 96	
FOR INCIDENTAL OR GENERAL FUND.		85 71
Paid for 6 copies of the Herald.....	\$ 4 70	
" passages of Hawaiian members to		
General Meeting.....	177 25	
" for lumber for Mr Doane.....	95 40	
" for stationery for General Meeting.....	2 75	
" for repairs on Board's rooms, and for		
slates.....	270 02	

Paid stationery, stamps and postage for		
Corresponding Secretary.....	141 68	
" for foreign periodicals for library.....	38 68	
" clerk hire in book department.....	476 40	
" for printing in Kuokoa.....	100 00	
" trav exp of Sec'y on Hawaii & Maui,		
for Kuokoa for lepers on Molokai,		
1869-70.....	59 75	
" for Kuokoa for Haw'n missionaries.....	80 00	
" for Sunday-school record books.....	64 00	
" for 2 sets Cornell's maps.....	14 00	
" for noon lunch of Haw'n members.....	38 22	
" charges on books, &c., per Syren.....	8 81	
" binding for the library.....	61 80	
" Board of Education for books.....	22 80	
" H M Whitney for books.....	8 97	
" for bound vols of Kuokoa for library,		
for book chest, for Gilbert Islands.....	10 00	
" Treasurer's yearly account for sta-		
tionery and postage.....	8 25	
Paid to bal. Female Education account.....		23 50
" " Theological Education acct.....		\$1,681 96
" " Home Mission account.....		105 00
" " Publication account.....		1,068 30
FOR GENERAL MEETING.		1,903 71
Paid passages to and from Honolulu, 1869.....		2,251 56
FOR THE MICRONESIAN MISSION.		\$3,933 62
Paid for medicines for Haw'n missionaries.....	\$ 82 17	
" for paint and oil for boats at Gilbert		
Islands.....	10 50	
" for passports for 5 missionaries.....	5 00	
" for 2 sets Cornell's maps.....	46 50	
" for oil casks for the missions.....	50 94	
" outfit and salaries of 4 new mission-		
aries, 1869.....	855 00	
" outfit and allowance of H Aea and 3		
children, 1869.....	65 00	
" for oil casks, bought by Mr Snow.....	79 90	
" for medicines sent to Mahoe.....	4 30	
" salaries of 4 Am'n missionaries, 1870,		
charges on books per Syren.....	1,500 00	
salaries 13 Haw'n missionaries, 1870,		
for 21 children of Hawaiian mission-		
aries, 1870.....	72	
FOR THE MARQUESAS MISSION.		2,150 00
Paid pilotage in of Morning Star.....	\$ 16 00	
" grant to Boarding School, 2 years.....	400 00	
" " " for building		
school house.....	200 00	
" for medicines sent.....	43 29	
" salaries of 4 missionaries for 1870-71,		
special grant to S Kawewaloa.....	1,200 00	
FOR PUBLICATIONS.		25 00
Paid Board of Education for books.....	\$ 241 35	
" bills for printing.....	1,884 69	
" bills for binding.....	874 75	
" for copying Commentary.....	31 50	
" for mounting wood cuts.....	4 00	
" salary of clerk, in part.....	187 50	
" bill for paper for Alaula.....	661 53	
" for coloring maps in Gilbert Island		
geography.....	20 00	
FOR BIBLE FUND.		\$3,405 32
Paid freight and charges on 3 boxes of Bibles.....	\$ 3 55	
FOR THEOLOGICAL EDUCATION.		\$105 20
Paid W P Alexander's drafts.....	\$105 20	
FOR MEDICAL FUND, MICRONESIA.		\$33 76
Paid medical bill for Mrs Doane.....	\$33 76	
Recapitulation—RECEIPTS.		
For Foreign Missions.....	\$6,478 36	
Incidental or General Fund.....	4,790 58	
Home Missions.....	3,427 00	
Publications.....	3,426 32	
Bible Fund.....	1,193 96	
Morning Star.....	7,000 38	
Female Education.....	1,475 00	
Jubilee Fund.....	433 00	
Micronesian Mission.....	1,500 00	
Medical Fund, Micronesia.....	214 27	
General Meeting.....	456 50	
Theological Education.....	105 20	
EXPENDED.		\$30,477 56
For Micronesian Mission.....	\$4,955 03	
Marquesas Mission.....	1,884 29	
Incidental or General Fund.....	3,933 62	
Home Missions.....	3,427 00	
Publications.....	3,405 32	
Bible Fund.....	3 55	
Morning Star.....	7,000 38	
Female Education.....	1,475 00	
General Meeting.....	217 25	
Theological Education.....	105 20	
Medical Fund, Micronesia.....	83 76	
Balance cash on hand.....		\$26,440 29
Balances to credit of following accounts:		\$4,087 27
General Meeting.....	\$ 239 25	
Medical Fund, Micronesia.....	180 52	
Incidental or General Fund.....	857 06	
Foreign Missions.....	1,137 04	
Jubilee Fund.....	433 00	
Bible Fund.....	1,190 40	
Audited and found correct.		\$4,087 27
E. O. HALL, Treasurer.		
I. BARTLETT, Auditor.		
Honolulu, May 20, 1870.		



New Series, Vol. 20. No. 8.

HONOLULU, AUGUST 1, 1870.

{ Old Series, Vol. 28

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THE FRIEND.

AUGUST 1, 1870.

☞ A cordial welcome we are most happy to extend to the Young Men's Christian Association. Hereafter one page of our sheet will be issued under their editorial supervision and control. We shall hope the interest and usefulness of our sheet will be marvelously increased. A little young blood in the veins of the *old Friend* will undoubtedly add to its aggressive and progressive proclivities. Let not our readers imagine, however, that we have entered into this arrangement because we were fearful the *Friend* would become defunct and die. This paper has lived through all the ups and downs of newspaperial existence during the past twenty-seven years, and we hope it will survive until we may be permitted to celebrate its Jubilee.

WAR IN EUROPE.—The news per *Comet* was most startling. France has declared war against Prussia, and large armies are marching to the frontier, where a conflict will immediately ensue. From the news, it would appear that France is bent on war, and Prussia was taken wholly by surprise. The next mail will bring most stirring intelligence. Unquestionably ere this date, one or more battles have been fought, and the other nations of Europe have declared their position in regard to the conflict.

☞ Greenwich Hospital is a ragged school, in which 300 rescued children are taught from the Bible.

John Chinaman, the Sailor.

No one race on earth is now attracting so much attention as the Chinese. You hear of "John" in Paris, London, and especially in America. He has little to say about himself, but lets his friends and enemies do all the discussion. There was a time when he remained at home, and did not wish to go abroad but John Bull, Uncle Sam, and other civilized gentlemen, said "this will never do, John, you must allow us to come and trade with your people, and you may come to our lands." These fine gentlemen thought he would not go abroad; but he is very peculiar in his habits and reasonings, and much given to money making and labor. He finally made up his mind to migrate, and now nothing will stop him. Go he will. Any law of Congress would no more stop his going over to America than a law would stop the sun shining, or the rain falling. He is much given to pushing his way. Talk about Anglo-Saxon enterprise! Yankee go-a-headitiveness is nothing compared with John's persistency in pushing his way through and around the world. He has appeared in a new role, that of a sailor. We hear of him now on board all the China steamers, and as having commenced climbing over the sides of the Panama steamers. He is displacing the stevedores at San Francisco and Sacramento. What does he care about the laws of Congress, declaring that American ships shall be navigated by American seamen? He is ready to work, and work anywhere, and for low wages, and depend upon it, he is bound to win in the race.

☞ We would acknowledge a package of newspapers from the Rev. Dr. Lang, of Sydney, New South Wales, including three pamphlets, entitled "Historical Account of the Separation of Victoria and New South Wales," "Immigration, the grand desideratum for New South Wales," and "Brief Sketch of Parliamentary Life and Times;" all by the Rev. Dr. Lang.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 7.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness."—*Shakespeare.*

BRINDISI, ON THE HEEL OF ITALY.

As every schoolboy knows the conformation of the land known in geography as Italy, resembles the shape of a man's boot. Brindisi is situated upon the heel. It is the ancient Brundisium, at the end of the Via Appia. Eighteen hundred years ago it was a seaport of vast importance and trade, under the Roman Republic and Empire. It was the great naval port from which the Roman armies and fleets took their departure for Greece and the Orient. The harbor was excellent, and the city contained a busy population. The harbor is described by Julius Cæsar. Here that great Roman general blockaded his opponent, Pompey, and effectually closed up the harbor by sinking piles. He was more successful in closing the harbor than was the Federal Government of the United States in closing up that of Charleston. So successful was Julius Cæsar, that now, while we are writing these lines, here in Brindisi,—laborers are at work in dredging the harbor, and removing the accumulation of the debris of ages. These obstructions were partially removed several centuries ago, but the work is now to be effectually accomplished in anticipation of making Brindisi the great port of the Mediterranean, through which passengers will go and return from India to England. As soon as the Mt. Cenis tunnel is completed, Brindisi and London will be only two days apart. Here travelers will embark for Alexandria, in Egypt. In anticipation of the future trade and intercourse, the Italian Government railroad companies and private enterprise are restoring Brindisi to something of its ancient importance.

On our journey hither from the Alps, we

passed through Turin, Bologna, Ancona—thus crossing the plains of Lombardy, running down the coast of the Adriatic for two hundred miles, while in the distance could be seen the Apennines, forming the backbone of Italy. This is the land of the olive, the vine, the orange, the fig, and many other kinds of fruit. The country people still plow with the same description of wooden plows used by the old Romans. We examined one of them with much interest; we hear, however, that the American iron and steel plows have made their appearance. Wheeler and Wilson's sewing machines were for sale in Turin and Bologna. We have seen one shoemaker in Brindisi at work with an American sewing machine. The railroad is now infusing new life and energy among the people in this remote part of Italy.

During our brief sojourn of two days in Brindisi, we have been fully occupied, not only in viewing the present habits and customs of the people, but also in making enquiries respecting the antiquities of so ancient and renowned a city as Brindisi, or Brundisium. Here the poet, Virgil, died, B. C. 19; September 22nd. He was on his return from Greece to Rome. His body was conveyed to Naples. In our endeavour to ascertain what could be learned respecting the ancient ruins of the city, we have been much aided by Professor Giacomo Janonico Rubini, for 22 years teacher in the Gymnasium of Brindisi. He is now a priest in one of the churches of the city, of which he is also a native. As he speaks English, and is uncommonly genial and communicative, it has afforded us a great amount of pleasure to accompany him through the city and its suburbs, and also in our visits to the churches, and now deserted monastery. He was professor of mathematics and rhetoric, and has a brother now professor of mathematics in Naples.

It was evidently with no small degree of sadness that Professor Rubini alluded to the confiscation of the church property, and the abolition of the monasteries and nunneries. He, however, accepts the situation, and endeavors to make the best of the change. In reference to the old Roman age, it was most instructive to hear him discourse. To-day he pointed out to us, on the opposite side of the harbor, in the garden of the Russian Consul, the stone, with its inscriptions, which marks the spot where a Roman Consul was buried, by the name of Cocceius. We also heard him quote the following line of Horace, referring both to the Appian way and the settlement of the dispute between Antony and Augustus:

"Brundisium longae fidei chartaeque viae quae."

From this end of the Appian way, travel-

ers and armies started for Rome, across the Apennines.

It was from this port that, in the days of the Crusaders, such vast multitudes of those misguided men embarked, no more to return, for the recovery of Jerusalem and the Holy Land from the Infidel. Here, too, the Templars of Malta had a branch of their order established, and Professor Rubini pointed out to us the remains of an edifice where the Templars held their meetings.

There is still standing in the city a Pillar, or Column, about fifty feet high, that was erected in the 11th century. The house in which, tradition says, Virgil died, is situated near this Column. Brindisi has a public library, and through it we were conducted by Professor Rubini, who kindly pointed out to us various Roman relics which had been recently discovered while excavations were going forward for laying the railroad. We also examined several very curious and most neatly executed ancient manuscripts. There was one work of special interest to which our attention was called: we refer to the "Biblia Sacra Polyglotta," in 6 volumes, published in London, during the protectorate of Cromwell, 1657. Thomas Waltonus was editor, and Thomas Roycraft was the publisher. This is a work of great interest, and it was amusing to see how some anti-Cromwellian scholar had most carefully pasted a line of Latin, in the Latin preface, over the name of the illustrious protector, Oliver Cromwell. This exhibition of petty spite exceedingly amused the professor as well as ourselves. The name of Cromwell now, 1869, stands very differently among even staunch supporters of the English throne, from what it did in 1669. During our late visit to Bunhill Cemetery, in London, we noticed with interest that the Lord Mayor of London had recently ordered a tomb of one of the sons of Cromwell to be restored. If the body of Cromwell could be found, we are not sure but a monument would be erected over it, in the city of London, by order of Her Majesty's Government.

But we have wandered from Brindisi, where we are now making our preparations to embark this evening for Alexandria in Egypt, that *par excellence* is "the old country"—that fountain, whence the stream of learning has been flowing for more than three thousand years, through Palestine, Greece, Rome, and so down through all the modern nations of Europe to America.

We cannot close our notice of Brindisi, without referring in terms of much commendation and respect to the attentions we have received from James R. Weaver, Esq., the recently appointed United States Consul for this port.

Hôtel d'Angleterre, Brindisi, Dec. 13, 1870.

Cambridge University, England.

Our readers will pardon us for inserting the following letter, written during our brief sojourn in London, after our return from the shores of the Mediterranean.

A brief sketch of our visit to Oxford was published in the June number of our sheet.

LONDON, Feb. 12, 1870.

MY DEAR ———, To-day it is very cold, and the streets are deserted except by those necessarily called abroad on labor or business. I feel quite inclined to remain quietly at our temporary English home, where I enjoy the society of the family of Captain Holdsworth, our old neighbour at Honolulu. How can I employ a few moments more agreeably, than by giving you a brief sketch of yesterday, the day I spent at Cambridge, visiting the old University?

Cambridge is situated fifty-six miles north-east from London. I left in the train at 8 o'clock, A. M., and arrived there about 10. Having in my possession a letter of introduction to Mr. E. C. Sterling of Trinity, now pursuing his medical studies at the University, I repaired to that college, and soon learned that he was attending a lecture, and would not be at leisure until 1 o'clock P. M. On sending to the neighboring hotel, I obtained a cicerone who is accustomed to conduct strangers about Cambridge. I gave him to understand that the object of my visit was to see the remarkable places in and about Cambridge, visit several of the Colleges, and walk through the library buildings and chapels. We immediately started upon our rambles.

We first visited Jesus College. This was originally built for a nunnery, in the reign of Henry II, but converted into a college in 1497. It has been suffered to become much dilapidated; but within a few years the buildings have been extensively repaired, and the chapel rebuilt. This college has 104 undergraduates. Here let me inform you that Oxford and Cambridge Universities are constructed upon entirely different principles from our American Colleges, or Universities. Perhaps I can give you no better idea of Cambridge University than by asking you to imagine all the colleges of New England gathered and crowded together in the town of Amherst. Now, at Cambridge there are no less than eighteen different colleges. All form the University of Cambridge. The peculiar government and organization of this grand old institution, furnishes a most admirable illustration of the organization and government of the United States of America. Our separate States correspond to the separate colleges, and when all are united, they form a good idea of our general Government, or

the United States of America. When undergraduates are residing in Cambridge, they speak of themselves as members of this or that college, viz: "a St. John's man," "a Trinity man," "Caius man;" but when they have graduated and gone abroad into the world, they are no longer "Trinity," or "Caius," or "St. John's" men, but Cambridge men. It is somewhat so with American citizens; when at home, they are citizens of Massachusetts, or Ohio, or Illinois, or South Carolina; but when abroad they are American citizens. The parallel might be still further carried out, if I had the time and space. The University of Oxford will furnish an equally good illustration of the Republic of North America. The following are the names of the several colleges, with the number of students attached to each.

Trinity, with undergraduates,	559
St. John's	377
Corpus Christi	151
Caius	126
Trinity Hall	119
Christ's	114
Jesus	104
Emmanuel	100
Clare	75
Sydney	71
Queen's	62
Magdalene	62
Pembroke	56
St. Peter's	55
St. Catherine's	53
King's	42
Downing	38
Non-ascripti	6

2170

The method of instruction and discipline is so very unlike that adopted in our American colleges that it would require a volume to render the subject intelligible. While there, I enquired of the young gentleman to whom I was introduced, "can you recommend any book which will explain the government of the University, and method of instruction?" He replied, "the very best book on Cambridge was written by one of your countrymen, Mr. Everett, a graduate of Trinity." "What, do you refer to the volume entitled 'On the Cam'?" "To be sure," was his reply. I recollect reading this book, before leaving Honolulu. It was the American edition, but I find a new and English edition has recently been published in London. I would recommend you to read that book and I purchased for you a copy at Cambridge. Young Everett, after graduating at "old Harvard," came over to England and entered Cambridge, where he remained through the regular course, graduating with high honors. After returning to Boston, he delivered a course of lectures before the Lowell Institute. These were published under the title "On the Cam, or University

Life at Cambridge." Mr. Everett is a son of the late Hon. Edward Everett of Boston.

But I have broken off the narration of my rambles under my Cicerone. After leaving Jesus College, we visited the parish church of All Saints, for the purpose of inspecting a monument, erected to Henry Kirk White. This church contains the grave of the much lamented youthful poet. It was somewhat gratifying to my national vanity to learn from the old sexton of the church, that this monument was erected by an American gentleman, by the name of Boott. I learn from a Cambridge guide book, that this monument was "executed by Chantrey, and exhibits, within a medallion, the portrait of the poet in bas-relief." There is a poetical inscription upon the monument from the pen of Professor Smyth. The inscription is too long for me to quote entire, but it closes thus:

far o'er th' Atlantic wave,
A wanderer came, and sought the poet's grave,
On yon low stone he saw his lonely name,
And raised this fond memorial to his fame."

Jesus College is situated in the suburbs of Cambridge. Returning from my walk in that direction, I was conducted to the Church of the Holy Sepulchre. This is an edifice of great antiquity, having been consecrated A. D. 1101. It is considered one of the notable structures of Cambridge. It has been restored within a few years, and doubtless furnishes a good specimen of the Norman style of architecture. From thence I wandered through various courts and grounds belonging to King's, St. John's, and Trinity Colleges. I cannot describe each, but suffice it, I was exceedingly pleased with the venerable and time-honored appearance of these ancient seats of learning. The weather was so severe, that but few students were seen abroad except those going or returning, with a hurried pace, from their lecture room, or from some locality where they might find good skating.

I was much interested in viewing the University Library, containing upwards of 400,000 printed books, and about 3,000 manuscripts. There I saw the famous manuscript of the four gospels, and the book of Acts, on vellum, in Greek and Latin. With the exception of a manuscript in the Vatican Library, at Rome, this is regarded as the most ancient. There also I saw a famous and splendid Persian manuscript, dating as far back as 1388. I was pleased to see how admirably this library was lighted.

While walking through the dining hall of Trinity, and viewing a number of portraits of patrons, and graduates of this college, my attention was arrested by the modest and unambitious portrait of the saintly Henry Martyn. There was no one among the

illustrious worthies of Trinity, whose portrait interested me so much. His character may not find admirers among the generality of Cambridge graduates and under graduates but I am sure no one name is more honored throughout the Church universal than that of

HENRY MARTYN.

or among the thousands who have claimed the honor of graduating from Cambridge University.

In order that you may see the foundation of that honest pride which swells the breast of every Cambridge student, let me note down some of the illustrious names associated with the different colleges: Bacon, Barrow, Dryden, Newton, Macaulay, were Trinity students. Ben Jonson, Prior, Aken-side, Henry Kirke White and Wordsworth, were St. John's. Lawrence Sterne and Samuel Taylor Coleridge were connected with Jesus College. Milton, belonged to Christ's College. When you read "On the Cam," additional reasons will be suggested to your mind why Cambridge Alumni are proud of their Alma Mater.

The library of Trinity well merits a passing notice. The books are most admirably arranged, and the spacious hall is well lighted. There are in this library interesting relics associated with the name of Sir Isaac Newton. Besides many portraits and busts, there is a fine statue of Lord Byron, much admired. The poet is represented in a sitting posture, holding in his left hand a book, inscribed "Childe Harold." Thoughtful meditation seems impressed upon the marble countenance. The view of the statue brought to mind the bitter controversy which has been raging the last four months on both sides of the Atlantic, in regard to Byron's character. Whatever may be the truth upon the subject, Byron, near the close of life, expressed himself in a manner indicative of inward remorse. Take the lines he wrote on his last birth-day:

"My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
Are mine alone:
The fire that in my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its base,
A funeral pile."

So I might dwell long and pleasantly in recording my reflections, suggested by a visit to Cambridge. It was a day which I shall never forget. After dismissing my cicerone, I repaired to the apartments occupied by the young gentleman to whom I was recommended. He had returned from his medical lecture. He gave me a student's welcome, and, in company with his brother, a law student, I sat down to a generous lunch, served up in his own room. You must remember, with the exception of one meal a day, the students have their food sent to their

own apartment, from the public kitchen. The remainder of the day was spent in free conversation respecting University-life at Cambridge, in contrast with the life of an undergraduate in American colleges. They had many enquiries to make, while I had not a few in turn, which gave rise to much pleasant chat. Upon this point I became fully satisfied that Cambridge, with all its advantages and privileges, is not to remain where it now is, but changes are contemplated. Even now, a notice is published in the newspapers, that young ladies will be admitted to the privileges and lectures of the University. At the present sitting of Parliament a bill is to be introduced, allowing the sons of Dissenters to enter their names for University honors. The general impression abroad in England, is that the expenses are too much, and steps will soon be taken for their reduction. At present, the annual expenses of undergraduates range from £250 to £400, or \$1.250 to 2.000.

But I have already protracted my letter much longer than I designed, and yet I could easily write as much more. During all my wanderings in foreign lands, the subject of education has constantly occupied my mind; hence, in Egypt, Palestine, Greece, and Italy, I visited all the schools and colleges which fell in my way. While the young student may enjoy many advantages and privileges in these old lands, yet I am fully convinced that the young collegian in a New England college may obtain as good an education, to fit him for the duties of life, in this practical age, as those who are pursuing their studies in Cambridge, or any other equally favored European University. So vivid are my recollections of Amherst, that I will not admit her inferiority among the colleges of America, or the world. To be sure, she has not the glory of antiquity, but she has the vigor of youth, ripening into the glory of manhood. Her Alumni, at home and abroad, reflect honor upon their Alma Mater, and I trust you will do your part in sustaining the honor of the college, and in elevating the character of her scholarship.

Yours truly, S. C. DAMON.

P. S. Feb. 14.—Yesterday I heard the Rev. Mr. Spurgeon, and was exceedingly pleased.

UNITED STATES MARINE HOSPITAL.—Dr. McGrew deserves much credit for his liberal outlay in refitting the Hospital. Considering the immense sums of money which have been expended by the United States Government for hospital purposes, it has long been most disgraceful that the sick should have had such poor accommodations. Hereafter we trust there may be no complaint. At present the bedding and fixtures generally are all that could be asked for.

THE FRIEND.

AUGUST, 1870.

“Remember the Sabbath Day to Keep it Holy.”

Thus spake God to Moses more than three thousand years ago; and previously at the creation of the world, God had “blessed the seventh day and sanctified it.”—Genesis 2:2. We do not discover from our reading and study of the Bible, that God has given up his claim to one-seventh part of time as “holy time,” or has annulled his command given upon Sinai. Until he does, we should be very cautious how we alter or modify it, any more than we should the 6th, “Thou shalt not kill,” or the 8th, “Thou shalt not steal.” The French Revolutionists in 1793 abolished the Sabbath by law, and appointed every tenth day for relaxation and amusement. The shock was so violent and alarming, that public sentiment compelled the legislative authority to restore the Christian Sabbath.

The more closely we maintain the observance of the Sabbath, the better will public morals and the welfare of the community be conserved. We do not approve of the Beecher theory as published in the *Advertiser* of the 30th of July. It is just such a theory as will sanction all sorts of railroad and steamboat desecration. No such theory gave the Christian Sabbath to Old or New England, or Hawaii nei. Give up the strict observance of the Sabbath, and the flood gates of sin are thrown wide open. Our space will not allow us to go more fully into this subject at present, but we could no sooner be persuaded to give up the Holy Sabbath than we could the Bible, or the marriage institution. The sooner we come back to Bible ground upon the subject of marriage and the Sabbath the better.

PERSONAL.—Letters have recently been received from the Rev. Mr. Coan and wife, announcing their arrival at Niles, Michigan, where the Coan family hold a gathering, and enjoy the “freedom of the city.” The marriage of a branch of the family brought together a large number. The ceremony was solemnized by the Rev. D. Dwight Hunt, pastor of the Presbyterian Church, assisted by the Rev. Mr. Coan. Mr. Hunt will be remembered as formerly a missionary on the islands. Mr. Coan had visited Chicago and Oberlin. He had made addresses in various places, and was bound on East. We rejoice that after his long residence at Hilo, he could leave and enjoy a season of relaxation and refreshment. His visit, we are confident, will prove beneficial to himself and Mrs. Coan, and we are confident he will do much

good in awakening a deeper interest in the Christian community in the cause of Missions.

New Theory about Peopling America.

Our readers will learn from reading in another column of the *Friend*, that the Rev. Dr. Lang thinks the Continent of America was peopled by the way of Easter Island. Since that article was put into type, we have received a communication from Ohio, in which the theory is advanced that America was peopled by the lost ten tribes of the Jews. We quote as follows: “You may possibly remember that one part of my business while at Honolulu (this visit occurred in 1850) was collecting evidence touching the long missing ten tribes of the Hebrews. Before and since I saw you, it has been my lot to collect much information on this subject. It seems to me that there are evidences existing to establish the following statements. 1st. From more than eighty items of evidence, it may be inferred that the Indians of America are descendants of the ten tribes. 2d. The Asiatic Tartars, Japanese, and many of the inhabitants of Eastern Polynesia, are of the same descent as the Indians. 3d. Since the forefathers of the Indians came, more than forty of the Old Testament prophecies have been fulfilled in this country. These subjects are interesting, as they have a strong bearing on the future return of a very large number of the human family to Palestine.”

This writer does not intimate by what route he imagines the first inhabitants of America reached the Continent, but probably via the Aleutian Islands.

JUBILEE GATHERING AT WAIMEA, KAUAI.—A correspondent on Kauai thus writes us under date of July 26th: “Yesterday was a great day at Waimea. The natives gave Mrs. Whitney a grand *luau*, it being the anniversary of her landing at that place, just fifty years ago. People came from all parts of the island. Had we been a day earlier, we might have had the pleasure of attending the second Jubilee.”

FRANK JUDD, ESQ.—Letters received by the steamer report this gentleman at the quaint old city of Chester, England. We congratulate him on his European tour.

NEW DIVORCE LAW.—We heartily rejoice that the Hawaiian Legislature has taken higher ground upon this subject. The new law is in the right direction.

☞ Mr. John Williams, formerly resident on the Samoan Islands, but now supposed to reside on the Hawaiian Islands, will find a letter by calling upon the Editor of this paper.

English Verdict upon Capt. Eyre.

As the *Friend* circulates among seamen of all nations navigating the Pacific, we have most scrupulously avoided expressing any opinion with reference to the conduct of Captain Eyre, of the *Bombay*, until the facts should be duly investigated and decided upon in England. We have carefully read every thing which has appeared in both American and English papers. From the general tone of the English papers, we felt confident, that if Captain Eyre was really guilty of gross negligence, he would receive a verdict from his own countrymen, which would be most severe. That verdict has been pronounced, and the London *Times* asserts it to be the general opinion of the English nation. That verdict is embodied in the following paragraph:—

The London *Times* says, "The correspondence relative to the collision between the *Oneida* and the *Bombay*, and the official notes and evidence in the inquiry held at Yokohama, have just been printed by order of the House of Commons, and every one has the opportunity of learning the facts and judging the case for himself. The general opinion, we are sorry to say, must be that the most unfavorable view taken of Mr. Eyre's conduct in this country is the most consistent with truth. We have waited with an earnest hope that something would appear to extenuate his culpability and to remove the stigma which through him had been fixed on the humanity of British seamen. But, though the distorted versions of the story current in the United States may be set aside, enough remains to shew that beyond a doubt the death of the 112 persons who were lost with the *Oneida* is to be ascribed to the negligence of the captain of the *Bombay*."

This verdict, we regard, under the circumstances, as far more severe than any thing which has appeared in the American papers. As the case is one which will be most thoroughly discussed in all seafaring circles, and among seamen generally, we specially would hope that the lesson is one which will not be without its moral effect upon the community at large. It is a most striking example of the guilt and criminality attending neglect of duty, or neglect to shew mercy; for, says the *Times*, "beyond a doubt, the death of 112 persons is to be ascribed to the negligence of the captain of the *Bombay*." Comment is unnecessary. The *Times'* correspondent has no extenuating plea to put forth, in order to shield his countryman from merited censure. This is honorable to the British public and British press. If, under the circumstances, no apology can be offered, even by one of Captain Eyre's own countrymen, then his case is a bad one, and we hope it will be for ever held up as a solemn warning to all navigating the sea, that never should humanity's call pass unheeded, although urged by the faint-

est whisper borne upon the breeze. British seamen have hitherto had a bright record; and this sad instance will not obliterate the remembrance of past acts of kindness and humanity.

The Chinese in Massachusetts.

Seventy-five laborers have reached North Adams Mass, and been employed to make shoes. It has created a great excitement among the members of the "St. Crispin's" associations. From a Massachusetts paper—the *Spy*—we quote as follows:

"The white shoemakers of the town are in a high state of wrath, but see no way of venting it effectually. The Crispin association is very strong here, there being four or five other large shops, and have hitherto had every thing their own way and carried every thing with a high hand. A prominent leader of the order from Boston is here, and the Crispins are holding a secret meeting to-night, but it is not thought probable anything serious will be done to disturb Mr. Sampson's arrangements, as the sentiments of the community at large are so strongly with him. The threats which are made promise all the enormities of Sheffield, but courage to carry them out is probably lacking."

The stream having once commenced to flow, it will not cease. Chinese laborers will spread throughout the United States. "John Chinamen" is the coming man in America. He is shrewd, industrious, saving, naturally given to traffic, and is bound to work his way, and only asks to be let alone. There will be a violent opposition to this movement, but should not Chinamen be allowed to go to any part of the United States and there reside, engaging in labor or trade, if American citizens are allowed to visit China? It is a poor rule that will not work both ways. The treaty stipulations, between China and the United States, guarantee to Chinamen this right. We think the day has come to an end, when the Anglo-Saxon can go to all parts of the world, and there "buy, sell and get gain," unless, in turn, he is willing "all parts of the world" may visit America and Europe for the same purpose. The world is moving.

DIED.

LOVE.—On Saturday, July 24, of inflammation of the brain, ROBERT, infant son of William and Letecia Love, aged 13 months.

MARKHAM.—On Friday evening, July 8th, WILLIAM A., eldest son of Wm. A. Markham, aged 10 years 2 mos. and 17 days.

ROLLO.—In Honolulu, on Sunday, the 10th inst., WILLIAM ROLLO, a native of Scotland, aged about 47 years.

WUNDENBERG.—In Vallejo, Cal., on the 12th of June, Mr. G. F. WUNDENBERG. Deceased was for many years a resident of these Islands.

KEEGAN.—In Honolulu, on Friday evening, July 22d, of inflammation of the bowels, THOMAS KEEGAN, aged 57 years. Deceased was a native of the city of Dublin, Ireland, and has resided on these Islands for the past twenty years. [□□ Dublin, New York, and Sydney papers please copy.]

BURGESS.—On Sunday morning, 24th inst., of paralysis, EDWARD BURGESS, a native of London, aged 60 years, 3 months and 2 days. [□□ San Francisco papers please copy.]

RATHBONE.—In Buffalo, New York, March, 1870, Mrs. ANNIE D. RATHBONE, of a lingering consumption. She was the oldest daughter of the late Rev. John Diell, the first Seaman's Chaplain in Honolulu. Here Annie was born in May, 1833.

A few weeks previous to her death, her pastor told her they thought she had not long to live. She seemed surprised, but very resigned, and ripened gradually for her change. At first she had some doubts of her acceptance, but as she approached her end, her fears diminished, and her peace was great. During the last few weeks her mind was occupied with her preparation for death, and the world beyond the grave. [Communicated.]

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- July 9—Brit bk Favorite, Fe, 91 days from Montevideo.
14—Am shr Success, 19 days from San Francisco.
19—Am bark D C Murray, Shepherd, 16 days from San Francisco.
19—Br brig Byzantium, Calhoun, 31 days from Victoria, V I.
19—Am steamer Ajax, Floyd, 95 days fm San Francisco.
20—Am barkentine Victor, Walker, 30 days from Port Townsend.
21—U S strmr Saginaw, Sicard, 16 ds fm Midway Island.
23—Brit strmr City of Melbourne, Grainger, 18 days from Auckland.
25—Nor Ger cutter Moeve, Wilhelm, 36 days from Paita, Peru.
26—Am ship Malay, Clough, 15 days fm San Francisco.

DEPARTURES.

- July 3—Am bk Cambridge, Miller, for Portland, O.
3—Am bk Transit, Carleton, for Phoenix Island.
6—Nor Ger bk Nymph, Rabe, for London.
7—Haw brig Kamehameha V, Rickman, for Guano Isls.
13—Brit bk Favorite, Fea, for Baker's Island.
14—Am schr Margaret Crocker, Godfrey, for Melbourne.
14—Am schr Success, for Yokohama.
21—Schr Pauahi, Ballastier, for the Guano Islands.
24—Am strmr Ajax, Floyd, for San Francisco.
26—Brit strmr City of Melbourne, Grainger, for Auckland, N. Z.
27—Am bk Ethan Allen, Snow, for San Francisco.
27—Am ship Malay, Clough, for Hongkong.

PASSENGERS.

FOR PORTLAND, O.—Per Cambridge, July 2d—Mrs Wolfert and two children, F McCurren, N C Brooks—5.

FOR LONDON.—Per Nymph, July 2d—T Fabra—1.

FOR GUANO ISLANDS.—Per Kamehameha V, July 7th—A R Edwards, and 17 Hawaiians—18.

FOR MICRONESIA.—Per Annie, July 12th—23 natives of Danger Island—22.

FOR BAKER'S ISLAND.—Per Favorite, July 13th—4 Hawaiians, 3 Chinese—7.

FROM SAN FRANCISCO.—Per D C Murray, July 19th—Mrs T E Smith, child and servant, Miss T Paty, Miss H Judd, Mrs Frankel, Miss Frankel, Mrs Steward, Mr Jas Steward, Miss K Steward, Frank Brown, James Herriman, Mrs Jas M Green, Miss L Green, Miss A Green, Miss E Green, Miss Huntington, F M Weed, G Walter, Jas L Pierce, J W Davidson, Mark Ward, K Henry, S McKeague, S Levy, and 7 Chinese—32.

FROM SAN FRANCISCO.—Per Ajax, July 20th—Mrs H A Pierce and maid, John Tucker, Wm Kincaid, Morean Allen, H C Cochran, Capt D C Waterman, J Pierce, E F Pierce, Mrs J H Black and son, A J Walcott, and 13 others—25.

In transit for Australia.—Rev Henry England, Mrs Wrixon and son, E F Rich, R Winter, Wm Anderson, Joo T Sullivan, L Coates, Dr J M Forrest, F H Du Boulay, Wm Moan, C Maynard and wife, Capt Wm Baldwin, and 11 others—25.

FOR SAN FRANCISCO.—Per Ajax, July 24th—C Wisebrood, Miss McCormick, C Makee, Dr C S Kittredge, wife and child, T Pierce, George Jones, E F Pierce, G H Loomis, Mrs McDougall and son, A Jaeger, F A Schaefer, M Allen, David Dayton, H May, Miss B A May, H Nathan, W Cleghorn, Geo N Hempstead, J P Sorensen, Mrs Harris, Miss Duncan, Mr McCartney and wife, E J Smith, R Raphael, and 96 in transit per City of Melbourne—124.

FROM SYDNEY AND AUCKLAND.—Per City of Melbourne, July 23d—F T Lenchan, Rev Mother des Anges, Miss Loughman, Messrs Thatcher, Jackson, Williams, Clarke, Walters, and Richards, Mr Lehman, Mrs Lehman, Mrs Costello and 2 children, Mrs Feean, Miss Parker, Dr Young, Samuel Thomas, John Harding, and 96 for San Francisco—115.

FOR AUCKLAND AND SYDNEY.—Per City of Melbourne, July 26th—Mrs Havell, M Dwyar, J C Gregory, family and troupe (7), A J Upton, and 25 in transit per Ajax—36.

FOR HONGKONG.—Per Malay, July 27th—Aug Yee—1.

FOR SAN FRANCISCO.—Per Ethan Allen, July 27th—J S Norton, Mrs Bailey, Mr and Mrs Johnson, Mary Johnson, Isaac Johnson, Thos Johnson, H Maner, F Vanhagan, J S Dawes, H A Agnew—11.

FROM SAN FRANCISCO.—Per Comct, July 30—A W Guy, W Goodness, Donald McThun, James Jeffreys, Thos Howe, and 10 natives—16.

MARRIED.

DUNCAN—BARTLETT.—In this city, July 12, by Rev. Father Hermann, Mr. JOHN A. DUNCAN to Miss ROSE BARTLETT.

McCANDLESS—OPUU.—In Honolulu, by Rev. S. C. Damon, Mr. WILLIAM McCANDLESS, of Honolulu, to Miss OPUU, of Waikapu, Maui.

ATKINS—WIGHT.—At Kohala, Hawaii, June 29, at the residence of the bride's father, Mr. R. H. ATKINS to Miss ALICE WIGHT.

Information Wanted.

Respecting Lawrence Myer, or Myers, supposed to be in some part of the Pacific. His friends have long looked anxiously for him, but without success. Any information concerning him will be thankfully received by the Editor, or by John R. Myers, 549 Myrtle Avenue, Brooklyn, New York.

THE FRIEND.

AUGUST, 1870.

Editor's Table.

PRE-HISTORIC NATIONS, or Inquiries concerning some of the great peoples and civilizations of Antiquity, and their probable relation to a still older civilization of the Ethiopians, or Cushites of Arabia.—By J. D. Baldwin, A. M. New York: Harper & Co. 1869.

THE ORIGIN AND MIGRATION OF THE POLYNESIAN NATION. Three Lectures before the Royal Society of New South Wales, September, 1869.—By Rev. D. Lang, D.D., of Sydney; and published in the *Sydney Morning Herald*.

We find our table, this month, furnished with two publications, upon the same general subject,—the migration of nations—but written and printed on the opposite sides of the globe. These two publications indicate the nature of the historical researches which are now pursued by scholars in various parts of the world. They are no longer satisfied with "Rollin's Ancient History," "Goldsmith's Greece," or with the theory of archbishop Usher—that Adam was created just 4,004, before the Christian era. Mr. Baldwin, author of "Pre-historic Nations," is editor of a daily newspaper, the *Massachusetts Spy*, published in Worcester, Massachusetts, and, by the way, one of the very oldest papers in America, commenced in 1771, or 99 years ago. Amid the hurry and pressure of a daily newspaper office, it is a little remarkable that Mr. Baldwin finds time to pursue his researches into, not only the history of ancient nations, but the condition of nations which flourished and decayed, long ages prior to Herodotus, styled the father of history. He advocates the idea that writers for two thousand years have paid too much deference to the Greeks, regarding them as the founders of learning, whereas there were highly civilized, enlightened and refined nations—the Egyptians, the Phœnicians—long before the days of the Greeks and Romans. Although we may not coincide with all his theories and reasonings about those older nations, yet we have been much interested in his book. It is worthy of the careful perusal of the scholar and divine. Perhaps we may account for Mr. Baldwin's ability and versatility from the fact, that in early life, we believe he was a minister of the gospel, but his health failed, and he became an editor, and a representative in congress.

The author of the other publication is the widely known preacher and philanthropist, the Rev. Dr. Lang, of Sydney, who has for the last forty years occupied so conspicuous a position in the Presbyterian church, and the politics of the Australian colonies. Nearly forty years ago, or in 1834, he published a work entitled "View of the origin and migrations of the Polynesian nation:

demonstrating their ancient discovery, and settlement of the continent of America." This book attracted much attention, and awakened a deep interest at the date of its publication. It was reviewed by the Rev. Mr. Armstrong, in the *Hawaiian Spectator*, 1839, where our readers may find a good sketch of the writer's theories. These lectures, now published in the *Sydney Morning Herald*, are a resume of that book, in which the writer not only re-affirms his former opinions, but illustrates them by additional information. The main theories of Dr. Lang are, that Polynesia was peopled by the Malay race, and furthermore, when the migratory inhabitants of Polynesia had reached Easter Island, situated in 27th degree of south latitude, and about 1800 miles from the coast of Chili, South America, that from thence some of the inhabitants passed over to the main land, and peopled South America, and pushed their way northward to Mexico. Dr. Lang claims to be the author or originator of this interesting theory.

Our limits will allow us only to hint at this theory, but it is one worthy of the careful consideration of the scholar, divine, and historian. In Mr. Baldwin's book, we find many allusions to the theories that America was visited by the Northmen, and even Phœnicians, many centuries and ages prior to the discovery by Columbus.

It is a little remarkable that both the authors now under review, are now, or have been, ministers of the gospel—both editors—both members of legislative assemblies—the one at Washington, and the other in New South Wales—and both are veteran literary workers and scholars.

Rev. Dr. Lang's theory about peopling of the American continent:—

"My theory, therefore, is that the American continent was first reached on its West coast, about the latitude of Copiapo, in the States of Chili, by a few natives of Easter Island, in the Southern Pacific, who had been accidentally blown off from the land by one of those strong westerly gales that are so prevalent in that ocean, and were thereby driven back to America. It is possible, indeed, that a canoe in such circumstances, coming at length within the influence of the southerly wind that prevails for a great part of the year along the west coast of South America, would be carried northward to the coast of Peru, which is separated from that of Chili by the desert of Atacama.

Chili and Peru were, therefore, in all likelihood the first portions of the American continent that were ever occupied and settled by man. From thence, in the course of ages, emigration would extend northwards, eastwards, and southwards; traversing and dispersing its germs of population over Central America and the islands of the Caribbean Sea: ascending and occupying the elevated plateau of Mexico; stemming the currents of the Mississippi and its mighty tributaries

to the lakes of Canada, and the frozen shores of Hudson's Bay; penetrating into the dark forests of the Brazils, and stretching out to the straits of Magellan, and the famine-stricken shores of Terra del Fuego. In short, my theory is that the aborigines of America are all one people, from North to South and from East to West; and as the three continents of Europe, Asia, and Africa, were peopled successively by the descendants of the eight persons who landed on Mount Ararat from the good ship, the Ark, so I firmly believe that both continents of America were peopled by the descendants of the handful of famished Polynesians who had survived the voyage from Easter Island to the West Coast of America."

Death and Burial of Charles Dickens.

All the Eastern papers contain full and appreciative notices of Mr. Dickens. His death occurred June 9th, and at six o'clock on the morning of July 11, his remains were conveyed from his residence at Gad's Hill, by train to Charing Cross station. There awaited at the station a plain hearse, without the usual trappings, and three plain coaches. In the first coach were placed the children of the deceased, Charles and Harry Dickens, Mrs. Dickens, and Mrs. Charles Collins. In the second were Mrs. Hogarth, sister-in-law of Mrs. Austen, sister of Mr. Dickens, Mrs. Charles Dickens, Jr, and John Foster. In the third coach were Frank Beard, Charles Collins, Mr. Overy, Wilkie Collins, and Edmund Dickens. The entire party were attired in deep but simple mourning, without bands or scarfs.

There was no crowd at Charing Cross station, and the procession was driven at once to Westminster Abbey, where the remains were received by Dean Stanley and other officials, and placed in the poet's corner, at the foot of Handel and head of Sheridan, with Macauley and Cumberland on either side. The usual flowers were strewn upon the bier, Dean Stanley read the burial service, the coffin was deposited in its final resting place, and the funeral of Dickens was ended. Upon the coffin plate were inscribed the words:

"CHARLES DICKENS,
Born February 7th, 1812,
Died June 9th, 1870.

Thousands of citizens have crowded to the Abbey during the day, to look upon the spot where the great novelist rests.

THE COMING EVENT; or Freedom and Independence for the seven United Provinces of Australia.

From a private source, we learn this to be the name of a new book, about to be published in New South Wales. The sentiment is rapidly growing in the colonies, that they have only to ask for their independence and it will be immediately granted.

"GREEKS, MY DEAR, GREEKS."—Not long since, two Hawaiian Britons were traveling on an English railway. In order not to be understood by their fellow-travelers, they spoke to each other in the Hawaiian dialect. Of course all were eager to know what language it might be, when one English lady remarked to her companion, "Greeks, my dear, Greeks."

Information Wanted,

No. 2 MAYOR STREET, CORK, 7th April, 1870.

SIR:—Please to advertise in your paper, the *Friend*, for *Stephen H. Moyinhan*, who left the bark *Comet* in 1866 or '67 and went into the Hospital with a sore leg, as that was the last we heard from him through Captain Clark, of the *Aiberni*.

Waiting the favor of your answer, with his address, as soon as you receive it, I remain, Sir,

Your obt. servant,

JOHN MOYINHAN (his father.)

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Commission and Shipping Merchants,

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C. L. RICHARDS & CO.

Ship Chandlers and Commission Merchants, and
Dealers in General Merchandise,

Keep constantly on hand a full assortment of merchandise, for
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Office—Corner of Fort and Hotel Streets, (Drug Store of E.
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RESIDENCE—Chaplain St., between Nuuanu and Fort Sts
OFFICE HOURS—From 8 to 10 A. M., and from 3 to 5 P. M.
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Will continue the General Merchandise and Shipping business
at the above port, where they are prepared to furnish
the justly celebrated Kawaihae Potatoes, and
such other recruits as are required
by whale ships, at the
shortest notice and on the most reasonable terms.

Firewood on Hand.
739 1y

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located in a fire proof brick building, we are prepared to receive
and dispose of Island staples, such as Sugar, Rice, Syrup, Pulu,
Coffee, &c., to advantage. Consignments especially solicited
for the Oregon market, to which personal attention will be paid,
and upon which cash advances will be made when required.

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BROWN'S TROCHES, HAM-
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A Great Assortment of Essential Oils,
Such as Oil Rose, Oil Bergamot, &c., &c.
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On or about July 10th

Leaves Honolulu,

On or about July 23d

LIBERAL ADVANCES MADE ON ALL SHIPMENTS

PER STEAMER.

Cargo for San Francisco will be received at all times in the
Steamer's Warehouse and receipts for the same given by the
undesignated. No charge for Storage or Cartage.

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for these Islands, will be received by the Company in San Fran-
cisco, if consigned to them, and be forwarded by their Steamers
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Passengers are requested to take their Tickets before 12
o'clock on the date of sailing, and to procure their Passports.

All Bills against the Steamer must be presented before 2
o'clock on the day of sailing, or they will have to lay over till
the return of the Steamer for settlement.

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The California, New Zealand
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—AND—

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Will run regularly between Honolulu and the above ports,
connecting at Honolulu with the North Pacific Transportation
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Hon. E. H. Allen....."

D. C. Waterman, Esq....."

704

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Seamens' do. do. do. do. 5

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Manager.

Honolulu, April 1, 1868.

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LICENSED SHIPPING AGENT.

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Plan of settling with Officers and Seamen immediately on
their Shipping at his Office. Having no connection, either
direct or indirect, with any outfitting establishment, and allow-
ing no debts to be collected at his office, he hopes to give as
good satisfaction in the future as he has in the past.

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THIS MACHINE HAS ALL THE LATEST
improvements, and, in addition to former premiums, was
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Sewing Machines at the World's Exhibition in PARIS in 1861,
and at the Exhibition in London in 1862.

The evidence of the superiority of this Machine is found in the
record of its sales. In 1861—

The Grover & Baker Company, Boston,
The Florence Company, Massachusetts
The Parker Company, Connecticut,
J. M. Singer & Co., New York,
Finkle & Lyon, "
Chas. W. Howland, Delaware,
M. Greenwood & Co., Cincinnati, O.,
N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridge
port, made and sold 19,725 during the same period.

Please Call and Examine.

11 tl

Photography.

IMPROVEMENT IS THE ORDER OF
the day. Having constructed a new Sky-light, and made
various other improvements, I hope now to be able to suit the
most fastidious with

A Photograph,

Of any Size, from a Crystal to a Mammoth, taken in
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And on most reasonable terms. ALSO, for sale Views of the
Islands, Portraits of the Kings, Queens, and other Notables, &c.
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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2 00
Two copies, " 8 00
Five copies, " 5 00

Young Men's Christian Association of Honolulu.

By an arrangement just effected with the editor and proprietor of this paper, the Young Men's Christian Association of Honolulu have secured the last page for the use of their organization, and will henceforward conduct that portion of the *Friend* in the interests of the Association.

The Young Men's Christian Association of Honolulu has been in operation now a year and a quarter. Its objects are similar to those of like associations in other parts of the world; doing good to men. Its articles of organization are simple, and of such a character as to make it in principle and practice absolutely undenominational; in which particular it is in advance of most other Christian associations. The particular kinds of work and manner of performing them by which the great result of doing good is to be reached are developing every day. Inquiry fails not to bring up great needs, wants too numerous and extensive for our young Association to supply. Thus far, the work has been mostly confined to the support of a reading room in the Sailor's Home, which is open every day until ten o'clock in the evening, and besides all kinds of reading matter, is supplied with writing materials for any one who may want to use them,—conducting a Sunday afternoon prayer-meeting, and furnishing reading matter to the hospitals, Sabbath-schools, &c., besides careful inquiry on various subjects pertaining to such kinds of work. A monthly business meeting is held, in which a collection is taken up for carrying on this work. It is now proposed to enlarge considerably the operations of the Association—to purchase and distribute a much larger amount of reading matter—to add to the library of the reading room—to do something in the way of assisting in the plans for educating the Chinese who reside here, and to take up various other lines of effort. In so doing, some assistance will be needed and looked for from the friends of the enterprise and of the work. The present income goes as fast as it comes, and is barely sufficient to keep the work in hand well supported. The Society is a little in debt.

We would acknowledge a paper with the following title, "The Western World, published by the Young Men's Christian Association of Omaha. Rev. W. H. Woods, Editor."

We shall be most happy to exchange with all newspapers and periodicals published by Young Men's Christian Associations. Direct to the *Friend*, Honolulu, Hawaiian Islands.

Sunday Observance.

The Sabbath question is one that is causing much perplexity among the Christian nations of the world. Legislators are at a loss when they try to ascertain how far they can properly legislate on this subject, and to what extent they may interfere with the acts of individuals in relation to their conduct on the day of rest. Various and contradictory are the theories put forward, and the world does not seem to get much nearer to any satisfactory solution of the question.

The subject is assuming a new prominence here at this time in consequence of the establishment of the Australian line of steamers, making this a way-port, with the probability that the company will, if permitted, load and coal their ships at this port on Sunday as on any other day of the week, if it suits their convenience to do so. And it becomes any who may be opposed to such a practice now to express themselves, and take what measures they may to prevent it from becoming the accepted rule.

Without taking up any one of the Sabbatic theories (we may do so at some future time), or deciding whether the Mosaic Sabbath has been repealed or not, we will treat of the subject in an aspect in which it does not need decision on these points. Inspiration and human experience have both settled the fact that men need one day in seven for rest and relaxation. Allowing that the law of the Jewish Sabbath has been repealed, for argument sake, each man having a right to one day in every seven, would have a right as far as he himself was concerned, to keep his day of rest on Friday or any other day. But the requirements of society and business make it necessary as a rule that all men should hold their day of rest on the same day, and eighteen hundred years of custom have established this rule on an unalterable and world-wide basis; and circumstances, or whatever it may be, have fixed this day on Sunday, the first day of the week, instead of Saturday, as formerly in the Jewish dispensation. Therefore, whether our Sunday is authorized by Statute law, the Mosaic Code, or only by Common law, eighteen hundred years of custom, it is equally the right and privilege of every man. And it is in the province of the legislators to ensure to each man in the community this privilege. It also as plainly follows that any act which is not absolutely necessary and which interferes with this privilege, is lawless and punishable. The application is plain; if the quiet of the day of rest here is disturbed by business carried on by any man or corporation, the com-

munity is wronged, and their remedy is in the law, which here is full, and goes even farther than the limit of the principle given above.

A YOUNG MEN'S CHRISTIAN ASSOCIATION WITH NOTHING TO DO.—There exists a Young Men's Christian Association in one of the mountain towns of Pennsylvania, of about 2,500 inhabitants. It is a county town, and with a court house and jail in it. The Young Men's Christian Association reports *nothing to do*, inasmuch as the jail is empty, no criminal cases before the court, no liquor sold in the place, Sabbath generally observed, and all the children attend the Sabbath-school. We may well exclaim, in view of such a result, in the words of the Psalmist, "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

Visitors calling at the reading room, and desirous of writing, will be furnished with materials by application to E. Dunscombe, who has charge of the room and Bible Depository.

OFFICERS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF HONOLULU.—President, H. A. P. Carter; Vice President, P. C. Jones; Secretary, — Tucker; Treasurer, William Castle.

Character is not shaped by trifles any more than marble is sculptured by puffs of air. Only by hard struggles and stern conflicts with temptation, and resolute self-mastery, does the divine principle assert its supremacy and carve its immortal loveliness into every faculty and mode of the mind. The sharpness of our trials, and the hardness of our lot, show what we are made of, and how long we are to last.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

At last, when we die, we have the dear angels for our escort on the way. They who can grasp the whole world in their hands, can surely guard our souls, that they may make that last journey safely.—*Luther*.

Never let your honest convictions be laughed down. Be ever ready to give respectful attention to argument. Treat ridicule and dogmatic assertion with the contempt they deserve.

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we seem.—*Tillotson*.



New Series, Vol. 20. No. 9.

HONOLULU, SEPTEMBER 1, 1870.

{ Old Series, Vol. 28

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THE FRIEND.

SEPTEMBER, 1870.

• The chances and changes produced by war bring about strange meetings. A few years ago, J. F. B. Marshall, Esq., resided in Honolulu, and also young Armstrong. In the *Boston Advertiser* of June 18th, we find a letter signed "J. F. B. M.," giving an account of his visit to Virginia, and call upon General Armstrong:—

We left Boston at 5 P. M., on Friday, June 3, and reached Norfolk early Monday morning, having been compelled to anchor outside the harbour on the evening previous by fog, which is unusual at this season. We were just in time to take the steamer *N. P. Banks*, which landed us at about 7 A. M. at Fortress Monroe, where we found General Armstrong, superintendent of the Hampton Normal and Agricultural Institute, who conveyed us to his residence, about two miles distant. The occasion of our visit was the first meeting of the trustees of the institution under the act of incorporation just passed by the legislature of Virginia."

The school now numbers seventy students, one third of whom are females. They are preparing to go forth as school teachers.

FLOWER SEEDS.—We would acknowledge a small case of flower seeds from Alexander Ballour, Esq., of Liverpool, England. The success which has already attended the efforts of those who have been introducing seeds of flowers, trees and vegetables ought to encourage all to continue the enterprise. We can well remember when there was scarcely a rose in Honolulu, and now how changed the aspect of our gardens!

"And These from the Land of Sinim."—ISAIAH 49:12.

BY REV. SAMUEL WOLCOTT, D.D.

Lo! the land of Sinim waking!
Touched by rays of sacred light;
Glim'rings from the Orient breaking
O'er the darkness of her night;
On the terraced hill-sides resting,
Glancing over stream and lawn,
Temple and pagoda cresting,
Gleam the tokens of the dawn.

With ancestral worship blending
Round the tablet and the tomb,
Whispers of the day impending
Breathe their prophecy of doom
Over altars and oblations
And the gilded gods of wood,
O'er the incense and prostrations,
And the pagan rites of Boodh.

Lo! the faith which crossed the ocean,
Westward with the Pilgrim Band,
Throbbing with unquenched devotion,
Westward crosses now the land,
Rocky ramparts swiftly scaling,
Westward o'er the world's highway—
Now, the other ocean hailing,
Fronts the gateway of Cathay.

Onward, still, thy glorious mission!
Westward to the isles and main!
Till the prophet's glowing vision
Burst upon the sea and plain—
Heaven and Earth their gladness voicing,
Breaking forth with loud acclaim
O'er the ransomed host rejoicing:—
"These from the land of Sinim came."

☞ We learn that some of our Chinese merchants have resolved to employ legal advice and prosecute to the full extent of the law, when they learn any of their countrymen are ill treated by their employers or others. This is a step in the right direction, and is indicative of a national and fellow feeling which betokens good. Suppose an English merchant was kidnapped in London, or an American merchant in San Francisco, we think there would be a "stir;" yet we are told a Chinese merchant of great wealth was kidnapped in Macao, or China, and is now in the hold of that Coolie ship which recently touched at Honolulu.

China Viewed in the Light of Prophecy.

A Discourse preached in Honolulu August 7th, 1870, by Rev. S. C. Damon.

ISAIAH XLIX: 12.—"Behold, these shall come from afar: and, lo, these from the north and the west; and these from the land of Sinim."

Twenty-five centuries ago lived and prophesied Isaiah. No one of the Old Testament prophets was more highly favored with Divine revelations, or made known more clearly the future triumphs of the gospel. The 49th chapter—that from which my text is now taken—by general consent of all evangelical commentators, treats of the Messiah, of the gospel age, and of the wide diffusion of pure Christianity far abroad to the ends of the earth. That portion of the chapter now selected for consideration presents a most vivid picture of the final conversion of all the heathen nations. The prophet glances his eye down the long vista of coming ages. Wrapt in vision, he sees the Gentile nations coming up to worship God, Seeing the thronging millions coming from the south, the north, the west, he looks again, and instead of saying these from the east, he says, "these from the land of Sinim." What land is that? This is a question naturally asked. What land merits such marked consideration in prophetic vision? Surely it must be some country teeming with a countless number of inhabitants, otherwise it would not be taken for the whole populous *East*.

The word translated west in my text means "the sea." We know that the Mediterranean Sea is here specified. That sea lies west of Palestine. There is no doubt about the meaning of the word translated north. "From afar," is supposed to refer to "the south," and to include Arabia and Africa. That I am not assuming too much in supposing Sinim refers to China, I will, passing over all inferior authorities, quote but three names as sanctioning this view of the subject. The first is the great German professor, Hebrew scholar and lexicographer, Gesenius. This is the language: "I un-

derstand by *Sinim* the Sinenses—Chinese, and their country is Sina—China. This name appears to have been given to the Chinese by the other Asiatics, for the Chinese themselves do not employ it." Another authority is that of the great American Hebrew scholar and commentator, Dr. J. Addison Alexander. He sums up the evidence that *Sinim* means China in the following forcible language:

"An hypothesis which solves all difficulties, satisfies the claims of philology and history, unites the suffrages of the most independent schools and parties, fully meets the requisitions of the text and context, and opens a glorious field of expectation and effort to the church, may be safely regarded as the true one."

Mr. Barnes did not adopt this view in the first edition of his *Notes on Isaiah*, but in the second edition he remarks, "I have on re-examination come to this opinion."

Under such leaders, and supported by such authority, the Bible reader may feel that he is standing on firm ground, and when he reads, "these from the land of *Sinim*," may confidently believe that the Prophet Isaiah referred to the Chinese, when they should be seen coming in crowds to worship the Lord on Mt. Zion. The prophet's ken reached down to the nineteenth century of the Christian era. He saw afar off in vision what Christians of this age are beginning to see realized. Taking this view of Isaiah's language, I consider that the Chinese occupy a most prominent place in the prophecies of the Old Testament. While the populous nations of Europe are unworthy of distinct mention, and are included in the term "north," all the nations of Asia are included under that of *Sinim*, or China. This is the *nation*, the *only* nation distinctly pointed out as one of the Gentile nations. It is the only one distinctly specified in the 49th chapter of Isaiah, besides that of the Jews.

My object in this discourse will be to give some reasons why Sinim, or China, merited so distinguished a position above other nations of the Gentile world.

First. China is the most *populous* of all nations, in ancient or modern times. The population of China may be estimated in round numbers at 400,000,000. China is a nation exceeding in population all the nations of Europe. The separate nations of Europe would only form provinces of China. The country is divided into eighteen provinces, and the smallest of the provinces contains a population of over 5,000,000, while the average would contain over 20,000,000. One province, that of Hon Kwang, has a population of over 37,000,000; Kiang-si, over 30,000,000. In population China stands at the head of all the nations upon the earth. Taking this view of the subject, there was a

reason, very good and satisfactory, why the Prophet Isaiah should have been instructed by God to specify China by name among all the Gentile nations, when he contemplated the conversion of the Gentile nations to Christianity. I am inclined to the opinion that the conversion of all the other Gentile nations, during the past eighteen hundred years, was only a preparatory work towards the conversion of the most populous of all the nations which has ever existed, or which now exists upon the globe.

Secondly. China is the *oldest* nation upon the globe. Very soon after the sons of Noah separated, and the earth began to be peopled by their descendants, some one of the descendants of Shem migrated to the extreme parts of Asia, and there laid the foundations of the Chinese Empire. In a manner which history does not now disclose to view, China became a great and populous nation long before the days of Grecian and Roman supremacy. We are accustomed to speak of those as old nations, but China was older than either. Both those nations have long since passed away, and historians have written their "decline and fall," but China still lives, and has been rapidly increasing in population during the last thousand years. This increase has not been by conquest, or by immigration from abroad, but from among themselves. Six hundred years ago the population of the nation was estimated at only 60,000,000, but now at 400,000,000, as I have already stated.

In referring to the antiquity of the nations of the earth, of course China ranks the highest.

Thirdly. China possesses the most *stable* form of government. I do not argue that it is the best, but it is the most stable, and possesses elements of strength worthy of the profound study of the statesman and the Christian. Writers denominate the government of China as a despotism, and as maintaining its existence by arbitrary power. Other nations have been ruled by despots, but those despots and their governments have passed away; but here is a government that has existed for thousands of years, and a government that has embraced under its rule a vast population. Williams, author of the "Middle Kingdom," thus remarks:

"The theory of the Chinese government is undoubtedly the patriarchal; the Emperor is the Sire, his officers are the responsible elders of its provinces, departments and districts, as every father of a household is of its inmates."

Confucius was not the founder, by any means, of the Chinese Empire, as Moses was the law-giver of the Jews; still the teachings of Confucius, which exerted such a controlling influence over the Chinese people for more than two thousand years, have been most potential in maintaining and perpetuating the existence of the Empire. Confucius died 479, B. C., and during his life the Jews returned from Babylonish captivity, Xerxes invaded Greece, and the Persians conquered Egypt; but even then China was an old country. The question arises, why

should China have existed for so many centuries and thousands of years, while other nations and governments have risen, flourished and passed away? It may be a mere opinion of mine, but it does appear to me that the perpetuity of the Chinese nation may be partially accounted for by a thoughtful consideration of the great principle involved in the fifth commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." No people or nation have ever exceeded the Chinese in their love and reverence for their parents and ancestors. This reverence may have degenerated into a wicked superstition, still there is the principle deeply embedded in the hearts of that people. May it not be that God has thus honored his truth? May it not be that God—the God of nations—has thus caused the Chinese as a nation to live longer as a nation than any other, because they have kept this one of his commandments?*

But while this *populous, ancient and stable* nation has existed for so many centuries, yet during all this long period it has been a heathen nation—an idolatrous people—and most fearfully estranged from God. Why God should have caused China thus to be perpetuated, is utterly beyond the wisdom of man to account for. It is one of the most difficult problems of human history. It is a fact, and a most marvelous one in our world's history. China of to-day—China of the nineteenth century—is nearly the same as China in the days of our Saviour, and in the first century; yet seven hundred years before our Saviour's birth, Isaiah, one of the Lord's prophets, looking down through the coming centuries to the conquests of the nations to Christ, distinctly refers to those who shall flock to Mt. Zion, and embrace Christianity, from the land of *Sinim*. Well may Cowles, a late and popular writer upon the Old Testament prophets, exclaim, "It is certainly remarkable that the finger of prophecy should drop precisely upon this immensely populous nation, designating them to represent the mighty East, from which teeming hosts should come up to the standard of King Messiah."

HAS THE TIME COME FOR THE CONVERSION OF CHINA?

The question arises, why was it necessary that the conversion of such a populous nation should have been thus delayed for nearly two thousand years? This is a very natural and sensible question, but it is akin to that question so often asked with reference to the advent of Christ, Why was his coming so long delayed? Why was it necessary that so many of those nations of antiquity—the Babylonians, Assyrians, Persians, Egyptians, Grecians, Romans, and many others, should have flourished and passed away before the coming of the Saviour into our world? This question is more easily asked than satisfactorily answered.

* Since the delivery of this discourse, the author has met with some remarks of Mr. Williams, author of "Middle Kingdom," confirmatory of the above statement. After referring to the absence of human sacrifices, and the non-deification of vice, in the Chinese system of religious belief, Mr. Williams remarks: "If there be any connection between the former of these virtues and the promise attached to the fifth commandment, 'That thy days may be long in the land which the Lord thy God giveth thee,' then the long duration of the Chinese people and Empire is a stupendous monument of the good effects of even a partial obedience to the law of God, by those who only had it inscribed on their hearts." (Vol. 2d, pp. 232, 233.)

Christ is said to have appeared in the fullness of time. "But when the fullness of time was come, God sent forth his son." Mark you the expression, "fullness of time." This means that Christ came at the exact time in the world's history, when, all things considered, it was proper to the Divine mind He should come. The condition of the Jewish nation and of the Gentile world was ripe for his coming. Just so I argue with reference to the conversion of the heathen world to Christ. There were doubtless, reasons in the Divine mind why a nation like China should be perpetuated for thousands of years, why it should remain comparatively isolated and shut out from the other nations of the earth, why it should become exceedingly populous and rich, and why it should attain its present state and condition before the gospel should be proclaimed to its inhabitants. *The fullness of time* had not come for the conversion of that vast Empire to Christianity. There are marked and manifest indications why I think it has now come. For some two or three centuries Catholic missionaries have labored among the Chinese, but it was not until this, the nineteenth century, that Protestant missionaries commenced the work of evangelization among the Chinese. The Catholic missionaries could not be said really to have made known the gospel among the people of that vast Empire, because they did not translate and circulate among them the Sacred Scriptures. This is a most marked defect in all Catholic missionary operations, *the Bible is not put into circulation*. I am not aware as Catholic missionaries in any part of the heathen world ever circulated the Bible. They do not believe it to be a proper book to be generally circulated among the common people. Not so with Protestant missionaries. This is among their very first labors, viz, the translation and circulation of the Bible. This is what all Protestant missionaries have united in doing in China; and this I am led to think is a most important step towards the conversion of that Empire to Christianity.

Another important step in the same direction is the general impression, among the friends of foreign missions in Europe and America, that now is the time to labor for the conversion of the Chinese; hence not one society, but many missionary societies, have sent missionaries to that land, and are sustaining them there by their contributions and prayers.

MISSIONARY INFLUENCE UPON THE CHINESE.

Some statements were recently made in the British House of Lords, disparaging to the character of Protestant missionaries. The Duke of Somerset commented upon the character and conduct of English Protestant missionaries in China after the same style that India missionaries were treated in Parliament fifty years ago. These remarks have called out some counter statements, which serve to place the cause of Protestant missions on a right footing. The statements recently made in England, concerning the missionaries to China, as respects their literary ability, are answered in the following statement:

"Nearly a hundred works on science, medicine, history, geography, law, and miscellaneous subjects, have been published in China by Protestant missionaries. These works have been composed in a style so ac-

ceptable to the learned class, that men belonging to this class, when acting as Governors and Viceroys, have reprinted, at their own expense, not a few of them, thus adding them to the permanent literature of the country. All the Chinese dictionaries yet made, for English students of Chinese, are the work of Protestant missionaries; the conductors of and principal writers in the 'Chinese Repository,' an invaluable mine of information on almost every Chinese subject, highly prized by all who wish to become acquainted with this country, were Protestant missionaries; the author of one of the best works on China, 'The Middle Kingdom,' taken as a text-book among the student interpreters of the British Legation, was a Protestant missionary; the translator of the Chinese Classics is a Protestant missionary; the translator into Chinese of Wheaton's International Law, whose work was printed at the expense of the Chinese Government, is a Protestant missionary. One of the principal Professorships in the new University which the Chinese Government is said to be desirous of establishing in Peking, is filled by a Protestant missionary. The only writers in Chinese, on subjects that will elevate this people, morally and intellectually, are missionaries."

It is very manifest why there should be an inimical feeling in England and India towards the missionaries in China. This is occasioned by the fact that the missionaries are universally opposed to the opium trade. This is a subject which is beginning deeply to agitate the people of England. Honorable and Christian statesmen in England see and deplore the abominable traffic. A strong remonstrance has already been made to Parliament, and the only reply which could be made on the part of the Prime Minister was that of the rum-seller, "If we do not raise opium and sell it to the Chinese, somebody else will; and besides, it brings into our treasury about 40,000,000 of dollars." Such reasoning will not stand the test of this enlightened age, and the English people are seeing it. The feeling against the traffic will rise higher and higher, until the government will be compelled to abandon all complicity and connection with it. The ruinous effects of this traffic are such as should bring the blush of shame to all directly or indirectly engaged in it. It is opposed to every principle of morality and Christianity; hence I do not wonder that among those, merchants and others, engaged in promoting the sale of opium in China, there should exist a strong anti-missionary spirit. This is natural.

TAI-PING AGITATION IN CHINA.

I desire now to call your attention to a most important movement in China, which has been progressing during the last ten or fifteen years. I refer to the great religious revolution under the leadership of Tai-Ping. I desire to call your attention to this movement for the purpose of showing that we may naturally expect a vast change among the Chinese, just as soon as correct Bible truths are preached and disseminated among them.

The name of Liang Afah, one of the earliest converts to Christianity, is familiar to all readers of missionary intelligence. Liang Afah became a convert through the preaching and labors of the Rev. Dr. Milne,

the earliest English missionary, under the auspices of the London Missionary Society. Liang Afah prepared a small tract or book for circulation among his countrymen, entitled, "Good Words for Exhorting the Age." This book contained whole chapters of Dr. Morrison's translation of the Bible, many essays upon separate texts of Scripture, and sundry miscellaneous statements founded upon the Sacred Scriptures. In 1836, this book was given by a missionary in Canton to Tai-Ping, who was then a school-teacher in a distant province. He read and studied the book, and so did a cousin. They were thereby led to renounce their former opinions and embrace Christianity, so far as it was unfolded and explained in this book. The result was that they commenced preaching the new doctrines, and thousands and tens of thousands embraced the truth, although but imperfectly made known. A revolution commenced. Armies were marshaled. War followed. The revolutionists undertook by force of arms to put down idolatry throughout China. These warlike demonstrations were most destructive to life and property. From August, 1860, to September, 1864, or during a period of only four years, from official returns, it appears that no less than 2,872,550 persons were killed. I refer to this bloody picture in order to show how the seemingly sluggish and unimpassioned myriads of the Chinese may be aroused and agitated when a new religious idea takes possession of their minds. Tai-Ping and his associates embraced the truth, but in part. They started forth with the principle that all idolatry was wrong and sinful, mixing up this idea with certain others of a political and religious nature. They determined to revolutionize that great Empire. The expectation was that for a time success would be the result. The revolutionists were opposed to the opium trade, and probably on this account the sympathy of the English in China was thrown against the new order of things. There was a danger at one time lest the English would so far oppose the revolution that it would lead to a dismemberment of the Empire. The grand embassy of Mr. Burlingame soon followed, and now the integrity of the Empire has been preserved. All these changes and revolutions have not left China where she was a few years ago. There is progress even in China, and it is in the direction of free thought and religious toleration. The gates of China are now thrown open, and missionaries from all Protestant lands, and from some Catholic countries, are now entering that great Empire, and are setting in motion a system of changes and revolution, which will undoubtedly result in the preaching of the gospel to the hundreds of millions of the Chinese. The land of Sinim must become evangelized. Remarks the Rev. Dr. Speer in his new work on China, entitled, "The Oldest and Newest Empire:"

"The good and the bad influence of our civilization has already been powerfully felt in every portion of the Empire. Missionaries and travelers say that whatever provinces they visit they find opium, foreign goods, Christian books and a surprising general acquaintance with the leading ideas of Christianity; the latter the result of the vast distribution of Christian Scriptures and tracts

from the missionary stations on the coast and by the Tai-ping rebels, and of the curiosity as to the doctrines of them created by the strange events of recent years. The changes of the generation past in China are amazing; how much more so will be those of the next one, and of each successive one, as the tide of a new social and moral life shall rapidly rise and roll over the land!"

INFLUENCE OF RETURNING CHINESE UPON THEIR COUNTRYMEN.

While foreign influences are thus brought to bear upon the Chinese at home, a no less powerful influence is operating upon the nation in consequence of the thousands and tens of thousands of the Chinese who are going abroad. Many of these will return, but not the same as when they left. They will return with new ideas. The Chinese who have gone abroad and come in contact with other nations, will necessarily imbibe many new thoughts, ideas and principles. Chinese who have cultivated nutmegs at Singapore, and sugar-cane in Hawaii and Cuba, worked in the mines of Australia and California, visited South America, North America and Europe, are not to return home the same as when they left. They will return as so many political and religious revolutionists. Would that multitudes might return converted and enlightened as our friend and fellow-laborer, Aheong.

Thus it will appear that foreign influences—some good, some bad, some political, some commercial, some religious—are now operating to effect a mighty change and revolution in that long stationary nation. The leaven of the gospel has also begun to work, and no earthly power can check or stop it, if so inclined. All the missionary societies in Europe and America might withdraw their missionaries, and all the Chinese in America and elsewhere might return, and again China be sealed up, and intercourse be cut off, yet China could never again become what China has been. An entering wedge has been driven which must divide up the people. A lever has been placed under the mass which must elevate it. I am not sure but China would become christianized if the gospel only so far as it has now been preached, should be left to work out its natural and legitimate results.

GOD'S OVERRULING PROVIDENCE.

In estimating what the future will be, we must remember that an Almighty arm rules the world. God is at the head of the universe. Kings, emperors and rulers may have their plans and schemes to accomplish, but finally it will appear that God has so governed and controlled human affairs that all men were merely agents in His hand, and had been employed by Him for the accomplishment of His grand design in creating the world and universe. It is highly necessary and important that we glance an eye over the past history of the world for the purpose of correcting our views. The recent civil war in America has done much to bring thoughtful men to see that God still rules among the nations of the earth. Even worldly minded men—generals, soldiers, statesmen and citizens—saw this, and were not slow to acknowledge it. See how wonderfully God has overruled the slave trade (most iniquitous and abominable in itself), for the purpose of converting to Christianity

thousands and millions of Africans and their descendants. Just so I think it will appear that God has been operating in regard to China. Through the influence of merchants and traders, China has been visited and commerce extended. The country has been opened, and now multitudes of Christian missionaries have visited that land of Sinim, while thousands and hundreds of thousands of the Chinese have gone abroad to India, Australia, New Zealand, South America, North America, and the islands of the sea. The stream having once commenced flowing will not cease, so long as there is such a demand for labor throughout the world, and that labor is to be obtained in China. So long as there is a demand, and China will supply that demand, just so long the stream will continue to flow. The stream has already reached North Adams, Mass., and we may soon expect to hear of its reaching Lowell, and Fall River, and other manufacturing towns of New England, and I can see no reason why it may not flow on to Old England and Europe. There is a subtle power or indefinable influence accompanying the labor question which human legislation cannot control. Human legislation can no more control the price of labor than it can the price of gold or of cotton, or any other commodity; hence if Chinese labor can be procured at a cheaper rate than Irish, German, English or American labor, then it will go on supplanting the labor of those countries. As sure as water finds its level, so surely will the price of labor find its level. Merchants, ship-owners, planters and manufacturers will strive to carry out their plans, which they have a right to do, so long as they act honorably, but if they do wrong, then God will hold them individually responsible. But what I wish to impress upon your minds in regard to this subject is this, that over and above all these human plans, schemes and enterprises God has his great plan to accomplish in regard to the redemption and salvation of the human race. God is now employing the agencies of commerce, trade, science and learning to further his scheme. Read, if you would see these subjects more fully discussed, Edward's "History of Redemption," Reed's "Hand of God in History," the writings of Guizot, and in fine, general history, not omitting the journals of missionaries scattered all over the heathen world, and even the ordinary newspapers of the day, for all appear to me to point to but one grand result—the final conquest of this world to Christ, and the universal triumph of the gospel all over the globe. God is now employing the ships of all nations for the purpose of conveying the messengers of the gospel to and fro upon the earth. A merchant may plan a voyage to China or India merely for the acquisition of wealth, but God can employ that agency to spread abroad his gospel.

RECENT ARRIVAL OF CHINESE IN HONOLULU.

During the last week a ship arrives in our port from the land of Sinim. Some two hundred laborers are landed upon our shores. Suppose the ship-owner is paid for bringing those men hither; suppose they work their prescribed period, and the planter pays them their wages; suppose everything is accomplished according to agreement, is this the end of the transaction? By no means. Two hundred Chinamen, born and educated in a

heathen and idolatrous land, have been brought away from their homes. They will be brought more or less under Christian influences. Their ideas will become essentially modified upon religious subjects. They have spent their first Sabbath in a Christian land, and will naturally ask why one-seventh part of time is set apart for religious purposes. Some of them, it is to be hoped, will be thoroughly converted to Christianity. No man can begin to estimate the results of bringing those two hundred men to our shores. Among the smallest of those results will be the *manual labor* which they will perform for planters and others. It may be that some will follow in Aheong's footsteps, and return missionaries to China. I am confidently looking for such results. The history of the past preaching of the gospel will encourage us to take this view of the subject. How came the first missionary to visit Britain in the second century? One tradition is that a Christian missionary went thither from having met a native of the island who had been brought a prisoner to Rome, and another that soldiers (Christian soldiers) and Christian merchants conveyed thither the gospel. God employed means as simple, natural and salutary as He did when Obbo-kiah goes as a sailor-boy from the shores of Hawaii to New England; hence when I look upon a company of Chinese laborers landing upon our shores, I endeavor to raise my thoughts above the commercial transaction—above the matter of the employment of so many laborers upon our plantations. "God's thoughts are as much above our thoughts as the heavens are above the earth." Taking this view of the subject, I desire to impress upon your minds, my hearers, the importance of laboring to instruct and educate these men, and thereby of becoming the instruments in God's hand of their conversion to Christianity—co-workers with God in a world's conversion. It may be that thereby God will honor you as an instrument of bringing many from the land of Sinim to a knowledge of the truth as it is in Jesus. It may be that the Prophet Isaiah, as his eye glanced down the long line of centuries, and saw crowds from the land of Sinim coming to Mt. Zion, saw those crowds led by some Sabbath-school teacher in Honolulu, or missionary from the land of the west. This privilege God will grant you, teachers in our Sunday-schools—members of the Young Men's Christian Association—if you are willing to engage in the work of teaching these people from the land of Sinim. Treat them kindly in your families, on your plantations, and wherever you meet them. Let them be justly treated in our courts of justice. Try to exert over them a Christian influence. Sure I am that finally on the heights of Mt. Zion above, there will be found multitudes from the land of Sinim, for saith the Revelator John, "After this I beheld, and lo, a great multitude which no man can number, of *all nations and kindreds and peoples and tongues*, stood before the throne and before the lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne and unto the Lamb.'" Among that great multitude will be found, I am confident, some "from the land of Sinim." Amen.

THE FRIEND.

SEPTEMBER 1, 1870.

Meeting of the Hawaiian Club.

There must be something peculiarly pleasant and charming about a residence on the Islands, for nearly all who have once resided here, even for a short time, take away such pleasant recollections that they are ever sending their thoughts on pilgrimages hither. When old visitors and former residents meet in other lands, the "sunny isles" rise like a *mirage*, and for a moment all comes back again—mountain and valley, scenes and people. In various ways, and through numerous channels, reports have reached us respecting a meeting of the Hawaiian Club, on the 28th of July, at the residence of C. Brewer, Esq., Jamaica Plains, near Boston. We only regret that some one of the near four score guests could not have sent us a vivid sketch of the gathering. The following brief paragraph from a private letter will indicate the nature of the meeting:

"Soon they were all there—the Athertons, Mr., Mrs. and Miss; Laura Dickson and Katy, Mrs. Dr. Wood, Mr. and Mrs. Marshall, Mrs. Webster, Dr. Hooper, Thomas Snow and his mother, Dr. Clark, Mrs. Anderson, Judge Austin and wife, Mary Pitman, Frank Lyman, Frank Damon, Mr. Brigham, Mrs. Kittredge, and several gentlemen and ladies I did not know—in all 76, and every one seemed to come prepared to enjoy themselves. *I did have the best time I have had in America.* Dr. Clark made a speech, and told us about the Jubilee, and put in several native words. Judge Austin made a short speech in native. We drank tea on the veranda. Hawaiian coffee was served! Mr. Brigham said there was but one heretic present, Mr. —, because he did not desire to return to the Islands."

He may not wish to return, but we do not imagine that he has lost his *interest* in "the little pin-head kingdom," so denominated by the late Edward Everett.

PLANT TREES.—We received recently from Waialua, Oahu, a request for Algeroba seeds to plant. It was accompanied by the remark that the time had come for refurnishing the islands with forests. We are glad to learn that some are awake upon this subject. Algeroba seeds are now falling in great quantities, and can be easily obtained. So with the "Monkey Pod," that beautiful tree, two seeds of which were originally sent twenty-three years ago from Mexico by P. A. Brinsmade, Esq., to Mrs. Hoffmann. The original tree now stands in the premises occupied by the American Minister.

AN ITEM FOR THOUGHT.—"The wrongdoing of one generation lives into the successive ones, and, divesting itself of every temporary advantage, becomes a pure and uncontrollable mischief."—*Hawthorne.*

☞ The excesses of our youth are drafts upon age, payable, with interest, some years after date.

☞ It is a source of rejoicing to every true American that the Government of the United States has forbidden all vessels sailing under the American flag from engaging in the Coolie trade. Revolutions go not backward. Ere long other nations, we are confident, will follow this example. The Coolie trade as it has been carried on during the past few years by South American ships, has been a disgrace to humanity, christianity, and the civilization of the nineteenth century. It is time this barbarous traffic was brought to an end, and if England and the United States should withdraw their war vessels from the coast of Africa, and commission them to cruise in the Pacific, we think it would be doing good service to commerce and humanity.

An Infamous Traffic.

The San Salvador ship *Dolores Ugarte*, is lying outside our harbor, having arrived on Wednesday last, from Macao, with five hundred and eighty-four coolies on board, bound for Callao. We learn that the Captain requests permission to land his cargo in squads of fifty, for the purpose of recuperating them. It seems that the last ship which stopped here, the *Henry 4th*, lost two hundred and seventy of her chattels between this port and Callao, for this reason this Captain desires to air his cargo.

This ship, like the former, has all the paraphernalia of the old time slaver; grated hatch ways, barricades aft, sentries, &c., &c. A few of the unfortunates are allowed on deck at a time, for exercise, and in order to accelerate their movements men with cat-o-nine-tails stand at convenient distances to keep them moving lively. Imagine, reader, five hundred human beings cribbed, cabined and confined between decks in such weather as we have had the past week. The poor wretches crowd to the main hatch gratings for air; the strong succeed, the weak must stand back and die.—*P. C. Advertiser, August 27th.*

MARRIED.

LEWIS—MILLER—In Honolulu, August 25th, by the Rev. S. C. Damon, SAMUEL L. LEWIS, Esq., to Miss RACHEL MILLER, both of Honolulu. ☞ No cards

BASTEL—NOHOKAHA—In Honolulu, August 13th, by Rev. S. C. Damon, Mr. BERNHARD BASTEL to NOHOKAHA.

DIED.

ADAMS—In Honolulu, on Sunday evening, July 31st, CAROLINE W., wife of E. P. Adams, Esq., aged 32 years and 9 months.

CROWNINGBERG—At Makawao, July 17th, EMMA J., daughter of David Crowningberg, Esq., aged 8 months; only surviving child of Mr. and Mrs. Crowningberg.

ASEGUT—At Waimea, Hawaii, July 22d, ANNIE ASEGUT, eldest daughter of E. Asegut, aged 10 years, 11 months and 22 days.

ROGERS—At Waimea, Kauai, July 31st, GEORGE, youngest son of Mr. Edmund H. Rogers, aged 5 months and 26 days.

WHITE—At the Queen's Hospital, August 17th, ALEXANDER WHITE, of Molokai, Kauai, aged 44 years, a native of Scotland.

MEMORANDA.

REPORT OF STEAMSHIP WONGA WONGA:—The *Wonga Wonga*, John Stewart, commander, left Auckland at 3 P M on the 7th August, with a fresh breeze from the northward, which, on the morning of the 8th, increased to a heavy gale, accompanied with tremendous seas, causing the necessity of easing the engines, which continued until the 10th, when the wind hauled to the N N E and E N E, with heavy head seas, till near the equator, which was crossed in longitude 159° 45' west on the 19th. Sighted Jarvis Island on the same day. At noon of the 20th passed Fanning's Island, distant about one mile. Sighted Oahu at 5 P M of the 24th, and anchored off Honolulu at 10 P M. Sighted no ships.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

July 30—Am bk Comet, Fuller, 13 days fm San Francisco.
31—Am schr C M Ward, Percival, 136 days from New London.
Aug. 1—Br barkentine Cleopatra, Jeanson, 39 days fm Newcastle, N S W.
2—Am ship Marmion, Boyd, 43 days from Newcastle, N S W.
3—North German sh Solo, Relise, 46 da fm Hongkong.
7—Nor Ger bark Fidelitas, Jespersen, from sea, in distress.
11—Haw bk R W Wood, Klencke, 55 days from Hongkong.
12—Am schr Ward J Parks, Friend, 18 days from Noyo River.
12—U S ship Jamestown, Truxtun, from Micronesia.
21—Am stmr Ajax, Floyd, 91 days from San Francisco.
24—Brit brig Robert Cowan, Weeks, 36 days from Victoria, V I.
24—San Salvador ship Dolores Ugarte, Saul, 72 days from Macao.
25—Am three-masted schr A P Jordan, Perry, 26 days from Victoria, V I.
25—Brit stmr Wonga Wonga, Stewart, 25 days from Sydney, via Auckland, 18 days.

DEPARTURES.

Aug. 1—U S S Saginaw, Sicard, for Midway Island.
3—Am bark Victor, Walker, for Port Gamble.
4—Br brig Byzantium, Calhoun, for Victoria, V I.
9—Am bk Comet, Fuller, for San Francisco.
13—Am bk D C Murray, Bennett, for San Francisco.
13—Brit barkentine Cleopatra, Johnson, for Malden Is.
22—Am schr C M Ward, Hatfield, for Guano Islands.
25—Am stmr Ajax, Floyd, for San Francisco.
26—Brit stmr Wonga Wonga, Stewart, for Auckland, N Z, and Sydney, N S W.

PASSENGERS.

FOR VICTORIA—Per Byzantium, August 4—Mr and Mrs Perkins and 6 children—8.

FROM HONGKONG—Per Solo, August 3—Dr Bell and 188 Chinese—189.

FROM NEW LONDON—Per C M Ward, August 1—Amos D Allen—1.

FOR SAN FRANCISCO—Per Comet, August 11th—Dr W A Bell, A J Jackson—2.

FROM HONGKONG—Per R. W. Wood, August 11th—61 Chinese.

FOR SAN FRANCISCO—Per D. C. Murray, August 13th—G A Archer, wife and child, Mrs Asa Thurston, Mrs Jacob Brown and two children, Miss Sarah Brown, Mrs Mary Austin, Alex Campbell, W H Garrett and wife, Mrs Costello and three children, Dr W Young, C F Short, Miss Short, Captain E Percival—20.

FROM SAN FRANCISCO—Per Ajax, August 21st—Miss Mary Green, F A Schaefer, H Bland, Daniel Allen, D Foster, G Wetherbie, Miss C Davis, G H Burgess, Mrs C R Armstrong, W H Davis, Miss B A May, Henry May, A Jaeger, C C Perry, Wm Mann, John Walls, James McKay, Jno Gallagher, H Prohl, and 16 others.

In transitu for New Zealand and Australia—L Mort, M R Buchanan, Geo McLean, Theo F S Tinne, Mrs M Hobson, Jas Sweetman, R Montorau, Mrs R Montorau, Rev T Neville and wife, H Farnall and wife, Miss Annie Casey, Thos D Bellet, D L Nelson, Robt Wallace, M W Elliot, mail agent, and 33 others—85.

FROM VICTORIA, V. I.—Per A P. Jordan, August 25th—P C Johnson—1.

FROM SYDNEY AND AUCKLAND—Per Wonga Wonga, August 25th—U Colyer, P Sarson, J Gay, Rev Cooper Searle, F Searle, Master Searle, Peter Williams, Joseph Williams, G Trimble, and 53 in transit for San Francisco—62.

FOR GUANO ISLANDS—Per C. M. Ward, August 19th—20 Hawaiian laborers.

FOR SAN FRANCISCO—Per Ajax, Aug. 25—Dr F B Saunders, Miss Huntington, Dr G W Woods, Mrs H A Pearce and maid, T D Rossini, Miss M Rowell, Geo Rowell, A T Walliott, A D Allen, F W Meyer, Miss May Severance, Mrs Woodworth, I Bartlett, G von Gossnitz, Geo Charlton, Joseph Dillon, C Weber, Aug. Cramer, Geo Waltz, Aug Yee, Mother Des Anges, Miss M Songham, and 51 in transit from Sydney and Auckland—74.

Light on Farewell Spit (Western Entrance to Cook Straits, N. Z.)

Notice is hereby given, that on and after the 17th June, 1870, a light will be exhibited from a light-house erected on Bushy End Point, Farewell Spit, in lat. 40° 33' S., and long. 173° 1' 45" E., as measured from the outer side of the Spit, where, off deck, it will not be seen when the light is brought to bear eastward of E 28°, as it is shut in by sand hills.

It is a REVOLVING WHITE LIGHT of the Second Order Dioptric, attaining its greatest brilliancy ONCE A MINUTE.

Over the Spit End, (that is, between the bearings of N. W. 1 N. to W. by N. 4 N.) the light will be red, in order to caution mariners of their approach to that danger.

The light is elevated about 120 feet above the sea level, and will be visible in clear weather about 17 nautic miles, allowing 15 feet for the height of the observer's eye.

The tower is an open-framed structure of timber, painted in alternate bands of red and white, and is 113 feet in height from the ground to the top of the lantern.

Vessels must take care not to open the northern edge of the red light when within four miles of the light-house.

All bearings are magnetic

Editor's Notes and Reflections while Passing Along through the Old World.

Number 8.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness."—*Shakespeare.*

THREE DAYS ON THE MEDITERRANEAN.

We sailed from Brindisi on the morning of December the 14th, at half past four, on board the Italian steamer, *Brindisi*, belonging to a line of steamers connecting Trieste, Venice, Ancona, Brindisi and Alexandria. They run weekly, making the passage down in five days. We passed Corfu, Paxo, and other Grecian isles during our first day out. Towards evening we approached Ithaca, running between that far-famed isle and Cephalonia. We saw lights on shore. The sight of Ithaca recalled Homer's account of Ulysses' wanderings, and the long waiting of his faithful Penelope, when so many uncivil and eager suitors sought her hand in marriage alliance. The shores of classic Greece were all day in sight. Our course took us to the south of Candia, where recently the desire has been so strong amongst the inhabitants to throw off Turkish rule, and become joined to the kingdom of Greece. On going upon deck early this morning, December 18, we saw what appeared to be a whale. We are confident had a Nantucketer seen what we saw, he would instantly have exclaimed "there she blows;" but one of our passengers asserted that it was not a whale, but what the Italians call an oil-fish. We could only reply, in the language of Shakspeare, if it be not a whale, it is "very like a whale." The sea, to-day, was very quiet and smooth—apparently no swell or "sea," but the surface of the water as smooth as a mill-pond. As we thus beheld the Mediterranean sea, the contrast was most striking, between its appearance now and when the prophet Jonah launched forth upon its waters. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The presence of the great fish which we saw reminded us of that "great fish" which swallowed up Jonah, "Now the Lord prepared a great fish to swallow up Jonah."

On the morning of the fourth day after embarking from Brindisi, the shores of Africa were seen—low, and stretching far away to the west of Alexandria. We had a pleasant company of passengers, but there was a great variety of nationality among them—there was a Russian Count, a German physician, a Swiss, an Irishman, a Scotchman, several Englishmen, a Hollander, besides two representatives from the far off Islands of the Pacific. This route, via Brindisi and Alexandria, appears to be

rapidly gaining ground among the English, who are going to and returning from India. As soon as the Mt. Cenis Tunnel is completed, the Indian mails are to go by this route. It is the shortest from London to Bombay.

ALEXANDRIA.

Our stay in this city was less than twenty-four hours, but sufficiently long to enable us to view its public squares, suburbs, and two remarkable objects of antiquity—Pompey's Pillar and Cleopatra's Needle. The streets of this city are narrow and filthy, but crowded with carts, donkeys, camels, carriages, and such a motley assemblage of people as seldom congregates in any part of the globe. Here are seen Turks, Arabs, Copts, Greeks, Italians, Frenchmen, Englishmen, Nubians, and we know not how many other nationalities. We landed from the steamer about one o'clock, and soon found ourselves comfortably quartered at the Hotel d'Europe, which appears much frequented by foreigners. Securing the services of a dragoman, who ascertaining that we were Americans, recommended himself as once a dragoman for Mr. Bryant Sturges, of Boston. Under his direction, we sallied forth to view the city, founded more than two thousand years ago by Alexander the Great, and the city also to which his body was brought for interment after his death. The historical associations connected with Alexandria are of unrivalled interest. Here was founded the famous library by the Ptolemies, which was sustained for so many centuries, and which probably contained more works of ancient authors than were ever gathered in one place before the Christian era.

Pompey's Pillar.—An inscription upon the Pillar bearing the name of Pompey, indicates that it was erected in honor of Diocletian, who besieged Alexandria, and took it, A. D. 296. The height of the Pillar is about one hundred feet. It is 10 feet in diameter. Its main shaft is one solid block of granite, 75 feet in length, and a most noble piece of workmanship. The fine polish on its surface has not yet been effaced, although it has met the rude treatment of successive generations of ignorant barbarians. Its size and noble appearance are no more remarkable than the fact that it still stands. It is a great shame that it should be so neglected, and the adjoining grounds devoted to the vilest of purposes, in a filthy city.

Cleopatra's Needle is a much older monument of antiquity. It is about seventy feet high, and covered with hieroglyphic inscriptions. Its age is estimated at some 3,300 years.

The harbor of Alexandria appeared to be

crowded with the shipping of various maritime nations, principally German, Austrian, English, French, Italian, and Turkish. Several vessels of war were in port. Here stood the famous Light House of antiquity. It was one of the seven wonders of the world. It has of course long since gone to ruin, and a modern structure has been erected in its place.

During our short stay in Alexandria, we recalled to mind the fact, that here the celebrated Septuagint Translation of the Old Testament was made under the authority of the Ptolemies, and here too the Gospel was early preached, by the apostles and successive generations of holy men.

ARRIVAL OF THE U. S. SHIP JAMESTOWN.—This vessel returned to port on the 12th ult., from a cruise among the Micronesian Islands, whither she sailed on the 30th of April. Captain Truxtun has kindly furnished the *Advertiser* with the following full report of his cruise:

Left Honolulu, April 30th. Arrived at the Island of Tarawa, Gilbert group, May 15th. On the 20th landed Mr. and Mrs. Bingham at the Island of Apaiang. May 23d, sailed for, and on the 24th, arrived at Butaritari; 26th sailed from Butaritari, and on the 28th arrived at the Mulgrave Islands, remained six days at anchor in the lagoon. On the 4th of June, sailed, and on the 5th arrived off the Island of Mejuro, landed the mail for the mission, found two North German vessels at anchor in the lagoon.

June 11th, made Strong's Island; on the 12th, communicated with the shore, found *Anne Porter* at anchor; June 14th, hove-to off Wellington, or Du Perry Islands; all quiet at both places. June 17th, anchored in Jamestown harbor, Island of Ponape; landed mail for the American mission. Remained at Ponape fifteen days, during which time circumnavigated the island in steam launch and boats. While here, the brig *Anne Porter* arrived from Strong's Island, and schooner *Malolo* from Ponatic harbor, both bound to Shanghai. Supplied the *Malolo* with provisions, and sent a number of Chinamen and Europeans in her, and the *Anne Porter* to Shanghai, they being all in the employ of one Capt. Benjamin Pease, and left destitute by his non-appearance. Also supplied Pease's trading station at Ponatic with provisions, as the agent was in great want. Capt. Coe, the representative of Capt. Pease, died some few weeks before our arrival at Ponape. Pease had robbed the wreck of the *Morning Star*, and burned up what he could not carry away.

July 2d, sailed for Honolulu. July 4th, lat. 12° 02' north, long. 157° 53' east, boarded the North German bark *Marie*, Captain Kutcher, of Bremen, from Port Townsend May 20th, and Honolulu June 15th, for Port Louis, Mauritius, all well. August 4th lat. 21° 07' north, long. 158° 49' west, boarded American bark *Elhan Allen*, Capt. Snow, from Honolulu, July 27, for San Francisco; had been becalmed five days, left her with a good breeze from the south.

From the Island of Ponape had the trades about E N E to 28° north lat., 158° east long., where we lost them; from which point had calms and light winds prevailing from the southward and eastward, to lat. 28° north, long. 154° west, where we again took the trades. Had much fine weather during the passage back.

Left the missionaries at all points visited in good

spirits, feeling perfectly secure in their persons, and much encouraged in their labors by the progress they are making among the natives. Settled all the troubles between the natives of Apiang and Tarawa, also all the missionary difficulties—the rebels of Tarawa signing an agreement to pay 50 casks of oil for mission property destroyed on Apiang.

The following is a list of the officers of the *James-town*:

Commander.—Wm. Truxtun, Commanding.
Lieut. Com.—C. L. Huntington, Executive Officer.
Master.—William Welsh.
Master.—Asa Walker, Navigating Officer.
Ensigns.—Andrew Dunlap, W. M. Cowgill, J. D. Adams, W. McMechan.
Surgeons.—W. M. Woods, E. D. Payne.
Asst. Surgeon.—E. C. Thatcher.
P. A. Paymaster.—Geo. R. Watkins.
Lieut. Marines.—H. C. Cochrane.
Boatswain.—Andrew Milne.
Gunner.—E. A. McDonald.
Carpenter.—S. N. Whitehouse.
Sailmaker.—Gilbert D. Macy.
Captain's Clerk.—C. W. Sinclair.
Paymaster's Clerk.—L. A. Morris.
Mates.—F. C. Elliot, C. G. Nolton, S. Millard, W. Dougherty.

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 Fort Street, three doors below Merchant Street, Honolulu.

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Commission and Shipping Merchants,
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Ship Chandlers and Commission Merchants,
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 A Great Assortment of Essential Oils, Such as Oil Rose, Oil Bergamot, &c., &c. Glycerine, Syringes a variety, Breast Pumps, Nursing Bottles, Trusses, &c., Cocoa Butter, White Wax, Yellow Wax, Spermacetti, White Castile Soap, Pain Killer, &c., &c.
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Honolulu, April 1, 1868. Mrs. CRABB, Manager.

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Wheeler & Wilson's
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The evidence of the superiority of this Machine is found in the record of its sales. In 1861—

The Grover & Baker Company, Boston,
 The Florence Company, Massachusetts
 The Parker Company, Connecticut,
 J. M. Singer & Co., New York,
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 Chas. W. Howland, Delaware,
 M. Greenwood & Co., Cincinnati, O.,
 N. S. C. Perkins, Norwalk, O.,
 Wilson H. Smith, Connecticut,
 sold 18,500, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

Please Call and Examine. 11 H

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LICENSED SHIPPING AGENT.

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THE FRIEND:

PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
 Two copies, " 3.00
 Five copies, " 5.00

Young Men's Christian Association of Honolulu.

"The Field is the World,"

"And the reapers are the angels ;"
And the conflicts of the races
Are the harvests, where the reapers
Cast the grain in withered winnows.

On the battle-ground of nations,
Where the crumbling of the Empires
Crusheth human lives like ashes,
Is the wine-press of the vintage.

Holy Father ! guard thy children,
Where the hurricane of battle
Bends alike before its fury,
Grain and leaf and tender flower !

Where the drooping sheaves are gathered,
Heal the scars of war's disaster ;
Cheer the souls of lonely waiting,
Longing for the lost departed.

On the fields all wrecked and war-strewn,
In the hearts all sorrow stricken,
Lift the rainbow of the promise,
Rear again the bloom of lilies !

Recreation and Amusement.

The vexed question of amusements seems almost as much a bugbear to the religious world to-day as generations ago. It is an unexplored region, a kind of terra incognita, full of unknown wild beasts, and governed by no known laws. Now and then some shepherd from motives of duty delivers to his flock a carefully prepared discourse on the subject, as seen through his telescope, and lays down a code of regulations, founded on what, or authorized by whom, beyond himself it is difficult to guess. Individuals have conscientious scruples in regard to some particular amusement or amusements, hardly any two thinking exactly alike on the subject in detail, and unable to give any reason for their prejudices or objections, except education, or to point to any rule of life by which they are guided in these things, and which they can intelligently recommend to any one else. And so for want of a guiding principle which we may acknowledge and accept religiously, and under the influence of which we may mold our conduct, we are left in a kind of anarchy to refuse or accept arbitrary and unsatisfactory conclusions.

It is true that there are great difficulties connected with the subject. Recreation and amusement are too generally regarded as distinct ; if we can make them one and the same thing, one step is gained. It is dangerous for Christians to ignore the importance of this branch of Christian economy, and to avoid its discussion. For the Church and conscientious men to influence the amusements of society, is to take from the Devil his own chiefest citadel and the armory of his brightest weapons, and to turn them against himself.

Recreation means something that recreates. When one set of faculties become tired and wasted through close application, the balance of the system is disturbed, and it is neces-

sary, by a change of occupation, to use another set of faculties which have been lying idle, allowing the tired ones to rest, thus to restore the equilibrium—to re-create the man to his perfect, rested condition. Thus what is recreation to one man, is work to another. What is recreation is determined by the circumstances of each individual. To the manual laborer, it may be reading and study ; to the student, muscular exertion and activity ; to both, social pleasures ; while to the one all of whose faculties are weary, sleep is the only recreation. This is the true theory of recreation, and if recreation means amusement, the true theory of amusement ; for whatever ceases to recreate, ceases to amuse. No one is less amused than the satiated seeker after pleasure for its own sake. This seems to give an unfulfilling guide in the perplexing question as to the proper character and extent of indulgence in amusements. Indulgence beyond the point where they cease to be recreation is wrong ; within that limit it is safe and beneficial.

It is an encouraging sign that the church is taking a more advanced view of this question. A healthier doctrine is gradually being developed. Young men's associations in some places provide in their buildings conveniences for amusement—for billiards and other games, for athletic exercises, bowling, and so forth. How far this idea can be carried in such places can only be determined by experience ; but the principle of the plan is right. Men must have amusement ; there can be no modification of this truth. And to control the surroundings and associations of that amusement, is to possess an influence which will affect their characters through all the future.

The regular meeting of the Association for August took place on Friday of the twenty-sixth, at the reading-room, and was well attended. After the regular business of the evening was finished, the proposal which has been made to the Association to assume the management of the Sailor's Home was discussed at some length. The prevailing sentiment of those present appeared to be against the proposition, not only on account of the difficulties in the way of such a plan, but also as regarding the greater part of the work involved in the management of such an institution as the Sailor's Home, as foreign to the professed objects and end of the Association. No action was taken on the subject.

Discussion followed on the Sunday-schools of the place, their wants, and the position of the Association towards them. It was remarked that teachers for the Sunday-schools are very scarce and difficult to obtain, and that some of the schools are decreasing in numbers from this very want. The importance of a well conducted Bible-class of young men was strongly urged as being very much needed, and as forming a kind of reserve corps of instruction, from which teachers could be drawn from time to time as they were needed.

Remarks were made in regard to the new

enterprise of the Association in making a portion of the *Friend* their organ, and strongly in favor of it.

The Society was increased by the addition of one new member.

The undersigned have been appointed a committee by the Association to collect a library for the reading-room. A good beginning has been made, and a number of books, embracing a large variety of subjects, have been placed on the shelves. Thanking the kind donors for what has been received, we would state that we are anxious to increase the collection, and shall always be glad to receive books for the purpose.

W. W. HALL, }
S. B. DOLE, } Committee.

A Very Poor Excuse.

But few towns and cities in Massachusetts are now without an Association, and those few once had an Association, but they let it die from want of energy, and now refuse to try for a new organization. All such towns support *handsomely* from 50 to 250 "social" places, called rum, or grog shops. These inviting places are upon the best corners of the principal streets, open six days and nights in seven, and are well supported. The same towns have from three to twelve churches, open one day in seven, and two or three evenings each week, at the most. But they don't revive the Christian Association. Ask any of the brethren, do you need young men in your church ? "Yes, more than any other class." Ask them if they think of any better way for reaching them than through a Young Men's Christian Association, and they reply "no, if the Society is well worked." Will they themselves take hold of it ? "Oh no," is the reply, "I have so much to do, and then I don't want to see a failure. Let those who are interested go forward, and if it succeeds, I'll put in with you." This I often hear, and it always reminds me of what Henry Ward Beecher said to Mr. Moody, when at an examination of candidates for church membership, Mr. M. asked him : "If a young man who hoped he was converted in your meeting to-night, should ask to join the church next Sabbath, would you let him ?" "Yes," was the reply, "if he gave evidence of conversion !" Why not ? Why if I went from here home, and after getting rested, should hear a cry at my door, and upon opening it, should find a new born child, would it be right or reasonable for me to say "well, it appears like a nice baby—its worth saving, but I won't take it in to-night ; if it lives till morning I'll take it in ?" Yet these men tell us "if the Association can live a year or two without our help, we'll help it then. It's good, but we've tried it once, and made a failure." If these lines come to the eye of any young man who would attempt an organization in his town, remember God is on your side, and three humble, earnest, persistent young men are a Christian Association. Therefore, go forward.—*Association Monthly.*



New Series, Vol. 20. No. 10.

HONOLULU, OCTOBER 1, 1870.

{ Old Series, Vol. 28

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THE FRIEND.

OCTOBER, 1870.

What News!

"Veni, vidi, vici"—I came, I saw, I conquered—was the famous despatch which Julius Cæsar sent to the Roman Senate from Asia Minor. "I came, I saw, I surrendered, with 80,000 soldiers," is virtually the despatch of the French Emperor to the Legislative Assembly in Paris. In the Emperor's life of Cæsar, he intimates that the Bonapartes are modeled after the Cæsar type. Perhaps when he completes the work and publishes Volume 3d, he may trace out still more elaborately wherein the Napoleons *did* and *did not* resemble Cæsar. The surrender of the Emperor and his army, together with other associated events, form the burden of the newspapers from Europe and America. Our limits will only allow us to publish the merest outline of the news.

A Republican form of government has been proclaimed in Paris, and partially acknowledged by the French nation and some foreign powers, but we fear it will come to grief, as did poor Maximilian's Imperial Government in Republican Mexico. The next news is awaited with intense interest, for it is no easy matter to dispose of a fallen Emperor and his family, and re-organize a government which will harmonize with the imperial cabinets of Europe. Republicanism in Europe appears hydra-headed, for it is cropping out in France, Italy, Spain, and England. Alas for the poor Pope! He knows not whither to flee, and the King of Italy is removing his court from Florence to

Rome. The doctrine of Infallibility has no power to arrest the march of armies, or the spirit of Protestantism and liberty. Wait and see.

It is upon record, we think, in the United States Consulate of Honolulu, that once upon a time a British ship-master was discharged from "before the mast" of an American ship, who had been "Shanghaed" in San Francisco. Hence we do not regard the Chinese rich merchant on board the "coolie" ship a mythical character, as numerous writers in the *Gazette* and *Advertiser* would make it appear.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Most cordially do we welcome to our aid the members of the Young Men's Christian Association. For one year have they sustained the Reading Room at the Sailor's Home. It is well supplied with fresh newspapers and periodicals. It is free to all strangers, seamen and residents.

CARD—The Seamen's Chaplain would acknowledge \$15, contributed by the officers and seamen of the United States steamer *Saginaw* for the support of the Sailor's Home and gratuitous distribution of the *Friend*.

CHINESE EVENING SCHOOL.—This school is continued three evenings each week, and with most gratifying success. Persons interested in it may learn respecting its management and support by applying to the Chaplain.

EGYPTIAN OBELISKS.—We think our readers will be interested in reading an account of the method adopted for transporting "the gigantic obelisks," as Sir Walter Scott remarks, "which are now and then brought from Egypt to shame the pigmy monuments of Europe."

Our prayers and God's mercy are like two buckets in a well—while the one ascends the other descends.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 9.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness."—*Shakespeare*.

THE OLDEST COUNTRY.

It is common to hear residents on the Sandwich Islands, and even the inhabitants of America, speak of visiting the old countries, referring to England and Europe. They may be old, but they are young when spoken of in comparison with Egypt. This is, *par excellence*, the oldest country on earth. It must have become densely peopled shortly after the flood. Then must have been laid the foundations of those gigantic monuments of antiquity which remain to testify in regard to the civilization and skill, intelligence and condition of the inhabitants. Egypt flourished long before Greece and Rome had an existence. Egypt was an old country when Herodotus, the father of profane history, visited that land five hundred years before the birth of our Saviour. From the days of Herodotus, yes, even from the days of Abraham, visitors have resorted to Egypt to explore its monuments of antiquity. Thus for a period of nearly four thousand years, the wise and learned, the sage philosopher and the curious antiquarian, the statesman and the mere tourist, have made Egypt the region of their explorations and observations.

The museums of Europe and America have been enriched from the ruins of Egypt. We commenced seeing specimens of Egyptian antiquities on the shores of the Atlantic. In Liverpool we found an Egyptian museum. In London, still larger collections of Egyptian curiosities. In Paris, too, we found an abundance of Egyptian curiosities, including the famous column erected in the centre of the city, and given by Mohamet Ali to Louis Philippe; and while passing through Turin, in Italy, there we found an Egyptian museum. Thus as we traveled towards this

oldest of countries, we found an abundance of curiosities taken away from this old land. One might well ask, What can there be left? We can only answer, "Egypt is not yet exhausted." Every year new discoveries are made, and from the extensive ruins now scattered throughout both upper and lower Egypt, we doubt not antiquarian explorers will continue to find abundant relics of olden times to reward them for their labors and expenditures. Within a few years the Egyptian Viceroy has commenced a museum, confined exclusively to relics and curiosities of the country; and we find this museum abounding with hundreds of specimens of the rarest interest, viewed either historically or as an exhibition of the skill and workmanship of the ancient dwellers on the banks of the Nile. This museum we visited on the 22d of December, and were richly rewarded for our morning's walk. It is situated about one mile from the centre of Cairo, and immediately on the banks of the Nile. It is free to the public, and was established in 1864. If so much could have been collected in four or five years, what a splendid collection might not have been made had the rulers of Egypt gathered together the rich stores of antiquity, instead of allowing them to pass out of the country to enrich the museums of Europe and America!

In the New York *Independent* of the 18th of August we find a correspondent thus writing respecting the Egyptian Museum in the city of Berlin, Prussia:

"The chief scientific feature of Berlin is its Museum of Egyptian Antiquities. Walking through its cabinets for a couple of hours, one can read the whole history of Egypt three thousand years ago—its religion, its art, and its domestic life. It is probably not surpassed for its specialty by any collection in Europe. A curious feature in this museum are the tomb-chambers, brought in fragments by Professor Lepsius from the Necropolis at Memphis, and re-built here in their original form. It was very interesting to light a candle and walk into the final abode of one of the Pharaohs without an invitation from its royal proprietor. The collection is not so well guarded as it ought to be, considering its great value."

THE NILE! THE NILE!

This is the most wonderful of rivers. Its wonderful overflowings have from the earliest period enriched the country. Egypt without the Nile would have resembled the sandy desert of Arabia and Sahara. Its sources are still one of those geographical problems which have baffled the research of explorers for 3,000 years. Perhaps in no age previous to the present, has so much interest been manifested to ascertain if possible the true source or sources of this mysterious, wonderful and fruitful river.

The following statistics respecting the Nile

may not be uninteresting to our readers. According to a register kept by the French while they held Egypt, we learn that the river usually commences to rise in the latter part of June, and goes on rising until about the 25th of September, when it attains its maximum. After that date it gradually subsides until the river is confined to its ordinary channel, about the 1st of December.

We find great diversity of opinion in regard to the height to which the Nile rises. One authority gives only about twenty feet, while another states it to be forty, adding, "forty-two would do immense injury to the country." We suppose the measurements are made at different points on the river, or it may be at different distances from the river.

It usually deposits from one to two inches of sediment all over the country. This will vary of course according to the distance from the main river, and the length of time the water is upon the land. An analysis of the waters of the Nile shows that they contain in 100 parts of river water, 9 of carbon, 18 carbonate of lime, 4 carbonate of magnesia; hence it will appear that the deposit upon the land must be of the very richest materials for producing abundant crops of wheat, corn, vegetables, or whatever the cultivator may see fit to plant or sow. We were much surprised to find Indian corn so extensively cultivated. We saw large fields of cotton.

Not only does the Nile enrich the country by its annual overflowings, but it also affords a channel of communication between Upper and Lower Egypt. The navigation of the Nile is very extensive. We saw hundreds of boats, laden with the products of the country, coming to Cairo and Alexandria to find a market. Although Egypt has already a thousand miles of railroad in constant operation, still the Nile is, and ever will be, the great channel along which the products of the country will be brought to market.

Ordinarily the water of the Nile appears muddy, but when filtered it is very pure. We never drank more wholesome and palatable water. It was remarkably cool, although the weather was warm.

GERMAN MISSION IN CAIRO.

There exists at St. Chrischona, near Basle, in Switzerland, an institution called "The Pilgrim Mission." It was established in 1840. Its object is to prepare and send forth young men as missionaries to various parts of the world. While not entirely neglecting the study of the ancient languages, they prefer to spend their time in the study of German, English, French and Arabic. A branch of this mission has been established in Egypt, both at Alexandria and Cairo. At the latter place the pastor confines his labors principally to the German residents, who con-

tribute for his support. They have a neat chapel, where there is regular preaching upon the Sabbath in German. We found now residing at the German Mission, a Scotch Presbyterian clergyman, who preaches in English at the American Mission chapel to all who are disposed to convene for public worship upon the Sabbath, at 3 P. M. The name of this minister is the Rev. Thomas Robinson. He has been an English and theological teacher at the Pilgrim Mission at Basle, in Switzerland. We heard him preach an excellent discourse Sabbath afternoon, December 19th, from Genesis 28:12: "Behold a ladder set upon the earth."

THE ENGLISH MISSION AT CAIRO. MISS M. L. WHATELY, SUPERINTENDENT.

Among those laboring in Cairo for the mental, moral and spiritual elevation of the Coptic and Arabic population, we found a daughter of the late Arch-Bishop Whately, Miss M. L. Whately. During the last eight years this good woman has been superintending a school, gathered from among the Coptic and Moslem population. The school now numbers about 250 pupils—175 boys and 75 girls. Of these 150 are Copts, the remainder Moslems. Miss Whately aims to give her pupils a thorough Bible education, together with the rudiments of arithmetic, geography and grammar. We heard one class read in the Arabic New Testament. The scholars appeared well, and from what we saw, the impression left upon our mind was that Miss Whately is engaged in a most noble, philanthropic and self-denying work. From conversation with her, we learned that her aim was to inculcate genuine Evangelical, and not Ritualistic doctrine. We see not how this highly educated and accomplished daughter of the Arch-Bishop could be more usefully employed in missionary work. She is not laboring under the patronage of any missionary society, but relies upon voluntary contributions, and when these fail, draws upon her own private resources. Would that more such pure minded and earnest laborers were to be found in the nominally Christian and heathen world. Most earnestly would we commend her enterprise in behalf of the Copts and Moslem children of Cairo, to the prayers of Christians who may become acquainted with her labors by reading these paragraphs. Her task to gather Moslem girls into her school has been no sinecure work, but one of real self-denial and toil. She has sought the little creatures at their homes, and there by washing ophthalmic eyes and otherwise administering to their bodily necessities, has she won their hearts and inclined them to attend her school. This is far nobler work than to chisel out a sphinx, to build a pyramid, to dig a canal, or to found a city. She must have heard a

higher one than Pharaoh's daughter say unto her, "Take this child away and nurse it for me, and I will give thee thy wages."

AMERICAN MISSION IN EGYPT.

There is a Presbyterian Mission in Egypt, sustained by that branch of the American Zion known as "*The Board of Foreign Missions of the United Presbyterian Church of North America.*" While in most respects resembling other branches of the great Presbyterian family, yet they have this peculiarity, that they do not consider that *uninspired* hymns, such as Watt's, Cowper's, &c., should be employed in the religious services of the sanctuary. They hold to the use of the Psalms of David. In the United States, there are attached to this body of Christians 54 presbyteries, including 400 churches, embracing 66,000 members.

As a denomination, the United Presbyterians of the United States are awake to the subject of foreign missions. They are now sustaining missions in the West Indies, Syria, India, Egypt and Italy.

Missionaries under this Board have been laboring about ten years in various parts of Egypt, and have secured a firm hold, principally upon the Coptic population, although not confining themselves exclusively to that portion of the population of Egypt. They have stations at Alexandria, Cairo, Osiout, Fayoum, Ghous, and Mansoura. It was our privilege to become acquainted with some of the missionaries located at Cairo, and their families. From what we saw and heard, they are men and women worthy of the name of American missionaries—earnest, laborious, persistent, devoted and intelligent. Some of their number enjoy the reputation of being fine scholars in the Arabic and other Oriental languages. They are engaged in preaching, in schools, and in visiting among the people.

It was our privilege to attend the Arabic service on the morning of December 18th, at the mission chapel. About 75 Egyptians were present. Such is the strength of the Oriental custom in Egypt respecting the presence of females with males in a Christian congregation, that the sexes are separated by a curtain. Never did we witness more thoughtful attention than was manifested by the men as they listened to the preaching of the Rev. Mr. Ewing. His services were conducted much after the style of Presbyterian and Congregational worship in the United States.

On a subsequent occasion we visited, in company with Judge Austin, the schools under the management of these missionaries. The pupils were many of them quite young, but all appeared well, and were kept in excellent order. We heard some young

lads rehearse a paradigm of an Arabic verb with great rapidity.

The mission premises are located in the very centre of Cairo, and were given rent free to be used by the mission by a former ruler of Egypt. One of their school-rooms was fitted up for a school by that noted Egyptian ruler, Mohamet Ali. From what we learned from the missionaries, their reports, and other sources in Cairo, we gather the impression that the American Presbyterian Mission in Egypt is a grand success. The missionaries have to contend with many hindrances and obstacles, yet they feel in no wise discouraged, but are pressing forward with much zeal in various parts of Egypt. May success attend them, corresponding to their most sanguine expectations and prayers. Our visit to Cairo has strengthened our confidence in the great and grand missionary enterprise.

We learned that the missionaries are exerting a powerful influence, indirectly as well as directly, upon the Egyptians. Their influence has been effectual to quicken the zeal of the government in the education of the people, and particularly the sect of the Coptics. In order to hold on to their children, the Coptics see they must educate their children. We became acquainted with a young man by the name of George Malati, a Coptic, who was for ten years in the American mission school. He is now Professor of the English language in a government school, and also teaches English in a Coptic school attached to the cathedral. From him we learned much respecting the native population, and the success of missionary operations. He pointed out to us the grand and marked distinction between the doctrines of the Coptic church and Protestant Christians. They principally relate to these points:

1. Confession.
2. Virgin Mary.
3. Transubstantiation.

There is this marked difference between the Coptic church and the Roman Catholic. The Coptics encourage the reading of the Scriptures among the people. While in Cairo, we saw many copies of the new translation of the Bible in Arabic, published by the American Bible Society at Beyrout, and by the American missionaries, Rev. Eli Smith and the Rev. Dr. Van Dyke. This edition is beautifully printed, and published in various styles. It was one of the reading books in both Miss Whately's and the American mission schools.

From the report of the American mission for 1868, we learn that the converts from among the Coptics have been subjected to some acts of persecution by the patriarch of that church and the Egyptian authorities.

The preaching of a pure faith and spiritual religion has had the same general result here in Egypt which it had in the primitive age, and in modern nominally Christian countries. Persecution has been the result, but the new converts have stood the test, and have maintained their Christian integrity. We are glad to learn that such a moral force has been brought to bear upon the Viceroy's government, that now the adherents of a purer form of Christianity are no longer molested. "For the exercise of this moral force," remark the missionaries in their annual report for 1868, "we are especially indebted to the British Government, acting through its efficient Consul here, Mr. Thomas F. Reade." This is another honorable example, wherein the consular agents of Great Britain have exerted the moral power of their position in promoting the work of evangelization among the Oriental nations. Similar efforts have been put forth with like success at Constantinople and in Persia, and our American missionaries have acknowledged the timely aid thus rendered. From all these sources, it is cheering to learn that a brighter day has dawned upon Egypt. Some thirty years ago Lord Lindsay traveled through Egypt and the Holy Land. As he surveyed the moral and spiritual condition of the inhabitants, the prospects looked dark and discouraging; yet in his journal and letters, we find him breathing forth the prayer that a brighter day might dawn. Thus he writes:

"Soon, O soon! may the day-star rise,
O'er Egypt's vale and Asshur's bowers,
To warn the nations, unseal their eyes,
And guide their feet to Salem's towers,
When every hand shall an offering bring,
And every heart be a house of prayer!"

The following statement respecting a pupil formerly educated in the school of the American mission in Cairo was communicated to us by Mr. Hale, the American Consul General of Egypt, and the same was confirmed by one of the missionaries. As it partakes so much of the romantic, we were particular to make inquiries respecting the several parties concerned.

HOW MAHARAJAH DULEEP SINGH FOUND A WIFE.

This heir to the throne of one of the most powerful India provinces is now living upon a handsome stipend in England. He was the adopted son of the old Rajah of —, but according to the laws of that province would have inherited the ancestral domain of the former Rajah. When quite young, this province came under British authority, and the young Rajah was settled off upon a life pension of some £25,000 per annum, but for political reasons, was not allowed to live in India. He came to England several years ago with his mother and purchased an estate, which he has subsequently enlarged. In 1864 or 5 his mother died, and he was al-

lowed to accompany his mother's remains to India. While on his journey thither he passed through Cairo, in Egypt. During his brief sojourn there he attended an examination of the school of the American mission. At the time there was a pupil of prepossessing appearance, a young girl, whose father was an Englishman, and whose mother was a Nubian. She recited her Sunday-school lesson so remarkably well, remarked the American Consul, that when the young Rajah left the school-room he handed the missionary "twenty-five Napoleons," or \$100. This, however, was merely preliminary to the offer of his hand in marriage to the young Nubian. The circumstances were so unexpected, and the disparity in the social position of the parties so great, that the missionary advised delay. "Very well," replied the Rajah, "but it will be all the same." He proceeds to India, and pays the last respects to the remains of his mother, and returns to consummate his engagement. Greatly disappointed was he when he found that the laws required him still to defer the marriage for fourteen days. In the meantime he rents two houses, one for his future wife, and the other for himself. He daily visited her, and when the fourteen days were ended he married, and proceeded with his young bride to England, where they are now living most happily, and are the happy parents of three children.

Maharajah does not forget the mission and the missionaries where his wife was educated. Annually he has contributed £1,000, or \$5,000, in gold for the support of this mission. This contribution is still continued, and may be seen duly acknowledged in the annual reports of the mission. In other ways he has also indicated that he is a true friend of this mission. When the mission was straightened for funds to carry forward its operations, he gathered a meeting in Exeter Hall, London, and made an appeal for funds. His wife has proved herself in every respect worthy of the position which she was invited to occupy, and now adorns it by an exhibition of those Christian and maternal virtues which entitle her to the esteem of even the Queen of England.

Thankfully we acknowledge, for the use of seamen, a ream of letter paper from A. P. Jones, of Makawao. Seamen and strangers are cordially invited to avail themselves of the favorable opportunities afforded at the Reading Room for writing home to their friends. Pens, ink and paper gratis.

A FAILURE.—The aiders and conductors of the great California lottery, by deferring the time of drawing, confess that their scheme is a great failure. It is not so easy to cheat and humbug the public as was anticipated.

THE FRIEND.

OCTOBER 1, 1870.

Newspaperial Changes in Honolulu.

The European revolutions have not been more sudden and unexpected than some of the changes in the publication of newspapers in Honolulu. *Bennett's Own* lived for one year, and then by a sort of transmigration, reappeared as the *Hawaiian Times*. Perhaps the proprietors of both papers would be better satisfied if we should say that *Bennett's Own* died honorably, and then there started into life the *Hawaiian Times*. The two papers are essentially diverse, and the proprietors do not appear to advocate the same political views and principles. The *Times* appears semi-weekly.

We received a circular, intimating that the *Commercial Herald* would appear, but by some species of legerdemain unknown to the public, the *Herald* is not to appear, but the originators of that scheme have bought the *Advertiser*. This change enables the original publisher and chief editor of that sheet to retire upon such terms as appear eminently satisfactory. We congratulate him that he has a good reward for his fifteen years' labors, in both mind and pocket. He has never spared labor or expense to make the *Advertiser* a first class paper—most reliable in commercial and shipping intelligence. It has always been a most readable and newsy paper. Mr. Whitney deserves much credit for sustaining his sheet purely upon its own merits. He has asked favors of no one, beyond what every honorable newspaper publisher may solicit from the reading and advertising public. The *Advertiser*, we assert from what we know, has really been the only weekly sheet which has fairly and squarely sustained itself at Honolulu, paying proprietor and writers for its columns. We sincerely regret to lose so able and efficient a caterer for the public from the editorial corps. He retires with honor and credit. We hope his successors will sustain the character of the sheet in the future. We cannot refrain from noticing the labors of Mr. Sheldon, whose pen has for so many years scribbled for that sheet. His articles are always most eminently readable and satisfactory. Mr. Joseph Carter, too, has toiled with a laboring oar to push that paper against a head tide, and done much to make the paper reliable and readable.

P. S.—Since the above paragraphs were written, the *Advertiser* has made its appearance under the new management. We do not think any newspaper ever made a more perfect somersault in one week. We infer this from its two-column leader. The writer, instead of going to English and American

constitutional governments for precedents in framing laws for our incoming population, would draw inspiration from the Rajah systems of India and Sumatra, and the effete despotism of China. Now is the time for the clear minded and honest thinking friends of Hawaii nei to speak out.

Egyptian Mummies.

"I saw a naughty boy, for example, poke his hand through a breach in a mummy, and pull out quite a quantity of princely bone dust for his private cabinet of stolen relics."

A correspondent of the New York *Independent*, whose interesting letter is published in that paper of August 18th, describes his visit to the Royal Museum of Berlin, Prussia, and alludes with much interest to the Egyptian department, which was very full and complete. During his visit, he states what he saw "a naughty boy" do with a mummy. We can state what we saw some "naughty men" do on the 20th of last December, near the ruins of the old city of Sakarā in Egypt. During our trip to the pyramids from Cairo, we spent the night in a beautiful grove of Palms near Sakara, now buried beneath the sands of the desert. Excavations are now in progress, and several temples and tombs have been discovered, which it was our privilege to enter and explore. At the time of our visit, the Viceroy was encamped on the desert near Sakara. He entertained a party of foreign gentlemen and ladies at night with a splendid exhibition of fireworks, and also a royal dinner. After the latter, for the amusement of his guests, the Viceroy ordered *four mummies, enclosed in coffins*, to be brought forward. These were most unceremoniously knocked in pieces, and the dead bodies of the old Egyptians were most carelessly scattered around. One present we noticed picked up a lower jaw, set with a row of well preserved teeth, to be taken to New York city to adorn a dentist's museum! Each took what pleased him. We noticed that in originally preparing the bodies, the brain was entirely removed from the skull, and the space filled with rosin, or some other gum. We could not but say, how much better if the old Egyptians and all others when their friends died, had obeyed the command, "dust to dust,—earth to earth!"

REMEMBER THE FRIEND.—We hope those favorably disposed to the gratuitous circulation of the *Friend*, among seamen and strangers, will remember that the printer must be paid. All vessels touching at this port and the Guano Islands, gratuitously supplied. A hint to the wise and benevolent is sufficient.

Sir George Grey's Opinion of Missions.

The visit of this distinguished and honored Englishman reminds us of the opinion which he expressed some years ago in regard to missions:

"I feel confident that, regarded as a mere money investment, the very best investment this country (England) can make, is to send out in advance of either colonists or merchants, missionaries, who may prepare the way for those who are to follow."

Here is the opinion of one long experienced in colonial affairs, especially at New Zealand and South Africa, in both of which colonies he has discharged the duties of Governor. While in South Africa, he assisted the Rev. L. Grout, an American missionary, in preparing a grammar of the Zulu languages. He is the author of several works relating to the aborigines of New Zealand—the Maories. As a scholar, naturalist, historian, philologist, he holds a distinguished rank. Under all these circumstances, we think his opinion relating to missions of great value, especially when a class of British statesmen, including the Duke of Somerset and the Earl of Clarendon, take strong ground on the opposite side. The latter gentleman in the House of Lords recently gave this advice to missionaries, that they would "do well to follow in the wake of trade," while the Duke of Somerset thus delivered his opinion: "If a missionary is not an enthusiast, he is probably a rogue." "That I think," replied the Earl of Clarendon, "is rather too strong."

AMERICAN-CHINESE COLLEGE, PEKIN.—At the close of the Opium War in 1858, the Chinese Government was assessed for damages done American citizens to the amount of \$700,000. After all claims had been presented and awards made, there remained a balance of \$400,000. The United States Government declined to retain it. It was offered to be returned to the Chinese Government, but that Government also declined to accept of it. At the suggestion of Mr. Burlingame, the American-Chinese college was established at Peking, open to both Chinese and American students. The Rev. Dr. W. A. P. Martin, formerly missionary of the American Presbyterian Board of Missions, is now President. He has translated Wheaton's Law of Nations into the Chinese language, which is now a book of standard authority on international law among the Imperial Government.

☞ We notice with pleasure that Mr. T. G. Thrum has opened a book and stationery depot in Honolulu. May success attend this enterprise. He also combines with his establishment engraving and stencil plate cutting.

NAVAL.—H. B. M. S. S. *Ringdove*, three guns, double screw gun vessel, Commander E. J. Brooks, arrived at this port on the evening of the 27th, Sept., after a voyage of 21 days from Mazatlan. She sighted the South Island at daylight on Saturday, but owing to the thickness of the weather and want of observation for two days previous, was unable to ascertain her correct position, and consequently got up steam and stood out to sea to await a favorable opportunity of observing the ship's correct position. The *Ringdove* has been employed on the Pacific station for the last eighteen months, principally on the coast of Central America and Peru. Her last station was Mexico, where she had been ordered from Vancouver by Rear Admiral Farguhar, to look after the rebel gun boat *Forward*, which had taken \$40,000 of goods from Guymas, several months before. She proceeds from this port to Japan. The following is a list of her officers:

COMMANDER—E. J. Brooks.
Sub. Lieut.—E. J. Pritchard.
Nav. Lieut.—Jno. A. Jones.
Surgeon—Jno. White, M. D.
Paymaster—Weatherley.
Chief Engineer—Forster.
Asst. Engineers—Savage, Little.
Gunner—Jas. Barry.

☞ We learn that our old friend and fellow townsman, J. Bollmann, Esq., has joined the Sanitary Committee, and proceeded from Bremen to the seat of war to assist in relieving the sick and wounded. He has associated with him—Fierstein, Esq., who visited Honolulu some years ago from San Francisco.

☞ The late Rev. Mr. Byington, missionary of the A. B. C. F. M., among the Choctaw Indians, left a manuscript dictionary of that language, containing 15,000 words. Andrews' Hawaiian Dictionary contains 15,500. Dr. Johnson's Dictionary of the English language contains only 15,784.

DONATIONS FOR CHINESE BOOKS.—Mr. E. Dimond reports that funds to the amount of \$138 have been contributed to forward to Shanghai for the purchase of Chinese religious books for distribution. Collection at Fort Street Church, \$43 37; private subscriptions, \$85.

MARINE JOURNAL.**PORT OF HONOLULU, S. I.****ARRIVALS.**

- Aug. 28—Schr Owana, Makaanahelhele, from Maui.
28—Am ship Laurens, Call, 39 days fm Coquimbó.
29—San Salvador ship Louisa Carnevario, Demoro, 56 days fm Macao.
Sept. 1—U S S Kearsarge, Com Thornton, 41 days fm Callao.
1—Brit ship St James, Hatfield, 30 days from Yokohama, Japan.
2—Nor Ger bk Courier, —, 230 days from Liverpool, via Rio Janeiro.
3—Am ship Eastern Star, Pousland, 38 days from Manzanilla.
8—Am bk Camden, Robinson, 26 days fm Port Townsend.
8—Am ship John Bryant, Holmes, fm sea, in distress.
8—Br ship Benvenue, Murhead, 35 days from Hiogo, Japan.
13—Am bk Annie W. Weston, Dawes, 14 days from San Francisco.
14—Am bk Nereid, Bearse, 15 days from San Francisco.
14—U S S Saginaw, Sicard, from Midway Island.
21—Am stmr Moses Taylor, Floyd, 9 days and 4 hours from San Francisco.
22—Am ship Electra, Gorham, 19 days from San Francisco.
23—Haw brig Kamehameha V, Rickman, from Guano Islands.
24—Am bark Comet, Fuller, 16 days from San Francisco.
27—Brit steamer City of Melbourne, Grainger, 19 days from Auckland.
27—Brit gunboat Ring Dove, E. G. Brooks, 3 guns, 21 days from Mazatlan.
28—Bark Ethan Allen, Snow, 15 days from San Francisco.
29—Am ship Frank Flint, Smalley, 21 days from San Francisco.

DEPARTURES.

- Aug. 27—Am ship Marmion, Boyd, for Port Townsend.
27—San Salvador ship Dolores Ugarte, Saul, for Callao.
30—Am barkentine Jane A Falkinburg, Cathcart, for Portland, O.
Sept. 4—San Salvador ship Louisa Carnevario, Demoro, for Peru.
4—Am ship Laurens, Call, for Enderbury Island.
6—Am sch Ward J Parks, Friend, for San Francisco.
6—U S S Kearsarge, Thornton, for San Francisco.
8—Br ship St James, Hatfield, for Baker's Island.
9—Haw schr Isabella, English, for Fanning's Island.
13—Brit sh Benvenue, Murhead, for San Francisco.
14—Am bk Annie W. Weston, Dawes, for Howland's Island.
15—Am bk Camden, Robinson, for Port Townsend.
16—Am bk Nereid, Bearse, for Baker's Island.
16—Am ship Eastern Star, Pousland, for Liverpool.
22—Am three-masted schooner A P Jordan, Perry, for San Francisco.
26—Am ship Electra, Gorham, for Howlands Island.
27—Am steamer Moses Taylor, Floyd, for San Francisco.
28—British steamer City of Melbourne, Grainger, for Auckland.
30—Am ship Frank Flint, Smalley, for Baker's Island.

PASSENGERS.

- FROM LIVERPOOL.—Per Courier, Sept. 3d—Mrs Thomas Hughes and five children—6.
FROM AUCKLAND AND SYDNEY.—Per Wonga Wonga, August 26th—J Gallagher, J Walls, J Harkey, P Johnson, Captain McPhern, Ata, and 50 in transitu per Ajax—56.
FROM SAN FRANCISCO.—Per Moses Taylor, Sept. 21—Mrs A H Severance, S G Wilder, Miss Jennie E Scott, Mrs Dickson and grand daughter, J L Lewis, Mr Dickson, Lt J G Talbot, U S N, Ensign Perry Garst, U S N, Chang and wife, Ed Powlett, C K Clark, J Boardman, E Perkins, W H Felker, Mrs Alice VonHolt and 3 children, G W C Jones, Alex Campbell, C Eckert, Mrs L Crittenden, Mrs G McDougall and child, Rev W P Alexander, Judge Austin, wife and 3 children, P H Treadway, H Turton & wife, Mrs P S Smith, Alp Pierce, wife and 2 daughters, 13 others. For Australia—Sir George Grey, Miss Matthews, Jas Campbell, Isaac Doetsch, C E Howard, A J Clark, Thos Jackson, Capt F A Smith, J A S Jones, J T Home McEwan, A Forsythe, Mrs McDonald, Edmund Burke, Robt Kaye, mail agent, Jas Alexander, and 32 others—104.
FROM SAN FRANCISCO.—Per Nereid, Sept. 14—Mrs J Peterson and 3 children.
FROM SAN FRANCISCO.—Per A. P. Jordan, Sept. 22—C C Perry—1.
FROM SAN FRANCISCO.—Per Electra, Sept. 23—Mr Dewing.
FROM SAN FRANCISCO.—Per Comet, Sept. 24—T W Gulick, Mrs Gulick and child, N A Sands, N Hoffstetter, Jno Wells, C Roeder, N Clifford.
FROM SAN FRANCISCO.—Per Moses Taylor, Sept. 27—J W King, wife and child, W P A Brewer, E P Adams, H McEllan, W D Cowles, T C Logan, D Allee, H Perkins, C D Humphreys, R V Husbands and wife, Edward Storer, M. D. Geo H Burgess, Chas L Huntington, Geo Green, W Dannenberg, Edward S Loughton, W Sheehan, W Cairns, W Kinkaid, Rev Archdeacon Mason, and 78 in transitu from Auckland and Sydney.
FROM AUCKLAND AND SYDNEY.—Per City of Melbourne, Sept. 27—Mr H James, Mrs Shaw and 7 children, Mr and Mrs Goodfellow and 4 children, Mr J Rayner, Mrs M Stott, Robt Craine, J Neill, J Planta, A Jacobs, Mrs Havell, G Wilson, Mr and Mrs Bradley, 3 children and servant, Wm Nelson, and 78 in transitu from San Francisco.
FROM AUCKLAND AND SYDNEY.—Per City of Melbourne, Sept. 28—H Fosbrooke and wife, H Bland, W Poulett, Mr Collier, Chang, Nee Foo and infant, and 64 in transitu from San Francisco.
FROM SAN FRANCISCO.—Per Ethan Allen, Sept. 28—Mr J Silva, Jno Forbes, Mrs Forbes, Mrs Mortimer and 3 children, Jos Enos, Alex Lazarus, Mrs M George and 2 children, Mrs Silva and child, Miss Larrington.
FOR BAKER'S ISLAND.—Per Frank Flint, Sept. 30—Captain Weatherbee, and 27 native laborers.

MARRIED.

- MOSES—KUPELE.—In Honolulu, Sept. 3d, by Rev. H. H. Parker, Mr. WILLIAM MOSES to ESTHER KUPELE.
CLEGHORN—KAPAAREA.—On Thursday evening, September 22, at Washington Place, the residence of Mrs. Mary Dominis, by the Rev. C. G. Williamson of St. Andrews Church, Mr. ARCHIBALD SCOTT CLEGHORN to Miss MIRIAM LIKELIKE KAPAAREA, daughter of the late Hon. C. Kapaakea, and sister of the Hon. Mrs. Dominis and the Hon. David Kalakaua. No cards.
HERMAN—GREEN.—Married in Honolulu, Sabbath afternoon, October 2, at the residence of Mrs. Green, by Rev. Father Hermann and Rev. S. C. Damon, Mr. JAMES B. HERMAN, of San Francisco, California, to Miss LUCRETIA BARNES GREEN, of Honolulu.

DIED.

- CROCKETT.—In Kaneohe, Oahu, by drowning, on Saturday, August 13th, ABRAHAM W., son of Win. Crockett, aged 2 years, 2 months and 13 days. ☞ St. Louis papers please copy.
BRADLEY.—At Honolulu, on the 27th, WALTER HENRY, infant son of Mr. John E. Bradley, aged 12 months.
LAVINS.—Fell from aloft and drowned, July 5th, off Cape Horn, FRANK LAVINS, a young man belonging to ship *Iolani*. The accident occurred at night while assisting in furling the mizen port-gallant sail. In falling, he seemed to have struck one of the lower yards. Deceased was about 19 years of age, belonged to Gilead, Maine, and having come to Brighton, near Boston, for a short time, was induced to go to sea, and started on his first voyage in the *Iolani*.
PILGRIM.—Died, September 16th, at sea, on board American bark *Sterling*, MOSES PILGRIM, a seaman, and native of Barbados, West Indies.

Transportation of Egyptian Obelisks to Europe.

Among the curious inquirers into matters of history and mechanics, it has always been a mystery how the ancients transported such immense blocks of solid granite. The following remarks upon this subject we copy from the April number of "London Society." We would particularly call the reader's attention to the efforts of the French engineer, M. Lebas, who superintended the removal of the obelisk, now standing in Paris where the guillotine formerly stood.

How did the Romans bring such ponderous masses across the Mediterranean from Egypt to Italy; and, still more difficult, how did they bring them down or through Egypt to Alexandria? Pliny describes some of the arrangements connected with an obelisk a hundred and twenty feet high, erected at Alexandria by Ptolemæus Philadelphus. A canal was dug from the Nile to the place where the obelisk lay. Two boats were placed side by side, filled with pieces of stone having the aggregate weight of the obelisk; these pieces were in masses of one cubic foot each; so that the ratio between the quantity of matter in the obelisk and that held by the boats could be determined by a little calculation. The boats were laden to twice the weight of the obelisk, in order that they might pass under it: the two ends of the mighty monolith resting on the two banks of the canal. Then, as the pieces of stone were taken out one by one, the boats rose, until at last they supported the obelisk. They were finally towed down the canal, bearing their burden with them. So far Pliny's account is clear; but he tells us little or nothing of the tremendous task, performed ages before, of originally transporting such masses from the Syene quarries to Thebes and Heliopolis. It seems probable that the Egyptian obelisks were set up near the Nile; and a part of the labor resolved itself into transport by means of rafts or boats. An account is given by Herodotus of the transport of a large block of granite to form a monolith temple. The block measured thirty-two feet long, twenty-one feet wide, and twelve feet high; its weight is estimated to have been not less than three hundred tons. The transport of this huge mass down the Nile, from Syene to the Delta, occupied two thousand men for three years. We know from other sources that the poor ill-used slave-laborers ("Ret-schid fellahs," as one of our punsters has called them) were employed in vast numbers in pyramid building and other heavy works; and there are traces here and there, among the bas-reliefs of the British Museum, of mechanical appliances used in such labor as this.

So far as Rome is concerned, we have a few accounts extant of the mode of bringing obelisks across the Mediterranean, and setting them up in new localities. When Constantius caused the Lateran obelisk (as it is now called) to be moved from Heliopolis to Alexandria, Constantine arranged for its further removal to Europe. A ship was built expressly for this purpose, manned by three hundred rowers; and on this ship the obelisk was floated. Laboriously did the immense

cargo cross the Mediterranean and ascend the Tiber to Rome. The obelisk was moved on rollers through the Gate of Ostia to the Circus Maximus. Large beams of wood were then placed upright, and firmly embedded in the ground; strong ropes were passed from beam to beam in various directions, and by means of these (probably aided by pulleys) the small end of the obelisk was gradually raised until the proper vertical position was attained. Nor has modern Rome failed to do something in this way. What the emperors began in ancient days, the popes continued in more recent times. When, in the sixteenth century, many of the Egyptian obelisks were about to be re-erected at Rome, means had to be devised for moving such ponderous masses. No less than five hundred different plans are said to have been submitted by architects and engineers to Pope Sixtus the Sixth, for raising the obelisk which now stands in front of St. Peter's; and Fontana is considered to have achieved wonders when, by the aid of many hundreds of men and horses, he fulfilled the allotted task.

Our French neighbors have shown themselves deficient neither in spirit nor in skill in this matter of Egyptian obelisks. When Mahomet Ali presented the French Government with one of the two noble Luxor obelisks, measures were at once taken to utilize the gift. The government resolved to transport it to Paris, and to set it up in some place of honor. M. Lebas, a skillful engineer, was entrusted with the task; and severely indeed did it tax his energies and ingenuity. Let us see how he accomplished it. He built a vessel expressly for the purpose, and set off from Toulon to Alexandria in 1831, accompanied by a hundred and fifty workmen. Slowly and with great difficulty was this vessel navigated up the Nile, from Alexandria to Thebes. Eight hundred men were then employed for three months in making an inclined plane from the river's bank up to the place where the obelisk stood, a distance of about a quarter of a mile. Next ensued the tedious labor of lowering and moving this mass of granite, weighing little less than two hundred and fifty tons. The obelisk was encased in timber, to avert fracture and injury. Moved down to the river-side by an immense application of manual labor and mechanical contrivances, it was placed at length on board the vessel. The voyage down the Nile commenced, after waiting nine months for a sufficient depth of water. The river journey took three months, and Alexandria was reached towards the close of the year 1832. A whole year was then spent in a series of voyages, amid multiplied difficulties—first to Toulon, then to Cherbourg, then to Havre, and then up the Seine to Paris, where the weighty monolith arrived about Christmas, 1833. It was necessary to construct a pedestal of massive materials, on which to set up the obelisk. Blocks of granite were brought from Brittany, the largest of which measured ten feet by ten, and sixteen feet in height. An inclined plane was then made, leading up from the banks of the Seine to the Place de la Concorde, where a platform of rough masonry was formed on a level with the top of the pedestal. The obelisk, placed on a timber stage or car, was dragged up this plane by means of ropes and capstans. One

edge of its base having been brought to the edge of the pedestal, the raising of the smaller end was effected by ropes and pulleys attached to the heads of ten masts, five on each side. It was tough and tedious work; but at length, on the 25th of October, 1836, Lebas had the satisfaction of seeing the Luxor obelisk elevated into its place—after a series of operations which had engaged his almost undivided attention for the greater part of six years.

NIHAU.—A recent visitor to the island of Niihau thus describes the island, under date of September 7th:

"On the island of Niihau the Sinclairs have, I think, their full heart's desire. I never was more pleasantly disappointed in regard to any place. Viewed from Kauai, it presents a most uninteresting appearance, which is very deceptive. It is about twenty miles long, and five or six wide, containing over sixty thousand acres of land. The greater part affords most excellent pasturage, especially for sheep. It is a strange fact (and I was informed by Mr. Sinclair that it was true) that *kikainias* would not grow on the island. Were it not for this fact, the wool would deteriorate in price. In one of my rides about the island I was shown some subterranean caves, in which were growing with great luxuriance the breadfruit, hau, and many other trees. This was within a stone's throw of the ocean. There are many delightful rides about the island. I never spent ten days more pleasantly. A person enjoying hunting and fishing can there find sport, such as I have not seen on any other island of the group."

Our correspondent thus writes about Kaula and Lehua, which are seldom visited:

"I will now take you to Kaula and Lehua, the last two islands of the group. The latter I first visited in company with the Rev. Mr. Kaukau. We were taken across by a fisherman. Our principal object was to obtain some rabbits. On Tuesday, August 23d, we started in a whaleboat for Kaula, distant about twenty miles. There were nine of us in the boat. We arrived about 8 or 9, A. M. It is impossible for a boat to land, the surf being very high. We were obliged to swim ashore. This is a small, but quite a noted island. The king and chiefs were accustomed to visit it in former times. The late King when he visited it swam on shore with the Hawaiian flag, and declared war against the myriads of birds, the only inhabitants of the island. The natives told me that I was the second white man who had ever been on the island. The other was Mr. Neilson, who went with the late King. The natives of Kauai think more of visiting Kaula than they would of going to Honolulu or Hawaii. We remained on the island several hours, and caught great numbers of the birds. The young of these sea birds are very good eating, resembling the young pigeon. We reached the island of Niihau again at midnight.

"Sunday before last the Rev. Mr. Dole (so report says) preached about choosing a wife. It happened that Sunday that not one of the bachelors of Kauai (of which there are quite a number) were there to profit by it."

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SEAMEN'S BETHEL—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 10 o'clock Sabbath morning.

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Two copies, " 8.00

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Young Men's Christian Association of Honolulu.

The Rainy Day.

The day is cold, and dark, and dreary;
It rains, and the wind is never weary;
The vine still clings to the mouldering wall,
But at every gust the dead leaves fall,
And the day is dark and dreary.

My life is cold, and dark, and dreary;
The vine, and the wind is never weary;
My thoughts still cling to the mouldering Past,
But the hopes of youth fall thick in the blast,
And the days are dark and dreary.

Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.
—Longfellow.

☞ The regular business meeting of the Association took place last Friday evening at the reading room. Reports of Committees were heard and accepted. The standing committee on building had no new report to give; the financial condition of the Society being not promotive of enthusiasm in that direction. A donation or bequest to the Association of twenty thousand dollars for the purpose of putting up a new building, with hall, reading rooms, etc., besides being most acceptable and appreciated, would doubtless develop in the building committee a praiseworthy degree of activity. It being the beginning of a new year for making orders for periodicals for the reading room, discussion was had on the subject of literary material for the use of the room during the coming year. It appeared to be the sentiment of those present that a larger proportion of religious reading should be supplied.

The financial condition of the Association was discussed, and new plans adopted to insure a more regular income. The expenses of the reading room, it was stated, average about three hundred dollars a year.

Across Lots.

BY REV. E. E. HALE.

The way of transgressors is hard. The way is hard. People try to persuade themselves that they can make the way easy; that it is only the punishment that is hard, or something that will come in at the end. There is a theory that the station you come out at will be an uncomfortable station, but that the sleeping-cars of this transgressors' railway are all splendid palaces, and that the day-cars are the saloons of luxury. It is no such thing; in reality, except in the agents' advertisement. When you come to try this railway, you find, as you do on all railways, that, for the comfort of the thing, you would rather be in your own hovel than in what they call a palace car; and that all the velvet plush of the seats, and all the painting of the ceiling, will not keep one cinder from your eye. The way of the transgressor is hard; and all the gilding in the world does not make it easy.

TWO CLASSES OF CRITICS DOUBT THE TEXT.

It becomes necessary to say this, for two reasons. First, the transgressors themselves are hoping to have a smooth way as they ride, and expecting that some new combination can be made, just before they come to the end, so that they can then switch off the track, and escape the disagreeable station which they suppose the way may come out at. When men asked Louis XV. where he supposed his way of governing France would come out, he said, "After us the deluge,"—a remark which proved very true. But, when they asked him why he kept on as he did with that deluge before him, he said, "Oh! the thing will last through our time." Now, such is the exact effort of all transgressors to persuade themselves that their way will answer their purposes as well as any they can find, or, indeed, as any way there is. They will grant for argument's sake, or for quiet's sake, that the consequences may be very bad. But they say the consequences are in the future, and they will look out for the present.

Second, I do not think their delusion would be so difficult to handle, if it were not that a large body of religionists come in, on their side, with just the same hallucination. Half the written theology of the world tells you that sin is very delightful; that it is as agreeable as it is easy. It acknowledges this almost with satisfaction, by way of contrasting the awful punishment which is going to come, the very hot hell which is going to follow this cool, lazy, happy life of wickedness. And so it happens that the theologians, on their other side of the table, really make themselves the partners of the transgressors, and play across the table into their hands. Both of them agree to say that the way of transgressors is pleasant and delightful,—on the whole, the most pleasant and most delightful; for really the theological books get so far as to make out that a religious life is pretty sure to be an uncomfortable, sour, and unhappy life, and that the face of a religious person is not a cheerful face. Of course, if all this were true, it must be said, whatever the consequence. But, as it is all false, the saying it is a great injury; for the saying it unquestionably confirms the passion to run on in the present, even in the transgressors' way, and to take some happy chance to spring off the train just before it comes at its journey's end. Now, as it happens, the theory is not true. The way of transgressors is hard, in the sense that it is itself disappointing, provoking, more and more unsatisfactory all the time, and that, as one goes on, it becomes worse and worse for him. The word "hard" is not used in opposition to "easy." Easy enough it is, as we all know. But it is used, as always when a road is spoken of, in opposition to "smooth," or to "successful." It is a jolting road,—a road with breaks and jars and failures all the way. The switches are wrong; the track is bad; there are snake-heads coming up through the bottom of the car, just when least is expected. As this is so,—and as the worst transgressors are in authority for saying it is so,—the theolo-

gians make a double mistake in implying that it is not so; and, as I said, they so far aid and comfort the transgressors whom they are opposing. For almost all people believe much more in the present than they do in any distant future, and think that one bird in the hand is worth a flock of birds in the forest or in any distant aviary, or even in the heavens above them.

For these two reasons, I say, does it become more necessary to repeat, with every variety of illustrations, that the way of transgressors is hard. This truth may be illustrated, not in Scriptures only or in texts like this, but in the whole experience of history. It is a certain statement, springing from the nature of passion and the invisible laws of life.

Continental Association.

Mr. Shipton in his report estimates that there are now in the world 1,400 Associations with 150,000 members. Of the Continental Associations, he says: "In Paris, through the munificent kindness of your Treasurer, Mr. George Williams, the Union Chretienne was enabled two years ago to employ an agent who should especially devote himself to the spiritual welfare of young men. This led to the formation of an English branch of the Paris Association, and in the development of this work occasion has arisen for the employment of an additional agent. While English and French young men in Paris are thus cared for, they are enabled to aid the brethren of the German Association, the Christliche Junglings Verein, by affording them a place of meeting in the same house with themselves.

In South Germany, a number of Associations have formed a union, with a central Committee in Stuttgart, a *Quarterly Messenger*, &c. In process of time they hope to unite the many small Associations which have been existing for some years in those parts, so that they can strengthen one another more effectually in the work which all are carrying on. The three Cantons of French Switzerland have also, since the beginning of this year, united their different Associations into one Alliance, at the head of which is a central Committee, issuing their monthly publication, and keeping up relations with the other Unions. The first meeting of the united Associations will be held in Geneva next month. New Associations have been established by young men from Germany and Switzerland, at Milan, and at Odessa, which cannot as yet boast of a large number of members, but having the right foundation, seems likely to prove permanent centres of Christian fellowship and active charity."

☞ Visitors calling at the reading room, and desirous of writing, will be furnished with materials by application to E. Dunscombe, who has charge of the room and Bible Depository.

☞ A weekly Sunday afternoon prayer-meeting is conducted by the Association in the vestry room of the Fort Street Church at half-past three o'clock, to which all men are invited.



New Series, Vol. 20. No. 11.}

HONOLULU, NOVEMBER 1, 1870.

{ Old Series, Vol. 28

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THE FRIEND.

NOVEMBER, 1870.

SUCCESSFUL TRIP OF THE ANNIE.—This little vessel of seventy tons took the place of the lost *Morning Star*. She left for Ascension in July, and returned on the 27th of October. The Rev. Mr. and Mrs. Bingham; Rev. Mr. Mahoe, wife and four children, and the widow of Mr. Kaelemakule, late missionary on Namarik, came as passengers. Joseph, a Gilbert Islander, came up to assist Mr. Bingham in the translation of the New Testament and other books. The *Annie* during her cruise visited several islands of the Gilbert and Marshall groups, where there are missionary stations, and found the work of the missionaries very prosperous and hopeful. The visit of the *Jamestown* exerted a happy influence in promoting peace among the islanders. Mr. Bingham still calls for additional missionaries, and sixteen are needed to carry forward the work of evangelization on the Gilbert Islands.

☞ To show the benefit that is derived from passing ships that touch here for fresh provisions on their way across this ocean, we publish the exports of the coolie ship *Macao*, which recently touched here. This vessel paid out \$1,700 for beef and vegetables, wholly of island production, which amount was mostly distributed among the natives.—*Advertiser*.

P. S.—The master also left a poor sick sailor to be supported by the Stranger's Friend Society, who remarked, "Poor Irishman, I am not worth looking after; suppose I had been a Chinaman, I had been worth \$400."

OIL FROM COTTON SEED.—Among the happy results of the late war in the United States must be enumerated the development and resources of the Southern States. This appears in the use now made of cotton seed, which in the days of slavery was accounted utterly valueless. By machinery which has been invented, the exterior coating of the seed is removed. The oil is then extracted, and proves to be of a most excellent quality, and may be employed for all purposes—for the toilet of a lady to the lubricating of heavy machinery. One report says that it equals olive oil for culinary purposes. It may be mixed with other oils, and forms a good substance for *light*. It may be obtained in great abundance, at the ratio of *one* barrel to every *four* bales of cotton. Estimating the cotton crop at 4,000,000 bales, then 1,000,000 barrels of oil may be produced. Large quantities are now shipped to the New York and other markets. There is quite satisfactory reason why whale oil should be reduced in price.

A GENUINE TEMPERANCE SHIP.—A correspondent at Baker's Island thus writes: "The *Wolfville* arrived, and we can hardly credit the work here done in 17 days—discharging 700 tons of stone and taking 1,725 tons of cargo in 15 working days. The captain was a very superior man, and his officers gentlemen. The first 'temperance ship' at the island in four years. Mr. Damon, please make a note of this. We have had some temperance men before, but they carried the *devil* with them."

☞ We would call the attention of our readers to the treaty between the natives of Ponape, or Ascension, and the Captain of the *Jamestown*, as the representative of the United States Government. Similar treaties were formed with the natives of the Gilbert and Marshall Islands. From all we can learn, the cruise of the *Jamestown* accomplished much good.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 10.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
With me partaker in thy happiness."—*Shakespeare*.

THE GREAT PYRAMID OF GHIZEH.

There are many pyramids in Egypt, but there is only one that merits consideration. This Pyramid of Ghizeh is the highest of all, being 479 feet in height, standing upon a base 767 feet square, covering thirteen acres! It is situated a few miles above Cairo, on the west bank of the Nile. This is the pyramid usually visited by tourists, and the only one really worthy of examination. It was our privilege to ascend it, and also to penetrate to its inmost recess; but as descriptions of the numerous visitors are so frequently published, we shall spare our readers. We cannot, however, refrain from alluding to the question which has taxed the energies of so many learned and gifted men: For what was this pyramid built? Was it merely for a tomb of an ancient king of Egypt? Was it for astronomical purposes? Why was it built? That is the question, and a very difficult question.

Sir John Herschel saw in it only an observatory to indicate the position of the North or Polar star. Strange to say, that star, 2,000 years B. C., stood in such a position in the heavens that it might be seen by a person who had penetrated to the centre of the pyramid, and would look through a tube 342 feet long! Under these circumstances, it could be seen at midday. Astronomers tell us that this star will not occupy that exact position again until a cycle of 25,000 years shall be completed.

Within a few years, Prof. Smyth, Astronomer Royal of Scotland, has published a volume, entitled, "Our inheritance in the Great Pyramid." In this volume he has gone into a vast amount of calculations respecting this pyramid, and among others, he calculates "that a certain hollow, empty,

lidless stone in the central chamber of the great pyramid, well adapted, from its box-like shape, to be a standard measure of capacity, measures precisely the contents of one layer, of four homers of the Hebrews, and also one calder of four quarters of the Anglo-Saxon, to such a nicety that the present quarters by which the British farmer sells his wheat in Mark Lane, and which have nothing corresponding to them in existing British metrology, are accurate fourth-parts or quarters of the contents of the sacred coffer in the pyramid, and also, of the Ark of the Covenant, which was precisely of the same size."

Professor Smyth has proved that this pyramid was not only intended for astronomical purposes, but also had much to do with the system of "weights and measures." We would merely add that originally the sides were covered with polished slabs of granite, perfectly smooth, so that it would have been impossible to ascend it. This covering was removed for building purposes in Cairo. There it stands, the *greatest* and most remarkable monument of antiquity; and there it will remain, so long as the world lasts, for a structure is not likely to be cast down, or its fragments scattered over the desert, which according to Herodotus, 360,000 men were employed 20 years in building, and 100,000 were 10 years in connecting the road from the quarries to the site where the pyramid stands.

DEPARTURE FOR JERUSALEM.

Having spent six days in Cairo and vicinity, visiting all the places of historic interest, we left for Palestine via the Suez Canal and Port Said. We left Cairo by the railroad for Ismalia, situated about midway on the canal between Suez on the Red Sea, and Port Said on the Mediterranean. Passing down the canal in a small French passenger boat, we enjoyed a most rare opportunity for seeing this remarkable enterprise of the nineteenth century. The magnitude of the work fully came up to our expectations.

At Port Said we embarked on board a Russian steamer for Jaffa, or Joppa, and on the following morning it was our privilege to land where Jonah embarked.

From Jaffa we "went up to Jerusalem," a distance of thirty-five miles, over the "hills of Judea," and "across the plain of Sharon." Having already referred in a former number of the *Friend* (July) to our "Walk about Zion," and visit to the Mount of Olives, Bethany, Bethlehem, we shall not detain our readers with additional "notes" until we arrive at Beyroot. We cannot however refrain from again alluding to the intense delight experienced during those three days of rambles in and about the sacred city. With no other spot on earth are there such

hallowed associations and tender memories. In Bethlehem was born the Saviour of the world, in Jerusalem was he crucified, and from the Mount of Olives he ascended up to heaven!

Returning to Jaffa, we embarked on board an Austrian steamer for Beyroot.

A DAY AT BEYROOT, OR BEIRUT.

At early dawn on the morning of January 4th, 1870, the steamer *Hungaria* came to anchor off the old and populous city of Beirut. The sun soon rose over the snowy summit of Mt. Lebanon. The weather was mild and charming. The cool breeze seemed exactly to temper the atmosphere and fit it for healthy respiration. The glad intelligence was announced that we should be allowed the whole day on shore. Immediately on landing we made enquiries for the American college, and were soon welcomed by the Rev. Mr. Dodge, whom we found teaching a class in the English language. We were soon introduced to the President, the Rev. Dr. Bliss, and also to the Rev. Messrs. Jessup, Van Dyck and Thompson. Their names are so well known to the friends of literature and missions, that we felt it a rare privilege to become acquainted personally with them. "The Land and the Book" has given Dr. Thompson a world-wide fame as an author, while the scholarship, in Arabic and other Oriental languages, has given to Dr. Van Dyck a fame among the learned savans of Europe.

We improved the opportunity, assisted by the kind attentions of Messrs. Dodge and Bliss, of visiting the American college premises and those also of the female seminary. In the latter institution we were introduced to Miss Everett, whose efficient services are so important in the seminary. It did not require long observation, supported by our life-long reading of missionary efforts at Beirut, to become most deeply impressed with the importance, success and usefulness of their institutions. The college especially attracted our attention. It is styled "The Syrian Protestant College." It is under the control of a Board of Trustees residing in Beirut and other parts of Syria and Egypt. There is also a Board of Trustees residing in the United States, who are overseers of a fund collected for the endowment of the college.

It is designed to make this institution one of the highest order in the Ottoman Empire. About eighty students are now under instruction. It has a medical as well as an academical department. Before a student can receive his *degree*, he must complete a four years' course of thorough study. The Arabic is the language in which the studies are taught, although other languages are studied. We were much pleased with the college, and confidently predict for it a career

of great usefulness to the 100,000,000 speaking the Arabic language.

During our brief stay in Beirut, we employed every moment in visiting other schools and seminaries taught by English and German missionaries. We shall briefly sketch some of these schools. We also visited the new Protestant church edifice, and also the Protestant mission cemetery. But we must not fail to allude to what we regard as *the great work* now in progress at Beirut. We refer to the

PRINTING OF THE ARABIC BIBLE.

It is well known to friends of missions and to scholars in Europe and America, that the translation of the Bible into the Arabic language was commenced by that ripe and profound linguist and scholar, the Rev. Eli Smith. Under many difficulties he prosecuted this work for years, and it was our privilege to visit his old study on the mission premises where he toiled year after year upon this work. Ere long, at the mature age of fifty years, on the 11th of January, 1857, he rested from his labors, and his remains were interred in the mission cemetery at Beirut. There rest his earthly remains beside those of Pliny Fiske, who died in October, 1825, at the early age of thirty-three years. Other missionaries, both male and female, of kindred spirit, have also found a quiet resting place in the same spot. There too was buried Lieutenant Dale, United States Army, second in command of the famous expedition of Lynch to explore the Dead Sea.

Fortunately, when the labors of Eli Smith were terminated by death, his mantle fell upon one every way worthy to carry forward his important labors. We refer to the Rev. C. Van Dyck, D. D. This equally thorough Arabic scholar and divine has been engaged in completing the translation, and the no less important work of carrying it forward through the press. The American Bible Society nobly came to his aid, and furnished ample means for casting fonts of Arabic type, making electrotype plates, and printing the same in five styles, or five editions—large, medium and small type, and also printing one handsome edition with marginal notes and references. This work has been principally done at Beirut, under the personal superintendence of Dr. Van Dyck, assisted by Mr. Bird. The difficulty, labor and arduous nature of this great undertaking can scarcely be appreciated except by those acquainted with the work in its minutiae. We found copies of this translation in circulation in Egypt, in Jerusalem, and we learn that they are now being sold and distributed throughout the vast regions of Asia and Africa inhabited by the Arabic speaking and reading population. What King James'

English Bible is to the English speaking population of our globe, what Luther's translation is to the German nation, this of Smith and Van Dyck will be to the one hundred millions speaking the Arabic language. In view of such labors and success, who will not praise God and rejoice! Millions now living, and unborn millions, will rise up and bless God for the labors of such men, and all who have in any way contributed to render their labors successful.

It is highly gratifying to learn that the operations of the American missionaries command the respect of the good of other lands. In a volume now lying before me, and published in London, giving an account of the present state of the Ottoman Empire, we find the following paragraph:

To "these holy fields
Over whose acres walked those blessed feet
Which, eighteen hundred years ago, were nailed
For our advantage to the bitter cross,

After lying for ages in the shadow of death, the lost light of salvation has been conveyed across the Atlantic, from a country unknown for centuries after it had been enkindled. Though Great Britain and Prussia are now prominently enlisted in the Divine enterprise of evangelizing the East, yet to the AMERICAN BOARD OF MISSIONS the honor must be assigned of having been first and foremost in the field."—*Ottoman Empire*, p. 314.

SCHOOLS OF THE GERMAN DEACONESSSES AT BEIRUT AND JERUSALEM.

Just outside of the walls at Jerusalem there is a very handsome and well-made stone edifice, styled the Orphan School of the German Sisters. In Beirut there is another similar edifice in the very heart of the city. In the former are some seventy-five orphans, and in the latter as many more, besides a goodly number of day scholars. In our ignorance, we did not exactly understand what was the character of these German schools, hence we have endeavored to inform ourselves upon the subject.

At the institution in Beirut we obtained a pamphlet with the following title: "*Some account of the Deaconess-Work in the Christian Church of Former and Latter Times; also, of the Deaconess-Institution at Kaiserswerth. By Theodore Fliendner, Pastor and Director of the Deaconess-Institution.*"

From this work of about fifty pages, it appears that in 1833, Dr. Theodore Fliendner, pastor of a Lutheran church at Kaiserswerth, became convinced that the Protestant church of Germany and the world had lost sight of the order of Deaconesses, which order was established in New Testament times, and was maintained for many centuries. This order was revived in the days of the Reformation, but was allowed to become obsolete, principally because suitable training schools or institutions were not provided.

Impressed with these ideas, Pastor Fliend-

ner commenced such a training school at Kaiserswerth. This has grown and been enlarged, until in 1866, about five hundred deaconesses had been educated and sent forth to labor in various parts of the world. Some are trained to become teachers of the young, and some as nurses in hospitals. When they have served their term of probation at Kaiserswerth, they are sent forth to labor in parts of the world where their services are required, and where the sisterhood have proper houses erected for their reception. They go under the following conditions: "After having gone through her time of probation, the sister has to engage herself for five years to her office; should her father or mother require her presence at home during this period, she may return home, by their desire. Should she intend during these five years entering the state of matrimony, she is expected to ask the advice of the inspector or of the mother of the house, with child-like confidence, before contracting an engagement, and to give three months' notice before leaving her post."

Persons must have arrived at the age of eighteen years, and not attained forty years of age, in order to enter the training school at Kaiserswerth. They must present certificates of good character, and afford evidence of sincere devotion to Christ. In other words, they must be persons of good sound common sense, and well educated, of sound piety, and withal, of a cheerful and hopeful disposition. With these qualifications, they will be esteemed candidates for the office of Deaconesses.

Such are the noble German women now laboring at Alexandria, in Egypt; Jerusalem and Beirut, in Palestine and Syria; Smyrna, in Asia Minor; Florence, Italy; Pittsburgh, Pennsylvania, and other places. In the Orient, we heard them well spoken of, and after visiting their school at Beirut, we say, God-speed and man-speed their work, costing about \$50,000 per annum, contributed by voluntary contributions in Germany and elsewhere.

BRITISH-SYRIAN FEMALE SCHOOLS, BEIRUT.

Among other goodly influences for the social and religious elevation and improvement of Syrian females, we found a most interesting female seminary, established by Mrs. Bowen Thompson in 1861. This lady labored with great efficiency and success until last November, when she was called from her work on earth to her rest in heaven. We found all the friends of missions in Beirut lamenting in view of the death of this good woman. We learned much respecting her labors from the American missionaries. Her funeral was attended in the American Mission Church November 28th, 1869. A sermon was preached by the Rev. Dr. Jessup

to an audience of six or seven hundred, gathered from the native and foreign community of Beirut. Mrs. Thompson appears to have been raised up to perform a great work for the females of Syria. Her husband died of a fever in the Crimea, when she, feeling a desire to do something for her sex in these Oriental lands, visited England, and succeeded in setting in motion influences which resulted in the organization of "The Ladies' Association for the Social and Religious Improvement of the Syrian Females." At present, Hon. Mrs. Baptist Noel, of London, is President of the Society. Schools have been established at various places in Syria,—Hasbaya, on Mt. Lebanon, Damascus, and various other places. At Beirut Mrs. Thompson became located, and her school, or cluster of schools, have increased, until at her death, the number of pupils in all amounted to over three hundred. In company with Judge Austin, and guided by the Rev. Mr. Dodge, it was our privilege to visit these schools. The edifice in which they are located is situated in a central and elevated part of the city, and a view from the roof commands a grand panoramic prospect of the noble bay, Mt. Lebanon and all the surrounding country. We were exceedingly interested in these schools, which now pass over to a sister of Mrs. Thompson, who is endeavoring to carry forward the work which has already been so nobly initiated. It is a happy reflection that the good work which commenced is not to cease, but be carried forward.

It was exceedingly affecting to visit the blind class connected with this school. There sat the little blind girls, whose sightless eyeballs rolled in vacancy, but happily their nimble and sensitive little fingers answered in place of eyes. We heard the little ones read. The spectacle was most touching. The teacher of the school, a blind Arab youth, has become quite expert as a printer for the blind. We heard him read *with his fingers* the opening stanza of a hymn sung at the funeral of his beloved teacher, Mrs. Thompson:

"She is gone to her rest—sweetly gone to her rest;
And her spirit has passed to its mansion away;
Yea, for just as the sun gently sinks to the west,
She fell softly asleep on Immanuel's breast,
And awoke in the realms of unclouded day."

Long shall we remember our visit to that school, or to those schools established by Mrs. Thompson. How noble the work which she thus commenced and carried forward! We trust others will be from time to time raised up to carry it forward, and for the honor of Christianity in England, we hope funds will always be forthcoming, amply sufficient to meet the wants and carry out the designs of the noble hearted women who are laboring for the social and religious improvement of the females of Syria.

THE FRIEND.

NOVEMBER 1, 1870.

"Dr. Van Dyck, one of the American missionaries at Beirut, Syria, has established a dispensary especially for diseases of the eye. Its cost for the year is \$1,500, and the number of patients treated is 1,800."—*English paper.*

Our readers will notice that the physician referred to in the above paragraph from a late English paper, is the same gentleman as they will find noticed in the sketch which we have given of "our" visit to Beirut. He is not only an eminent physician, but is also deeply versed in the Arabic vernacular, and has completed—as we have remarked—the translation of the Bible commenced by the Rev. Eli Smith. It was our privilege to visit his hospital and dispensary. He is also a practical printer, and in addition, has actually been engaged in casting a "font" of types in the Arabic language. Strange as it may appear, so much superior were the types cast at the *extemporized type foundry* (which we saw in active operation) of the American missionaries at Beirut, that about the time of our visit, an order was received for a "font" of Arabic type from Berlin, in Prussia. The labors of such men as those American missionaries at Beirut are an honor to any country or age. One of them, the Rev. Dr. Jessup, has recently been invited to return to the United States to become Secretary of the Presbyterian Board of Foreign Missions. He promptly declined to retire from the missionary field, preferring to remain at Beirut rather than accept of one of the most honored posts in the gift of the church. Most heartily do we approve of his decision. The idea of inviting a foreign missionary to a position at home appears absurd. The command is "go," not "return." Instead of recalling a missionary, the great Presbyterian Church should send abroad a hundred.

HARD CASE.—Writers upholding the coolie trade should affix their names to their editorials and communications, for it is rather hard that they should speak in the name of the *community*, and thus leave readers abroad to infer that the community at large on the Sandwich Islands approves of the coolie traffic. See San Francisco papers, *Alta* and *Bulletin*. A word to the wise ought to be sufficient.

FOREIGN SUBSCRIBERS FOR THE FRIEND FOR 1871.—We would specially call the attention of old and new subscribers to the fact that now is the time to renew their subscriptions and make arrangements for 1871. The *Friend* sent for one year to America or England for \$2 25. Payment required in advance.

FAST AGE.—The indications of this being a fast age multiply very rapidly. Recently an *ant* has been imported at Honolulu, which first makes its appearance decked with wings. These are suddenly laid aside, and the little creature passes into a new form of being, and in the shape of a worm, commences its work of destruction. New books are its special object of attack. Old Doctor Samuel Johnson said he never read a book through in his life, although he was the author of the good English dictionary and the lives of the poets, yet this little worm will go through a book, from title page to *finis*, in one night. They do not wait until the books are stowed away in the garret and are covered with cobwebs and dust, but attack new books; the newer the better. They have not the least respect for the celebrated Brooklyn-divine. A new presentation volume of his sermons lying on our centre table exhibits repeated marks of their lawless attacks. Whether they have discovered something erroneous in his theology, or desire to pick in pieces his style, we cannot say. The fact is patent, and the reason doubtful. If the creatures had done the thing but once, the matter would not be so difficult a puzzle. Again and again have they renewed their attacks. They are as persistent as the Prussians upon the French, following up every advantage, and not discouraged by defeat. All we can say is, this is a *fast age*.

DATES AND FACTS TO BE NOTED.—On the 14th of July, Pope declared infallible, which means according to a Catholic Bishop of the United States, that the Pope is infallible when he speaks the truth! On the 15th of July France declared war against Prussia. The great battle of Sedan September 2d, and the capture of the Emperor occurred simultaneously with the fall of the temporal power of the Pope, an event of marked historical significance.

A CARD.—The Chaplain would thankfully acknowledge from seamen of the United States sloop of war *Jamestown*, the sum of \$13, contributed for the support of the *Friend*.

☞ Visitors calling at the reading room, and desirous of writing, will be furnished with materials by application to E. Dunscombe, who has charge of the room and Bible Depository.

☞ Quite a number of letters for seamen in the whaling fleet remain in the Chaplain's care. The owners of such will please call at the *Friend* office for them.

☞ "An old subscriber," on board the *Henry Tuber*, remarks, "My wife writes me to renew my subscription."

THE RESPONSIBILITY OF THE PRESS.—Mankind possess common sense, or the instinct of right reason, which instantly pronounces a judgment of approval or condemnation, growing out of the impression made by every fact presented to the mind. Whereon it follows that the power of the press rests in facts or truth, and in the manner in which the facts or truth are represented or misrepresented before the reader.

It is Cooper, the novelist, who says that *no word spoken is ever lost, but its waves of sound passing beyond our hearing, remain distinct in some part of God's great universe, waiting for the day when every idle word shall come into judgment.*

The falsehood or the truth of the press is multiplied by ten thousand sheets which reprint that truth or falsehood on the impressible minds of ten thousand readers, where it reproduces its truth or falsehood in spoken words, so that every weekly utterance of truth or falsehood produces ten times ten thousand echoes, which wait in patience the solemn day of reckoning.—*American paper.*

GOD'S PLAN OF YOUR LIFE.—Never complain of your birth, your training, your employment, your hardships; never fancy that you could be something, if you had a different lot assigned to you. God understands his own plan, and he knows what you want a great deal better than you do. The very things that you deprecate as fatal limitations, obstructions, are probably what you most want. What you call hinderances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisonous. No! a truce to such impatience. Choke that foolish envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and do His work in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your good, but really consistent with it.—*Bushnell.*

☞ In Peru a coolie insurrection has taken place, attended by the most horrible atrocities. About forty white people have been murdered, and 300 Chinese coolies killed. The destruction of property is estimated at over \$1,000,000.

GERMAN SANITARY FAIR.—We congratulate our German friends on the success of their Fair. We learn that over \$2,000 was realized from the sales and auction.

☞ Bound volumes of the *Friend* for sale at the office, or by application to the editor.

Cabin Boy's Locker. MARINE JOURNAL.

Men Wanted.

"The world wants *men*—large-hearted, manly men; Men who shall join its chorus, and prolong The psalm of labor and the psalm of love. The times want *scholars*—scholars who shall shape The doubtful destinies of dubious years, And land the ark, that bears our country's good, Safe on some peaceful Ararat at last. The age wants *heroes*—heroes who shall dare To struggle in the solid ranks of truth; To clutch the monster error by the throat; To bear opinion to a loftier seat; To blot the era of oppression out, And lead a universal freedom in. And Heaven wants *souls*—fresh and capacious souls; To taste its raptures, and expand, like flowers, Beneath the glory of its central sun. It wants fresh souls—not lean and shrivelled ones; It wants fresh souls, my brother—*give it thine*, If thou indeed wilt be what scholars should; If thou wilt be a hero, and wilt strive To help thy fellow and exalt thyself, Thy feet, at last, shall stand on jasper floors, Thy heart, at last, shall seem a thousand hearts— Each single heart with myriad raptures filled— While thou shalt sit with princes and with kings, Rich in the jewel of a ransomed soul."

—Good Words.

What Must You Do?

Reader, do you feel the slightest drawing toward God, the smallest concern about your immortal soul? Does your conscience tell you this day that you are not yet forgiven, and have not yet felt the Spirit's power, and do you want to know what to do? Listen, and I will tell you.

You must go at once to the Lord Jesus Christ in prayer, and beseech him to have mercy upon you, and send you the Spirit. You must go direct to that open fountain of living waters, the Lord Jesus Christ, and you shall receive the Holy Ghost. (John 7:39.) Begin at once to pray to Jesus for the Holy Spirit. Think not that you are shut up and cut off from hope. The Holy Ghost is promised to them that ask him. Give the Lord no rest till he comes down and makes you a new heart. Cry mightily unto the Lord; say unto him, "Bless me, even me also; quicken me, and make me alive."

I dare not, for my part, send anxious souls to any one but Christ. I cannot hold with those who tell men to pray for the Holy Spirit in the first place, in order that they may go to Christ in the second place. I see no warrant of Scripture for saying so. I only see that if men feel they are needy, perishing sinners, they ought to apply first and foremost, straight and direct, to Jesus Christ. I see that he himself says, "If any man thirst, let him come unto me, and drink." (John 8:37.) I know it is his special office to baptize with the Holy Ghost, and that "in him all fulness dwells." I dare not pretend to be more systematic than the Bible. I believe that Christ is the meeting-place between God and the soul, and my first advice must always be, *Go to Jesus, and tell your wants to him.*"

Reader, remember this. I have told you what to do. You are to go to Christ, if you want to be saved.—J. C. Ryle.

Says Dr. Guthrie: "If you want to keep a dead man, put him in whisky; if you want to kill a living man, put the whisky into him."

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 1—Am bk Sterling, H Harding, Jr, 154 days from New York.
3—Haw bk R C Wylie, H Haltermann, 145 days from Bremen.
3—Am bk Francis B Fay, B T Robbins, 40 days from Valparaiso.
8—Haw bark Mauna Loa, 23 days fm San Francisco.
13—Am barkentine Victor, Walker, 27 days from Port Townsend, W T.
14—Am bk D C Murray, Bennett, 21 days from San Francisco.
17—San Salvador ship Macao, S B Morrales, 68 days from Macao, en route for Callao, with Chinese laborers.
21—Steamer Moses Taylor, Floyd, 9 days and 2 hours from San Francisco.
23—Brit stmr Wonga Wonga, J Stewart, 16½ days fm Auckland, N Z.
23—Am bktn Jane A Falkenburg, W Cathcart, 15 days fm Portland, O.
23—Brit brig Byzantium, R Calhoun, 24 days from Victoria, B C.
23—Haw wh brign W H Allen, Vera, fm coast of Peru, 100 sp, 200 wh oil.
24—Am schr C M Ward, J W Hatfield, 19 days from Baker's Island.
25—Brit bk Anna, J A Thompson, 26 days from Drummond Island.
25—Am sch Urania, G C Swinson, 21 days fm Paapeete, Tahiti.
26—Am bk Helen W Almy, E Freeman, 18 days from Astoria, bound to Shanghai.
26—Am wh bk Henry Taber, T C Packard, from Arctic, 1,080 bbls wh, 21,000 lbs bone.
26—Am wh bk Norinan, J Taber, from Arctic via San Francisco, 18 days, 380 wh, 1,500 lbs bone.
27—Am sh Reynard, H P Arbican; 11 days from San Francisco.
27—Haw schr Annie, Wm Babcock, 29 days fm Butaritari.
28—Am wh bk J D Thompson, fm Arctic, 500 bbls walrus and 1,000 bbls wh.
28—Am wh bk Monticello, H T Reynolds, fm Ochotsk, 50 bbls sperm, 200 bbls whale.
28—Am three masted scht Forest King, E W Tuttle, 27 days from Port Townsend.

DEPARTURES.

- Oct. 1—Haw brig Kamehameha V, Rickman, for Guano Is.
1—U S S Saginaw, Sicard, for Midway Island.
4—Am ship Harriet Erving, Linnell, for San Francisco.
4—Am bk Francis B Fay, Robbins, for Enderbury's Is.
10—H B M's gun boat Ringdove, Brooks, for Yokohama.
24—San Salvador sh Macao, Morrales, for Callao.
25—Am stmr Moses Taylor, Floyd, for San Francisco.
25—Brit stmr Wonga Wonga, Stewart, for Auckland and Sydney.
27—Am sh John Bryant, Holmes, for New York.
27—Am bark Helen W Almy, Freeman, for Shanghai.
27—Am bktn Victor, Walker, for Victoria, B C.

MEMORANDA.

FROM THE WHALING FLEET.

By the arrival of the ship *Henry Taber*, Packard, last Wednesday, from the Arctic Ocean, with 1,080 bbls oil and 21,000 lbs bone, we have dates from a part of the fleet to Sept. 21st. The sea was open and the weather good. The Am. bark *Astoria*, Marchant, and Am. ship *Hibernia*, Williams, had been lost in the ice. The following is the report as far as heard from:

Josephine, 21 whales; Onward, 12 do; Seneca, 10 do; Elizabeth Swift, 10 do; Trident, 14 do; Helen Snow, 9 do; Cornelius Howland, 9 do; Benjamin Cummins, 6 do; Champion, 5 do; Julian, 3 do, (2 large); J D Thompson, 1,400 bbls; Wm Rotch, 1,100 bbls; Haw bark Arctic, 9 whales; Haw brig Kohala, 5 whales; Haw brig Onward, of Honolulu, 500 to 600 bbls.

We take the following report from the San Francisco Bulletin of October 14th:

Per Victoria—No date—Ships Florida, 500 bbls walrus oil; Jno Howland, 450 do and 1 whale; Aurora, 750 bbls walrus oil; Concordia, 600 do; E Swift, 350 do. Barks Menchikoff, 900 bbls walrus oil; Emily, 400 do; Sea Breeze, 450 do and 1 whale; Elmira, 350 bbls walrus oil; Trident, 500 do; Roman, 300 do; Josephine, 9 greys, 3 bowheads; Hercules, 400 bbls walrus oil; Hibernia, 550 do; Massachusetts, 400 do; Lagoda, 400 do; Ohio, 450 do; Morengo, 500 do. Capt Reelfield reports the Arctic clear of ice, and further says it would be a matter of impossibility to tell how the whaling season would turn out.

REPORT OF STEAMER WONGA WONGA.—Stewart, master, sailed from Auckland on the 7th inst at 3 P M. Had fine weather the first four days, when wind shifted to the northeast, blowing strong, with a heavy cross sea, which lasted two days. Had to go dead slow for 24 hours. With the exception of this day averaged over 10 knots. On the 20th inst steamed 280 miles. Arrived at Honolulu Sunday the 23d inst at 2 P M, a little under 17 days passage, or at the rate of 9½ knots the whole distance of 3,950 miles.

REPORT OF SCHOONER ANNIE.—Babcock, master, left Honolulu July 13th, and arrived at Danger Island on the 29th; visited Tarawa, Apaiang, Ebon, and the several islands, leaving Butaritari Sept 29th for Honolulu, arriving here Oct 27th. Left at Butaritari bark Tyre of Sydney, brig Spec of Sydney, and schooner Ida of Fiji Islands, trading for coconut oil.

PASSENGERS.

FOR GUANO ISLANDS—Per Kamehameha V., Oct. 1st—Daniel Lyons—1.

FROM BREMEN—Per R. C. Wylie Oct. 3d—Hermann Kruger, wife and 2 children—4.

FROM SAN FRANCISCO—Per D. C. Murray, Oct. 14—Capt S D Green, wife, 2 children and servant, Miss L Maun, A P Everett, W English, W H Young, J R Logan, Mrs J Brown and 2 children, Mr Maynard, M A Bralet, Bishop L Maigret, M C Gardinier and wife, R Lauter, T Schausten, C Limburg, H Stappers, Miss J M Arole, Miss L L Conte, Miss M Fancher, Miss A Doherty, Master Love, J Morrison, G W Fowler, L Diederling, I A Vunikin, Ah Ho.

FROM SAN FRANCISCO—Per Moses Taylor, Oct. 21—E P Adams, A F Judd, I Bartlett, M Phillips, J G Dickson and wife, Miss A P Cate, Mrs Capt Homans Mrs S Hickmott, Mrs J S Reed and daughter, A Frankel, G W Jenks, Capt L N Herrenden, Wm Phillips, Capt E F Nye, Capt J A Howland, Mrs E Burrows, Mrs J B Marsh, David D yon, J W Widdefield, wife, infant and servant, J McGraw and wife, Mrs Kate Mellen and daughter, C L Huntington, and 25 others—52.

FROM VICTORIA, B. C.—Per Byzantium, Oct. 23d—Mr Dequire, Geo Townsend—2.

FROM HOWLAND'S ISLAND—Per C. M. Ward, Oct. 23d—John Phillips, Mr McCall, and 4 laborers—6.

FROM SYDNEY AND AUCKLAND—Per Wonga Wonga, Oct. 23d—S A Wood, W Rogers, Mrs Rogers, I Brahm, Mrs Brahm, F Jones, J Hewitt, Madame Curandini, Misses Rosina, Fanny, Isabella and Lizzie Carandini, Mr W Sherwin, Mr J Small, Capt S S Austin, and 65 in transitu for San Francisco—80.

FROM FIJI ISLANDS—Per Anna, Oct. 24th—W Bruce, G Tucker—2.

FROM TAHITI—Per Urania, Oct. 25th—T M Vincent, Mrs Vincent—2.

FOR SAN FRANCISCO—Per Moses Taylor, Oct. 25th—F M Weed, S H Phillips, Thos Adamson, Jr, wife and 2 children, Mrs T Smith and child, A P Everett, Mr Samuela, N A Sands, A Dunlap, T N Noble, Mrs S Warren, L J Low and 3 children, Mrs Stott, T Johnson, J Johnson, T B Chatain, and 65 in transitu from Sydney and Auckland—87.

FOR AUCKLAND AND SYDNEY—Per Wonga Wonga, Oct. 25th—W C Gardinier, and 48 in transitu from San Francisco—49.

FROM SAN FRANCISCO—Per Norman, Oct. 26th—Mr Reed, Geo Dority—2.

FOR PHENIX GUANO ISLAND—Per Sterling, Oct. 27th—B Oudt—1.

FROM MICRONESIA—Per Annie, Oct. 27th—Rev H Bingham and wife, Rev Mr Mahoe, wife and 4 children, Miss R Kanoa, J Hlua and wife, Paul and Mathew Butaritari, Mrs Kaelemakule—14.

FROM ALASKA—Per Monticello, Oct. 28th—Capt Bates Dickson—1.

MARRIED.

BORNHOLT—KAMELOHA—In this city on the 20th instant, at the residence of Mr. F. W. Dunn, by Rev. H. H. Parker, C. BORNHOLT, Esq., to Miss KEALOHA, both of this city.

DIED.

Low—At Kohala, Hawaii, Oct. 21, of heart disease, Martha J. Low, aged 40 years, wife of Lewis J. Low, of Solon, Maine. Maine papers please copy.

KEDZLEY—In Honolulu, on Sunday, the 9th inst., Robert Kedzley, aged about 30 years.

RICE—September 5th, at her mother's house in Clinton, Henry County, Missouri, Miss MARY RICE, (daughter of William and Mary S. Rice, formerly residents at Lihue, Kauai,) aged 20 years.

BOOTH—In Honolulu, October 27th, HARRIET CHARLOTTE BOOTH, aged 16 years.

Information Wanted.

Information is wanted in regard to Andrew Harper, of New Bedford. Height 5 feet, 12 inch. Light complexion, brown hair, blue eyes. A sailor. He left the Eastern States about twelve years ago, and has not been heard from since. If this should meet his eye, or the eye of any one who can give any information concerning him, they are requested to direct a letter to Mr. James Harper, New Bedford, Mass., and all expenses will be paid, and due thanks rendered.

Information wanted concerning John Weeks, who some time since was supposed to have been on the Sandwich Islands. Any tidings of him will be thankfully received by the Editor, or by his mother, whose address is Mrs. Susan E. Towery, 366 South Fourth Street, Jersey City, N. Y.

Information wanting respecting Thomas S. Connor, or any of his family. His mother writes from New York, feeling much anxiety about him. Any information will be received thankfully by the Editor of this paper.

Respecting George Barrows, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting John Allen, who left the General Pike at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

As regards Frans Oscar Tengstrom, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

Letter from Rev. T. Coan.

HOMER, NEAR SYRACUSE, N. Y., }
September 5th, 1870. }

We are enjoying ourselves greatly. Our friends are legion, and they almost kill us with kindness. We were six weeks in Michigan (in Niles, Homer and Detroit), where we have kin by the score; but the heat almost melted the flesh from our bones. Here in Homer, New York, it is cold, and we had frost in August!

Yesterday was Sabbath, and this noisy valley was as hushed as the house of God. Not the noise of a wheel—no roaring of the "Bulls of Bashan," and no belching clamor from brazen throats. How remarkable and how pleasant that these immense trains "rest on the Sabbath day according to the commandment." Homer is a sweet little town of 2,000 inhabitants, nestled among the hills. It has four churches, an elegant academy, a press, many shops, and a fine business. Dr. Holbrook, pastor of the Congregational church, is an excellent man, and a corporate member of the A. B. C. F. M. I spoke in his church four times yesterday, and am to lecture again this evening. He has accepted a call to Stockton, California, and a council meets in half an hour from this to dismiss him.

As we have been passing over this broad and beautiful land, we have admired the evidences of growth and improvement in agriculture, architecture and arts in general. These vast and fertile prairies—these rolling plains—these extended fields of waving corn and wheat—these loaded orchards, and all these signs of wealth and luxuriance, and these scenes of beauty—how they charm the eye and fill the heart with gladness and adoring love to God, whose treasures of goodness are scattered in such redundancy, and who has given such a good and glorious land to our nation. Villages, towns and cities crown the hills and whiten the valleys and plains, and wealth and luxury flow in golden channels.

I have received accounts of the June Jubilee. It was, as we judge, a grand success. I have received a bundle of the *Friend*, for which I presume I am obliged to you. We are still longing for fresh intelligence from the islands, and O how we love them!

Since our arrival in Western New York our friends have increased, and become more and more warm-hearted. In Lockport the good Dr. Wisner took us to his bosom, and urged us to spend a Sabbath with him, and gave me his pulpit and a great congregation all day. The same was true in Albion and Rochester. In Auburn the reception was most cordial. We stopped in the family of Dr. Condit, Professor in the seminary, and Doctors Hall, Huntington, Boardman and

Fowler, with very many of the citizens, received us with open arms. All my old theological teachers were dead, but the new ones fully fill their places. I went over the prison where I once superintended a Sunday-school of 700 convicts. The present number is 940. In the cemetery on Fort Hill we saw the tall monument erected to the memory of the noble Indian chief, with this affecting inscription, "Who is there to mourn for Logan?" It recalled to mind the "Story of Logan, the Indian Chief," as I read it when a little boy.

When I left Auburn in 1833 it had 5,000 inhabitants. It now numbers 17,000. Rochester then had 20,000, and now 70,000. We remain here two days more, and then go on to Albany, purposing to reach New York about the 12th instant. Thence we go to New Haven and other parts of Connecticut, but we shall hardly reach Boston before the meeting of the Board. Whether or not we return to the islands before winter is an undecided question. We have very many friends who are still waiting to see us.

Give our great love to all friends in Honolulu. I have no space here to name them.

Short and Easy Method of Doubling Cape Horn.

Mr. Bishop, the author of "A Thousand Miles' Walk across South America," fell in with many remarkable characters, and encountered many strange events. On one occasion he enjoyed the hospitality of a Yankee sailor who had quit the seas and become domesticated among the country people of South America. This man gave Mr. Bishop an interesting narrative of his life. We think our readers will be interested in so much as related to his shipping on board the good whaleship *Golconda*, so well known in this ocean a quarter of a century ago:

"At eighteen years of age, certain family troubles occurred, and being a proud-spirited youth, I changed my quiet life on shore for an adventurous one upon the ocean. From my own village I proceeded to the great metropolis, New York, and was directed, after some inquiry, to a shipping office, the proprietor of which informed me that he was procuring a large crew for a vessel, owned, and then lying, at New Bedford. The first question asked by this gentleman was, 'Have you been round the Horn?' As this was to be my first trip upon salt water, I informed him to that effect. 'Well,' continued he, 'that's bad enough. Now, you see, I have already shipped all the green hands that are wanted, and the old man sent word down from Bedford forbidding me to take any others than such as have made one or two voyages. But don't get discouraged at trifles; we will settle that matter: follow me.'

"In the centre of the room was a post or pillar, upon which was a cow's horn; and round this he walked twice, I following close upon his heels. 'Now,' said the shipping

master, 'if any man, sailor or monkey says that you haven't been round the Horn, just give him the lie. You can sign these articles, and go up to Bedford to-morrow morning, with a dozen likely young men, who are going to sea for their health, and they will enjoy themselves, I don't doubt, as there are several gentlemen's sons among the crew.' I was amused at this comical way of weathering the Horn, and asked him if it would not be advisable to inform our captain of the quick passage I had made; but the old fellow silenced me by stating that he had shipped hundreds of sailors (?) in the same way, and they had all given satisfaction."

Treaty with the United States and Inhabitants of Ponape, or Ascension.

Know all the rulers of the earth, that we, the Kings and High Chiefs of the Island of Ponape, do bind ourselves, our heirs, and lawful successors, from this time and forever, to protect the lives and property of all persons who may be shipwrecked on the shores of any part of our territories, and to give them all possible aid and comfort till they are able to leave for their homes, or such other places as they may elect. And further: That such shipwrecked persons shall in no way be restrained of their liberty or freedom while within the limits of our territories, unless for the prevention of crime by such shipwrecked persons. And further: That having voluntarily received missionaries, they shall be allowed perfect freedom in preaching and teaching of their doctrines; nor shall any of our people be forbidden or withheld by any person within the limits of our territories from attending such preaching and teaching. And further: That any of our people who now are, or hereafter may become Christians, shall not be interfered with in their new religious opinions or belief. And further: Any foreigners who may hereafter acquire land in our territories by lawful purchase, shall, on the payment of the sum mutually agreed upon, be furnished with a deed descriptive of the land so purchased, which deed shall secure said purchaser, his heirs, assigns and executors forever in the quiet and peaceable possession of the land. And further: That all foreigners residing or trading within the limits of our territories shall be safe and secure in the possession of their property and the pursuit of their lawful business; nor shall any person within our dominions entice any seaman to desert from his vessel, or harbor or conceal said seaman after such desertion, under a fine of (50) fifty dollars.

In witness whereof, we have hereunto set our several hands and seals this eighteenth day of June, 1870, on board the United States ship *Jamesstown*.

TEMPERANCE MAN OF THE RIGHT STAMP.—Hon. Wm. Buckingham, the excellent United States Senator from Connecticut, in a temperance address uttered these noble Christian sentiments—if all our public men could be brought to feel the responsibility of their example, and to take such a position, our country would be safe: "If it could be proved conclusively to my own mind that I could drink and never be injured, yet with my views on the subject it would be my duty to abstain. I could not be certain but others, seeing me drink, might be influenced to drink also, and being unable to stop, pass on in the path of the drunkard. My example would in that case be evil. But, I ask, am I my brother's keeper? Yes, I am responsible for my influence, and lest it shall be evil, I am under a high moral and religious obligation to deny myself that which may not injure me, but will injure him. If I neither taste, nor touch, nor handle, nor countenance, then my example will not lead others to become drunkards."

Young Men's Christian Association of Honolulu.

The Petrified Fern.

In a valley, centuries ago,
Grew a little fern leaf, green and slender—
Veining delicate, and fibres tender—
Waving, when the wind crept down so low;
Rushes tall, and moss, and grass grew round it,
Playful sunbeams darted in and found it,
Drops of dew stole in, by night, and crowned it,
But no foot of man e'er trod that way;
Earth was young, and keeping holiday.

Monster fishes swam the silent main,
Stately forests waved their giant branches,
Mountains hurled their snowy avalanches,
Mammoth creatures stalked across the plain;
Nature revelled in grand mysteries,
But the little fern was not of these,
Did not number with the hills and trees;
Only grew and waved, its sweet wild way,—
No one came to note it, day by day.

Earth, one time, put on a frolic mood,
Heaved the rocks, and changed the mighty motion
Of the deep, strong currents of the ocean,
Moved the plain, and shook the haughty wood,
Crushed the little fern in soft, moist clay,
Covered it, and hid it safe away;
Oh, the long, long centuries since that day!
Oh, the agony! Oh, life's bitter cost,
Since that useless little fern was lost!

Useless? Lost? There came a thoughtful man,
Searching Nature's secrets, far and deep;
From a fissure in a rocky steep
He withdrew a stone, o'er which there ran
Fairy pencilings, a quaint design,
Veinings, leafage, fibres clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us, the last day.

—Public Opinion.

Across Lots.

BY REV. E. E. HALE.

(Continued.)

A CROSS WAY IS A HARD WAY.

This is, indeed, one of those cases where the old derivation or etymology of the words is still a guide as to the truth which they convey. A transgressor is one who goes across the ways and boundaries which God has appointed. The word is a Latin word, which expresses the same idea as our English word "tres-passer." The transgressor or trespasser is a man with a passion for short cuts; constantly flattering himself that he sees better paths for his purposes than God's paths, better ways than God's ways. Leaving God's ways, therefore, to try his own experiments, he is engaged at once in stepping over and into other people's furrows; he loses time and patience at brooks, where he walks up and down in soggy meadows, trying to find easy places to jump across, because there is no bridge; he misses his spring when the jumping moment comes, because the tuft of grass is insecure from which he leaps; he wades out upon the mud on his hands and feet, recovering from his fall as well as he may; and yet he must plunge on in this same cross-cut of his own surveying, partly from a pride which will not give up, partly from a mistaken feeling that it will be just as hard to go back over a route which has proved so unsatisfactory. The whole difficulty, perhaps, is expressed in the syllable *trans* of "transgressor," or in the *tres* of "trespasser," which mean alike cross or across. The transgressor at his own pleasure cuts *across* all boundaries, even

those of God's own way. He becomes, therefore, what we call a "cross" man. He thinks, perhaps, that this is because everything in nature crosses his wishes and plans. But it is because he has undertaken to cross the plans and wishes of the God of nature. And this is the reason why a cross man is not successful, and is not happy. He acknowledges that he is not. He is growling about it all the time. He is an illustration, in the very etymology of his name, that the way of the *transgressor* is hard; that the *way itself* is quite as hard as the bed which he is to sleep upon when he comes to his journey's end.

ISABEL OF SIDON.

I do not know that the illustration of this from history is any more striking than the illustrations our own lives would furnish. But life or history is full of illustration. Take the life of the beautiful Isabel of Sidon,—the proud, seductive, all-controlling Eastern queen. If any one has a right to choose her own way, she has. If any one has a right to cut athwart the arrangements which the world pronounces right, and which it believes its God has ordered, it is such a woman. For, if any one has power of her own, it is she. She is not merely the daughter of a king; she is not merely the wife of a king; she is not merely the mother of a king. She is more than this. She is a resolute woman, with a will of her own, which dares everything, and therefore, if human pride may claim it, can win everything. More yet, she is beautiful as she is brave. And she is not afraid to try. She is born of a cruel, fanatic, determined race; and she inherits its force and decision. She marries a weak husband, fond of luxury, fond of peace. Because he is fond of peace, he has married the daughter of his strongest neighbor. Because he is fond of luxury, he is willing to introduce at his court all the magnificence of her father's. She travels in pomp to her new home, and takes with her a thousand ecclesiastics—priests and preachers,—who are to sustain the gorgeous ritual to which she is used since her childhood. Whoever insults one of these insults her. Whoever insults her pays penalty with his life. Her husband, like Macbeth, is slow to take on himself the prompt murders and attendant crimes of her ambition. Little she recks; she will use his signet, she will give his orders, she will herself send her own enemies out of her way. He comes home one day, complaining, like David, that he cannot obtain such a piece of land to add to the palace grounds. "Are you king, or not?" says the proud woman. And she herself writes the false accusation of the unhappy land-owner; she charges him falsely with blasphemy, punishable by death; she fixes the king's seal to the accusation; and, when the poor wretch is killed, *she* comes in triumph to the king, who had just a shade of conscience; she bids him take the coveted garden for his own. Meanwhile, through his life and after his death, she makes her own name notorious by her shameless adulteries. A thousand years after, the latest Christian prophet, wishing to heap the low-

est shame upon a community, does it in borrowing her name. And to this hour the meanest drunkard, wishing to abuse the scold who has sunk lower than himself, takes that same name to revile her. Even the innocent child lisping its catechism, and asked who is the worst woman who ever lived, answers, "JEZEBEL."

Take such a transgressor as she,—a transgressor, all whose ways were made as easy as rank and gold and a woman's will could make them; as easy to the last as triumph could make them. I say nothing of the close of that life. I say nothing of the result to which those ways led her. I speak of the *ways* themselves. Is it not, on any conception of the story, clear, that they must have been hard ways all along? These devilish intrigues, these murders of the innocent, this scorn for her husband, this shifting of her lovers, these state-craft ingenuities; even the pride of place, even the pomp of retinue, even the low, sensual enjoyment of the table, which is the enjoyment she shares with the pig, or the condor, or the boa constrictor,—is there, in such a life of fierce passion, of steady transgression, is there any hope, even for enjoyment, in it all? It is clear that, in the meanest hovel on the plain of Esdrael, the simplest woman who loved her husband and her children, and tried not to cross over the ways her God had appointed, found more in life than did the queen. That woman lived more, carried out her own real wishes more, succeeded more, even enjoyed more, her ways were more smooth, her journey more successful, than the most triumphant ways of the crowned transgressor.

☞ The regular meeting of the Association for October took place at the Reading Room on Friday evening, the 28th ult. The attendance was rather thin, owing doubtless to the stormy weather. Minutes read and committees reported. The main business of the evening was the discussion of the report of the Reading Room Committee on the list of papers and periodicals to be taken for the Reading Room during the coming twelve months, which passed with several amendments. Some new and interesting papers will be added to the list, and one or two of the old ones be dropped off.

☞ The following from Saratoga appeared in the American papers recently: "The Young Men's Christian Association, having appointed a Committee of Five to suppress the gambling houses here, Ford & Allen, hearing of the measure taken, closed up their gambling establishment on Wednesday. On Thursday the officers visited the Hon. John Morrissey's gambling saloon and took an inventory of implements, which he agreed to deliver to them on Monday."

☞ A weekly Sunday afternoon prayer-meeting is conducted by the Association in the vestry room of the Fort Street Church at half-past three o'clock, to which all men are invited.



New Series, Vol. 20. No. 12.}

HONOLULU, DECEMBER 1, 1870.

{ Old Series, Vol. 28

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THE FRIEND.

End of the Year.

With this number we conclude another volume of the *Friend*, and hope to commence a new volume on the 1st of January, 1871. We have not much now to say about our principles, or the manner of executing our duties as editor and publisher. The manner in which we have been encouraged to publish this monthly sheet for so many years, has been convincing proof that there was a need of the same, and that it filled a niche in the temple of newspapers and periodicals which was occupied by no other publication. Thankful for past favors, grateful for present support, and hopeful for the time to come, we go forth to meet the "shadowy future."

With this issue we conclude our "Notes and Reflections," commenced in May, 1869. We have published "thirteen numbers" on America, and "eleven numbers" on our journey through England, France, Italy, Egypt, Syria and Greece, equaling in printed matter a "12-mo." volume of 200 pages. It affords us much gratification that our sketches of travel, jotted down while rapidly passing along from one country to another, have been perused with interest by our readers on land and sea. We have had frequent applications for the entire series, and shall be ready to furnish them, either stitched or in bound volumes of the *Friend*.

American Thanksgiving.

Agreeable to the spirit of President Grant's Proclamation, Americans in Honolulu, and those sympathizing with American sentiments, assembled on Thursday morning, November 24th, in Fort Street Church. The annual discourse was delivered by the Rev. Mr. McCully, acting pastor of the church. He chose for his text the words of Peter in his first epistle, 2:17: "Honor all men." Some men, he remarked, would of course be honored, for mankind took special delight in hero-worship. Each nation had its idols, and military chieftains were admired by all. The sentiment of the text, however, inculcating the doctrine that man, simply because he was a man, was deserving of honor, because he was created originally in God's image, and however debased, still retained the elements of his divine and immortal nature. The subject was carefully elaborated and beautifully illustrated. In the conclusion, he referred to the fact that there was upward progress in the treatment which *man as man* was now receiving. The entire discourse was pervaded with the spirit of divine philosophy and a truly Christian democratic element. It was quite timely, and suited the state of the community. A copy has been requested for publication, and will appear in the *Hawaiian Gazette*.

We were glad to notice in the audience the American Minister, French Commissioner, Captain of the *St. Marys*, and a good representation of ship-masters and officers of the whaling fleet, together with a fair representation of the resident foreign community.

CAPTAINS' WIVES.—We shall hereafter rather question the reports about the terrors of the Arctic, when so many ship-masters are accompanied by their "better halves." We hear of seven ladies this season who have passed in and out of Bhering's Straits, and some of them have made several voyages thither.

Typographical error on page 107, for *Echelus* read *Echylus*.

Editor's Notes and Reflections while Passing Along through the Old World.

Number 11, and Last.

"When thou, haply, seest
Some rare, note-worthy object in thy travels:
Wish me partaker in thy happiness"—*Shakespeare*.

"WE SAILED UNDER CYPRUS."—ACTS 27:4.

When the Apostle Paul, accompanied by the Evangelist Luke, made their voyage from Palestine to Rome, as recorded in the closing chapters of the Book of Acts, the historian Luke remarks, "We sailed under Cyprus." When making *our* passage from Palestine to Rome, eighteen hundred years subsequently, we too sailed, or rather *steamed* under Cyprus, and came to anchor in the beautiful Bay of Larnaca, on the southeast shore. Our steamer entered the harbor or roadstead before daylight on the morning of January 5th, 1870, after a passage of twelve hours from Beirut. It is a beautiful bay. The surrounding country appears hilly, and in the distance mountains of moderate size rise above the hills. At present the hills appear exceedingly barren and destitute of verdure. Our vessel came to anchor in clear and smooth water, about one-eighth of a mile from the landing place. We found here an American Consul, General L. P. di Cesnola. He is an Italian by birth, but was a General in the late war, and is married to a New York lady. He received this appointment at the close of the war. The salary is only \$1,000 per annum, but most fortunately for the General, he has succeeded in making some of the most valuable discoveries of ancient tombs, and from these he has taken relics, which are of great value historically and archæologically. These discoveries relate to a remote period when the Phœnicians held the island. Some of these are of an Egyptian type, while others are of Babyloian, Grecian and Roman type; hence historically they are of great value. Already has General Cesnola opened about three thousand tombs. From these he has taken a great number of specimens of pottery, sculp-

ture, and gems set in gold. We were favored with the privilege of seeing all these specimens, which will very soon be removed to the British Museum and the Royal Museum of Munich.

We have as fellow passenger on board the *Hungaria*, Professor Friederick, from Berlin, who ranks among the most learned of Europe in matters pertaining to ancient archæology. He has lectured on Grecian and Roman antiquities in the German universities, but is now employed as curator of the Museum at Munich. His opinion is of great authority in all matters pertaining to the antiquity of statues, coins, gems, &c. He has purchased for the Museum of Munich the choicest specimens of General Cesnola's collection. Professor Frederick has given us much interesting information respecting the antiquities of Cyprus, and the value of these discoveries.

The British Consul has also a valuable collection of ancient relics. These it is reported will go to the British Museum.

Discoveries and excavations are still in progress. General Cesnola thinks that he has discovered the outlines and position of the ancient temple of Venus. Upon some of the relics are found inscriptions in an unknown language, but supposed to be Phœnician. The learned savans are now endeavoring to decipher these inscriptions.

The Island of Cyprus is 360 miles long and 94 wide, sustaining about 200,000 inhabitants. It is under Turkish government, and yields a revenue of about 12,000,000 francs, or a little over \$2,000,000. The inhabitants are Moslems and Greek christians. We visited the Church of St. Lazarus,—the priest asserting that after Lazarus was raised up, that he came hither and died! We were shown his tomb! This church is very old, supposed to have been built in the ninth century.

EXTRACTS FROM "OUR JOURNAL."

January 6th, Thursday.—To-day we steamed along the shores of Asia Minor, but did not touch at any ports.

January 7th, Friday.—Early this morning came to anchor in the harbor of Rhodes. Landed and spent about an hour wandering through the streets of the walled town, once so renowned in the annals of the Knights of St. John. Saw their various coats of arms over numerous door-ways. It was here that in olden times the famous bronze colossus, a hundred and more feet high, was erected astride the entrance of the harbor, but was thrown down by an earthquake a few years after its erection.

January 8th, Saturday.—Landed at Smyrna, and spent some hours in exploring the city. Streets narrow and filthy; bazaars inferior looking. Report says the city is

rich, and contains 80,000 inhabitants; but altogether I was exceedingly disappointed with the city internally. It is well located, and the surroundings are beautiful. While on shore I met Mr. Van Lennep, brother of the American missionary, who was a fellow student at Amherst College. He is a banker, and I was glad to learn from him that the native church members had observed the week of prayer, and that the meetings had been exceedingly interesting. Left at night for Syra.

January 9th, Sunday.—This morning we found ourselves steaming among the isles of the Grecian Archipelago. As I stood on deck with my traveling companion, Judge Austin, reference was made to Delos on our left, when he repeated the opening stanza of Byron's beautiful poem:

The isles of Greece! the isles of Greece!
Where burning Sappho loved and sung;
Where grew the arts of war and peace;
Where Delos rose and Phœbus sprung;
Eternal summer gilds them yet,
But all, except their sun, is set.

Adding:

You have the Pyrrhic dance as yet;
Where is the Pyrrhic Phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave—
Think ye he meant them for a slave?

Arrived at Syra about 9 A. M. Went on shore and dined. It was Sabbath. As I could hear of no English service, remained quietly at the hotel, after a short walk through the city, which certainly appeared much better than any city I had visited since leaving Europe. Most of the inhabitants appeared to be Greek. It is a city of 30 or 40,000 inhabitants. It is an entrepot for steamers, branching off to all parts of the Mediterranean.

There was on the day of our visit to Syra, an immense funeral procession in honor of a native of the island who died in some foreign land, but whose remains had been brought home for interment. Services were conducted by the Bishop and ecclesiastical dignitaries with much pomp and display.

Last evening report said that we passed the isle of Patmos. I looked, but whether I saw it or not, I cannot say. I thought of him who there wrote the Apocalypse, including its messages to the seven churches of Asia. How sad the history and fate of those churches.

January 10th, Monday.—Left Syra last evening, and early this morning the shores of Greece were full in view. It was a most beautiful morning. The weather was uncommonly fine. Ægina lay on our left, and the shores of Greece on our right. We entered the harbor of the Peiræus, and found there a French, English, Greek and Russian man-of-war. Several other ships were in port. On landing, immediately entered a carriage and drove away to Athens, along the road over which for so many ages inter-

course has been carried on between Athens and the Peiræus. The road was lined with shade trees. The fields were fresh with new crops of wheat. Vines and olive trees everywhere abounded. It took us one hour to reach Athens. The road was nearly straight over the plain. When the temple of Theseus came in view, Prof. Friederick exclaimed, "O! O! O! that is it." Athens appears far better than we anticipated. Houses neatly built, and in modern style; streets well laid out, and very clean. We stopped at the "Grand Hotel d' Estranger." It is situated on the public square, which is beautifully laid out, and well supplied with orange trees.

Soon after our arrival, I called with Judge Austin upon Mrs. Kalopothakes. She is an American lady, and wife of a Greek. They are laborious missionaries. He is absent in America, but Mrs. K. gave us a cordial welcome. I brought a letter from Miss Baldwin, an American lady at Jaffa. From Mrs. K. I obtained some books about Greece. The family resides near the Temple of Jupiter Olympus, and opposite the Gate of Hadrian. Most magnificent this temple must have been in its day!

At 3 P. M., started for the Acropolis, in company with Prof. Frederick. Although we had no guide-book, we had a living guide, who spake as one having authority to speak respecting ancient ruins in Greece. Our visit to the Acropolis, Mars' Hill and the Bema afforded us a gratification and delight which words can hardly express. I stood on the Acropolis; I read the 17th chapter of Acts on Mars' Hill, and I stood on the Bema. "It has been remarked that a traveler who mounts the Bema of the Pnyx may safely say, what cannot be said with equal certainty of any other spot, and of any other great men of antiquity, 'Here have stood Demosthenes, Pericles, Themistocles, Aristides and Solon.'"—*Smith's Dictionary*, vol. 1, p. 283.

It was a privilege to stand where you know that the Apostle Paul stood when he preached his famous sermon on Mars' Hill.

January 11th, Tuesday.—At sunrise, in company with Judge Austin, I was found ascending the famous Lycabettus Mount, alias St. George. It is much higher than the Acropolis, and the view from the summit is most commanding of the bay, mountains and the broad valley, spread out in all its beauty. It must be seen to be appreciated. No author or visitor ever fully described the grand panorama. After breakfast, called again upon Mrs. Kalopothakes, and she gave me much interesting information about the mission newspapers, *Star of the East* and *Child's Paper*, in Greek. Called upon Rev. Dr. Hill and family, who have labored so long for the female education of the Greeks.

As it is Christmas and new year holidays, all schools are disbanded. Visited the Stadium on the opposite side of the Ilissus. By the way, this far-famed stream I stepped across. It is almost as dry as the brook Kedron, near Jerusalem. Made another visit to the Temple of Theseus, and walked around the Acropolis. Spent the evening at Dr. Hill's, in company with Dr. and Mrs. H., and two other ladies; also present, Prof. F., Judge A., a Greek gentleman, editor of a literary semi-monthly in Greek, the Agent of B. & F. B. Society, and a Mr. Hewitt, a graduate of Amherst College of '69.

January 12th, new style. (December 31st, old style.)—The gay, light-hearted and pleasure-loving Athenians have been busily occupied in promenading the streets, buying New Year's presents, and otherwise manifesting their joy on the approaching New Year's day.

In company with Judge A. and Mr. Hewitt, I have visited the remarkable ruins of Eleusis. There were celebrated the Eleusinian mysteries. The ruins are quite extensive, and indicate a temple of great magnificence.

This evening called upon Hon. C. K. Tuckerman, our Minister Resident. He is an enthusiastic admirer of Greece, and says 70,000 children are in school out of a population of a few thousand over 1,000,000, and that Greece has made greater advances in popular education in thirty years than England in six hundred!* He repeated a remark of the Crown Prince of Prussia, made during his late visit after coming from Turkey, that it was refreshing to inhale "one good breath of Christian air." I felt the same after passing through Egypt, Palestine and Smyrna.

I have purchased my ticket for Messina, and hope to sail from the Peiræus on

Thursday, January 13th.—This is New Year's day in Greece and Russia, and wherever the old style of reckoning is kept up. The day is devoted to amusement, and kept as a holiday. Divine service was held in the cathedral, at which the ecclesiastical dignitaries of the Greek Church officiated with much pomp and ceremony. The King and Queen attended, accompanied by all the high officers of the government and foreign officials. Rarely have I ever seen more display in the streets, which are crowded with the inhabitants and all the military companies. This was our last day in Athens, and we were busy taking our last view of

* Athens, the eye of Greece, mother of arts
And eloquence."

Left Athens in the cars for Peiræus. Only think! The cars now run almost to the foot of Acropolis, and a depot has been established under the very shadow of the temple

of Theseus. This matter-of-fact and scientific age builds railroads over the ruins of old cities and converts old temples into telegraphic offices.

Friday Morning, January 14th.—Early this morning we were awakened by the announcement that the steamer had arrived from Constantinople which would convey us to Missina. We were soon off and on board. She proves to be a fine vessel—large and roomy. Her name is the *Amerique*. We hope to reach our port in two days, but expect rather rough weather, as already it begins to rain, and the sky is overcast with clouds.

My reminiscences of Greece and Athens are exceedingly pleasant. I never shall forget the first day which I spent in Athens—January 10. It was a day fully embodying all those peculiar features of mildness, loveliness, serenity and clearness which have been so much dwelt upon in both ancient and modern times. I find writers and authors of guide-books are not to be relied upon who treated of Athens twenty years ago. Everything is now changed. The city has most wonderfully improved, and instead of poverty and filth, which then so abounded, now thrift, neatness and comeliness are apparent. The streets are now filled with well-dressed ladies and gentlemen of intelligence and refinement. I have never visited a city, in Europe or America, Asia or Africa, where I think a man of scholarly proclivities and historic associations could spend a few months more agreeably and pleasantly. Here he may walk in the olive grove where Plato and his associates walked; he may visit the Bema, where Demosthenes uttered those masterly orations, which "fulminated over Greece and shook Artaxerxes' throne;" he may sit upon the Acropolis, and contemplate ruins recalling the names and deeds of Pericles, Phidæas, and a host of Grecian authors and statesmen, warriors and poets; he may descend from that renowned eminence, and take his seat in the very theatre where the plays of Echelus, Euripides and Sophocles were acted, or he may wander away to the Stadium, where those ran who aimed to secure an earthly crown, from which the Apostle Paul doubtless drew his beautiful figures relating to "the crown of life" which fadeth not away, or he may visit the famous site on Mars' Hill where the same Apostle gave utterance to that sublime discourse recorded in the 17th chapter of the Book of Acts.

Saturday, January 15th, 1870.—It is a rough sea; we are now passing over the Adriatic Sea or Gulf. The vessel rolls, and most of the passengers have disappeared. I suppose we are crossing the sea where the strong winds come blowing down the Adri-

atic Gulf. We have been compelled to put back and come to anchor in the harbor of Navarino, where in 1827, I believe, the combined English, French and Russian fleet sunk the Turkish fleet, and thus made Greece free. We have been caught in a wind similar to that which for fourteen days drove Paul's vessel "up and down" in Adria. We came to anchor just at dark, and here we are in a perfectly land-locked harbor. The captain says that his instructions are never to incur unnecessary danger. Perhaps this is the reason why so few vessels are wrecked and lost in the Mediterranean Sea. A traveler certainly feels quite safe while cruising where in a moment of danger it is possible to obtain shelter in some safe harbor.

Sabbath.—Left Navarino at 6 A. M. Good weather, and made a fine run. Read Book of Job nearly through.

Monday, January 17th.—We arrived at Messina, but about half an hour too late to take the regular steamer to Naples, so at 8 o'clock in the evening we embarked on board the *Cleopatra*, an Italian steamer, to touch at some small ports en route to Naples. We did this rather than remain two days in Messina.

Tuesday, January 18th.—This morning waked up at Pizzo, sixty miles from Messina, and two hundred from Naples. Here we have remained all day, and when we shall leave is uncertain. The weather is stormy, and the captain is afraid to sail!

Wednesday, January 19th.—Remained all day on board. Rainy.

Thursday, January 20th.—Left early this morning and touched at Paolo, Amentia.

Friday, January 21st.—Reached Naples at about 8 A. M., and were glad to get on shore. Put up at the "Hotel de Geneve." Visited the National Museum, which contains more relics from Pompeii than all elsewhere to be found, besides paintings. Saw the original "Cave Canem."

P. S.—We must here bring our "Notes" rather abruptly to a close, having already wearied, it may be, the patience of our readers. After visiting Pompeii, we hastened forward to Rome, and so, passing on through Florence, Turin, re-crossing the Alps by the Mt. Cenis Pass, reached Paris. There, spending one day, we returned to England, spending a few days visiting London, Manchester, Liverpool, embarking for America March 2d, and after a safe passage reached New York. After visiting friends and making a few "parting calls," we hurried forward to San Francisco, spending two days at Salt Lake City. A pleasant trip on board the *Ajax*, and we reached Honolulu safely May 19th, having been absent fourteen months. During all our journeying by land and sea we experienced no accident or disaster, having traveled by steam from Honolulu to Jerusalem and back, except thirty-five miles from Jaffa to Jerusalem, which part of our journey we made on horseback!

* Dr. Kalopothakes, of Athens, preached lately in the South Church, Salem, Mass. He says the Greek people are in advance of all Europe in education, only seven per cent. being unable to read.—American paper.

THE FRIEND.

DECEMBER 1, 1870.

Week of Prayer—from 1st to 7th of January, 1871.

Sunday, Jan. 1.—SERMONS.—Nature and importance of prayer, and of prayer in concert.

Monday, Jan. 2—PERSONAL.—Thanksgiving for individual mercies, confession of sin, and prayer for personal holiness and more entire consecration to God's service.

Tuesday, Jan. 3.—**NATIONAL.**—Prayer for all in authority in our own and other lands; for universal peace; for religious liberty, and advances of truth in countries where religious liberty is enjoyed and where it is sought.

Wednesday, Jan. 4.—DOMESTIC AND SOCIAL.—Prayer for parents and children, and the blessings of the Christian home; for employers and the employed; for all schools and colleges.

Thursday, Jan. 5.—CHRISTIAN UNION.—Thanks-giving for Christian Union, and prayer for its increase; special supplication in behalf of the efforts of the Evangelical Alliance throughout the world.

Friday, Jan. 6.—THE CHRISTIAN CHURCH.—Prayer for all ministers of the Word, and that the Lord would send forth more laborers; for all officers and members of Christian churches, and for the removal of false doctrine.

Saturday, Jan. 7.—THE WORLD.—Prayer for the spread of God's Word and a pure literature in all lands ; for men of commerce and science ; that our civilization may be Christianized, and its material resources consecrated ; for Christians in heathen and idolatrous countries ; for missionaries and missionary and religious societies, and for the conversion of the world to Christ.

WORTHY OF NOTICE.—The stores of some of the Americans were *partially* closed on Thanksgiving Day, but that of Bolles & Co. we noticed was closed too tight for a thief to enter, with gates, doors and shutters all barred, and a label in front, *Thanksgiving Day*. When Uncle Sam's vessels of war need cordage, anchors and chains, "pitch, tar and turpentine," we hope their agents will patronize Bolles & Co., ship chandlers, opposite the landing.

☞ Webb's pioneer steamer for Australia will leave San Francisco January 2, 1871, commanded by Lieutenant Commander Merriman, U. S. N. On her return, she will leave New Zealand the same day the second steamer leaves San Francisco; hence they will not meet at Honolulu, but both will touch.

NOTICE TO SUBSCRIBERS.—This number closes the *Friend* for 1870, and you are requested to pay your subscription when your bill for the year is presented. It is not our custom to call for payment in advance, except for foreign subscriptions.

MR. AHEONG.—We have received a letter from our Chinese friend, who left Honolulu in May last with his family for a visit to China. He reached Hongkong safely after a long passage of 58 days. In our next issue we shall publish some extracts from his letter.

FOREIGN RESIDENTS RETURNING.—By the last steamer, we were gratified to see among the passengers his Honor Chief Justice Allen, Mr. and Mrs. Waterhouse, and also Mr. T. H. Davies and wife.

CARD.—The Chaplain would gratefully acknowledge a new clock, for the use of the chapel, from Daniel Foster, Esq.


Whalemen's List—Fall Season 1870.

ARRIVED	FLAG	CLASS	NAME	MASTER	FROM	BILLS SPERM	BILLS WHALES	BONE.	TES. WH.	IVORY.	LBS	WHERE OWNED.	WHERE BOUND
Oct 23	Haw.	Brig.	Wm. H. Allen.	Vera	Coast of Peru	100	200	.....	.....	.....	.....	Honolulu.	.....
26 Am.	Bark.	Henry Taber.	Packard.	Arctic.	.....	.....	1080	21000	.....	.....	.....	New Bedford	Cruise.
26 Am.	Bark.	Norman.	Taber.	Arctic.	.....	.....	380	1500	.....	.....	.....	New Bedford	Home, cleared Nov. 24
26 Am.	Bark.	J. D. Thompson.	Allen.	Arctic.	.....	.....	1500	15000	.....	.....	2800	New London	Cruise.
28 Am.	Bark.	Monticello.	Williams.	Ochotsk.	.....	50	200	.....	.....	.....	.....	New London	Cruise, sailed Nov. 24
28 Haw.	Bark.	Witchell I.	Manmen.	Arctic.	.....	120	960	10000	.....	.....	1000	Honolulu.	Uncertain.
30 Am.	Bark.	Wm Rotch.	Whitney.	Arctic.	.....	.....	980	12000	.....	.....	1400	New Bedford	Cruise.
31 Am.	Bark.	Seneca.	Kelly.	Arctic.	.....	.....	1240	18000	.....	.....	1000	New Bedford	Cruise.
31 Am.	Bark.	Alaska.	Fish.	Arctic.	.....	.....	740	9500	.....	.....	400	New Bedford	Home.
31 Am.	S. ship.	Josephine.	Cogan.	Arctic.	.....	.....	2000	30000	.....	.....	400	New Bedford	Home.
31 Am.	Bark.	Julias.	Hamill.	Arctic.	.....	180	1200	18000	.....	.....	1000	New Bedford	Cruise.
Nov. 1	Haw.	Ship.	William.	Heppingsstone	Arctic.	.....	.....	1500	16000	.....	700	Honolulu.	Cruise.
2 Am.	Ship.	Janus.	Eastwood.	Arctic.	.....	.....	360	4500	.....	.....	400	New Bedford	Home.
3 Am.	Ship.	Onward.	Pulver.	Arctic.	.....	.....	1600	20000	.....	.....	3000	New Bedford	Home, sailed Nov. 21
3 Am.	Bark.	Sea Breeze.	Gray.	Arctic.	.....	.....	1350	16000	.....	.....	1500	New Bedford	Home.
3 Haw.	Brg.	Onward.	Norton.	Arctic.	.....	.....	500	9000	.....	.....	800	Honolulu.	.....
3 Haw.	Brig.	Comet.	Warren.	Arctic.	.....	.....	400	7000	.....	.....	600	Honolulu.	.....
4 Haw.	Bark.	Eagle.	Comstock.	Arctic.	.....	.....	1000	10000	.....	.....	1000	Honolulu.	Uncertain.
4 Am.	Ship.	Trident.	Green.	Arctic.	.....	.....	2000	20000	.....	.....	1500	New Bedford	Home.
4 Am.	Ship.	California.	Willis.	Arctic.	.....	50	1350	15500	.....	.....	1400	New Bedford	Home.
4 Am.	Bark.	Acors Barnes.	Jeffrey.	Arctic.	.....	.....	700	8000	.....	.....	300	New London	Home.
6 Haw.	Bark.	Arctic.	Tripp.	Arctic.	.....	.....	850	15000	.....	.....	.....	Honolulu.	Cruise.
6 Am.	Bark.	Lagoda.	Swift.	Arctic.	.....	.....	1050	10000	.....	.....	1300	New Bedford	Cruise.
7 Am.	Bark.	Helen Snow.	Campbell.	Arctic.	.....	.....	1000	16000	.....	.....	250	New Bedford	Home.
7 Am.	Bark.	Aurora.	Barnes.	Arctic.	.....	240	1310	15000	.....	.....	2200	New Bedford	Home, sailed Nov. 22
8 Am.	Ship.	Roman.	Jernegan.	Arctic.	.....	.....	1400	18000	.....	.....	2000	New Bedford	Cruise.
8 Am.	Bark.	Oliver Crocker.	Fisher.	Arctic.	.....	.....	950	10000	.....	.....	800	New Bedford	Cruise.
8 Am.	Bark.	Elizabeth Swift.	Bliven.	Arctic.	.....	.....	1150	14500	.....	.....	1000	New Bedford	Cruise.
8 Am.	Bark.	Hercules.	McKenzie.	Arctic.	.....	.....	1500	20000	.....	.....	1200	New Bedford	Home.
10 Am.	Bark.	Thos Dickson.	Lewis.	Arctic.	.....	.....	950	16000	.....	.....	1500	New Bedford	Cruise.
11 Am.	Bark.	John Wells.	Dean.	Arctic.	.....	.....	1100	14000	.....	.....	1000	New Bedford	Cruise.
11 Am.	Bark.	Vineyard.	Smith.	Arctic.	.....	.....	1400	18000	.....	.....	2000	Edgartown.	Home.
12 Am.	Ship.	Marengo.	Little.	Arctic.	.....	130	1085	12000	.....	.....	1500	New Bedford	Home.
16 Am.	Bark.	Concordia.	Jones.	Arctic.	.....	.....	1500	16000	.....	.....	1500	New Bedford	Cruise.
17 Haw.	Bark.	Paica.	Newbury.	Kantschatka.	.....	.....	300	500	h	15000	.....	Honolulu.	.....
20 Am.	Ship.	Europa.	Vellen.	Arctic.	.....	.....	850	11000	.....	.....	800	Edgartown.	Cruise.
20 Am.	Ship.	Corn. Howland.	Homan.	Arctic.	.....	.....	1550	18000	.....	.....	1500	New Bedford	Home.
20 Am.	Bark.	Active.	Blackmer.	Arctic.	.....	.....	1050	15000	.....	.....	500	New Bedford	Home.
20 Haw.	Bark.	Count Bismarck	Dallman.	Arctic.	.....	.....	1200	16000	.....	.....	2000	Honolulu.	Uncertain.
21 Am.	Bark.	Minerva.	Allen.	Arctic.	.....	.....	1000	12000	.....	.....	1500	New Bedford	Cruise.
21 Am.	Bark.	Ben. Cnumbings	Halsey.	Arctic.	.....	.....	1050	15000	.....	.....	500	New Bedford	Home.
21 Haw.	Brig.	Kohola.	Almy.	Arctic.	.....	.....	650	10000	.....	.....	50	Honolulu.	Cruise.
22 Am.	Bark.	Navy.	Bouldry.	Arctic.	.....	.....	700	10000	.....	.....	300	New Bedford	Cruise.
22 Am.	Bark.	Eugenia.	Nye.	Arctic.	.....	.....	400	6000	.....	.....	200	New Bedford	Cruise.
23 Am.	Ship.	Dan'l Webster.	Marvine.	Arctic.	.....	.....	1200	16000	.....	.....	1000	New Bedford	Cruise.
24 Am.	Bark.	Mary.	Smith.	Arctic.	.....	15	750	10000	.....	.....	200	Edgartown.	Cruise.

NOKOHAMA MUNGERO, AGAIN.—Some of our readers will remember this distinguished Japanese—translator of “Bowditch’s Navigator”—who visited Honolulu a wrecked sailor-boy in 1839, a young sailor from California in 1850, and translator for the Japanese steamer *Kandemarah* in 1860. A letter from our old friend, Capt. Whitfield, dated Fair Haven, Mass., informs us that he has been visited by his Japanese friend. We quote as follows :

“ John Mungero has made me a visit. He remembers you and all others that befriended him when he was poor. It is wonderful to see the working of Providence, or the ways of God, to bring about his ends. He is the first man (native Japanese) that ever went home after leaving his native country that was suffered to live, and had he gone any other time he would have lost his life. He has retired from the Japanese navy, and was living in the country, having ample means, when he was appointed with six others to visit the seat of war in Europe. He spells his name, as near as I can get it, *Nokohama Mungero*. ”

In our next issue we shall present a sketch of his life.


Dillingham & Co. are constantly receiving by every steamer, as well as by sailing vessels, new goods, and ship-masters wanting articles of hardware, and anything in that line, may find it advantageous to call. Prices reasonable and satisfaction given.

Books.—We have received several books, which we shall notice in our next issue.

 The Chaplain has received letters for Mrs. A. J. Williams and Henry Drayton.

NAVAL.—On Saturday last, 5th inst., the U. S. S. *St. Marys* arrived at this port, 18 days from San Francisco. When the vessel came in sight of the islands she experienced a gale of wind, by which she was driven to the leeward, and was five days in working into port. The crew consists of 21 officers and 175 men, and carries 14 8-inch and 2 60-pounder rifled guns. The following is a list of her officers:


Commander—T. C. HARRIS, Commanding.
Executive Officer—Lieut. Commander, W. W. MacLay.
Navigator—Lieut. W. H. Brownson.
Lieutenants—G. B. Livingstone, D. W. Davis, A. B. Carter.
Master—E. D. F. Heald.
Surgeon—G. S. Beardsley.
P. A. Paymaster—H. T. Stanciliff.
Lieut. Marines—J. H. Sherburne.
Assistant Surgeon—J. A. Hawke.
Sailmaker—Geo. T. Douglas.
Boatswain—M. Hickey.
Gunner—W. Cope.
Carpenter—H. R. Philbrick.
Paymaster's Clerk—F. S. Aylwin.
Captain's Clerk—B. O'Brien.
Mates—L. Beyersdorff, R. T. Lawless, T. W. Benham, C. E. Hasselbacker.

Incidental Expenses of the Bethel for 1870.

Debt January 1, 1870.....	\$60 77
Incidental expenses during 11 months,	83 11
Sextons services for 11 months.....	110 00
	<hr/> \$253 88
Received from various sources.....	\$40 70
Mr. Robert Nely.....	10 00
Capt. Green.....	15 00
Capt. Willis.....	10 00
	<hr/> 75 70

Present debt.....	\$178 18
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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 29—Haw wh bk Wilhelm I., J. Mammen, from Arctic, 120 sp, 960 wh and walrus, 10,000 bone, 1,000 ivory.
- 30—Am wh bk Wm Rotch, B. Whitney, from Arctic, 980 wh and walrus, 12,000, bone, 1,400 ivory.
- 31—Am wh bk Seneca, E. Kelley, from Arctic, 1,240 wh and walrus, 18,000 bone, 1,000 ivory.
- 31—Am wh bk Alaska, E. T. Fish, from Arctic, 740 wh and walrus, 9,500 bone, 400 ivory.
- 31—Am wh ship Josephine, B. Cogan, from Arctic, 2,000 wh and walrus, 30,000 bone, 400 ivory.
- 31—Am wh bk Midas, C. Hamill, from Arctic, 180 sp, 1,200 wh and walrus, 18,000 bone, 1,000 ivory.
- Nov. 1—Haw wh ship Julian, J. Heppingstone, from Arctic, 1,500 wh and walrus, 16,000 bone, 700 ivory.
- 2—Am wh ship Janus, E. Eastwood, from Arctic, 360 wh and walrus, 4,500 bone, 400 ivory.
- 3—Am wh ship Onward, E. C. Pulver, from Arctic, 1,600 wh and walrus, 20,000 lbs bone, 1,000 ivory.
- 3—Am wh bk Sea Breeze, N. P. Gray, from Arctic, 1,350 wh and walrus, 16,000 bone, 1,500 ivory.
- 3—Haw wh brig Onward, T. Norton, from Arctic, 500 wh and walrus, 9,000 bone, 800 ivory.
- 3—Haw wh brig Comet, C. H. Warren, from Arctic, 400 wh and walrus, 7,000 bone, 600 ivory.
- 3—Schr Isabella, English, 14 days from Fanning's Is.
- 4—N Ger bk Therese, A. W. Meyer, 14½ days from San Francisco.
- 4—Haw wh bk Eagle, H. S. Comstock, from Arctic, 1,000 wh and walrus, 10,000 bone, 1,000 ivory.
- 4—Am wh bk Trident, Green, from Arctic, 2,000 wh and walrus, 20,000 bone, 1,500 ivory.
- 4—Am wh bk California, Willis, from Arctic, 1,250 wh and walrus, 15,000 bone.
- 4—Am wh bk Acors Barnes, Jeffrey, 700 wh — bone.
- 5—U S sloop-of-war St Marys, Harris, from San Francisco.
- 6—Haw wh bk Arctic, A. N. Tripp, from Arctic, 850 wh, 15,000 bone.
- 6—Am wh bk Lagoda, S. Swift, from Arctic, 1,050 wh and walrus, 10,000 bone, 1,300 ivory.
- 7—Am wh bk Helen Snow, T. G. Campbell, from Arctic, 1,000 wh and walrus, 16,000 bone, 250 ivory.
- 7—Am wh bk Aurora, W. M. Barnes, from Arctic, 240 sperm, 1,310 wh and walrus, 15,000 bone, 2,220 ivory.
- 8—Am wh ship Roman, J. Jernegan, from Arctic, 1,400 wh and walrus, 18,000 bone, 2,000 ivory.
- 8—Am wh bk Oliver Crocker, J. H. Fisher, from Arctic, 950 wh and walrus, 10,000 bone, 800 ivory.
- 8—Am wh bk Elizabeth Swift, G. W. Bliven, from Arctic, 1,150 wh and walrus, 14,500 bone, 1,000 ivory.
- 8—Am wh bk Hercules, J. H. McKenzie, from Arctic, 1,500 wh and walrus, 20,000 bone, 1,200 ivory.
- 8—Am schr H. L. Tiernan, E. Jacobson, 20 days from Tahiti.
- 9—Am ship Sonora, J. D. Paine, 13 days from San Francisco.
- 10—Am wh bk Thos Dickason, V. Lewis, from Arctic, 950 wh and walrus, 16,000 bone, 1,500 ivory.
- 10—Am bktn Grace Roberts, Geo T. Knacke, 19 days from Port Townsend.
- 10—Am schr Urania, G. C. Swinson, put back from coast of Hawaii, 6 days out.
- 11—Am bk Camden, D. Robinson, 18 days from Port Townsend.
- 11—Portl Bk Cecelia, A. de Mesquito, 33 days from Paia, Peru.
- 11—Am Wh Bk John Wells, A. Dean, from Arctic, via Hilo 1,100 wh and walrus, 14,000 bone, 1,000 ivory.
- 11—Haw Schr Ka Maile, J. Avery, 32 days from Petropaulski.
- 11—Am Wh Bk Vineyard, Smith, from Arctic, 1,450 wh and walrus, — bone.
- 12—Am wh sh Marengo, J. C. Little, fm Arctic, 130 spm, 1,068 wh and walrus, 12,000 bone, 1,500 ivory.
- 14—Am sh Ceylon, G. L. Woods, 140 days from Boston.
- 14—Nor Ger sh Otto & Antonio, A. G. Simonsen, 38 days from De Castries Bay (Ochotsk).
- 16—Am wh bk Concordia, Robt Jones, from Arctic, 1,500 wh and walrus, 16,000 bone, 1,500 ivory.
- 16—Brit bk Castletown, Wm Campbell, 165 days from Liverpool.
- 16—Am bk Bhering, E. H. Burr, 31 days fm Petropaulski.
- 17—Haw wh bk Paia, H. M. Newbury, from Ochotsk, 800 walrus oil, 500 walrus hides, 15,000 ivory.
- 20—Am wh ship Europa, Thos Mellen, fm Arctic, 850 wh and walrus, 11,000 bone, 800 ivory.
- 20—Am wh ship Cornelius Howland, B. F. Homan, fm Arctic, 1,550 wh and walrus, 18,000 bone, 1,500 ivory.
- 20—Am wh bk Active, S. M. Blackmer, from Arctic, 1,050 wh and walrus, 15,000 bone, 500 ivory.
- 20—Haw wh bk Count Bismarck, E. Dallman, fm Arctic, 1,200 wh and walrus, 16,000 bone, 2,000 ivory.
- 20—Haw schr Kona Packet, J. A. King, from Petropaulski, (tender to bk Paia.)
- 21—Am wh bk Minerva, H. Allen, from Arctic, 1,000 wh and walrus, 12,000 bone, 1,500 ivory.
- 21—Am wh bk Ben Cummings, Chas Halsey, from Arctic, 1,050 wh, 15,000 bone, Chas Halsey.
- 21—Haw wh brig Kohola, Alex. Almy, from Arctic, 650 wh, 10,000 bone, 50 ivory.
- 22—Am wh bk Navy, G. F. Bouldry, from Arctic, 700 wh, 10,000 bone, 300 ivory.
- 22—Am wh bk Eugenia, D. B. Nye, from Arctic, 400 wh, 6,000 bone.
- 23—Am wh ship Dan'l Webster, G. F. Marvin, from Arctic, 1,200 wh and walrus, 16,000 bone, 1,000 ivory.
- 23—Haw br g Kamehameha V, G. D. Rickman, 28 days from Howland's Is.
- 24—Brit stmr City of Melbourne, H. Grainger, 17 days from Auckland, N. Z.

- 24—Am wh bk Mary, G. A. Smith, from Arctic, 15 spm, 750 wh, 10,000 bone, 200 ivory.
- 25—Am brigantine North Star, B. S. Hatch, 64 days from New Castle, N. S. W.
- 25—Am stmr Moses Taylor, R. S. Floyd, 9½ days from San Francisco.

DEPARTURES.

- Oct. 29—Am ship Reynard, Abercrom, for Bakers Island.
- 29—U S Sloop Jamestown, Truxton, for Callao.
- 31—Am schr C. M. Ward, Hatfield, for Baker's Is.
- Nov. 3—Am bk Comet, Fuller, for San Francisco.
- 4—Am sch Forest King, Tuttle, for Port Townsend.
- 4—N Ger bk Thorsse, Meyer, for Bakers Island.
- 9—Haw bk R. W. Wood, Klenke, Wellington & Sydney
- 10—Am sh Sonora, Paine, Hongkong.
- 11—Port bk Cecelia, de Mesquito, Hongkong.
- 11—Am sch Urania, Swinson, Kawaihae.
- 14—Am schr H. L. Tiernan, Jacobson, for San Francisco.
- 19—Am bk D. C. Murray, Bennett, for San Francisco.
- 21—Am wh ship Onward, Pulver, to cruise and New Bedford.
- 22—Am wh bk Aurora, Barjes, to cruise and New Bedford.
- 24—Brit brig Byzantium, Cathoun, for Tahiti.
- 24—Am wh bk Monticello, Williams, to cruise.
- 24—Am wh bk Norman, Taber, to cruise and New Bedford.

PASSENGERS.

- FROM SAN FRANCISCO—Per Therese Nov 4th, Chas. King.
- FOR BAKER'S ISLAND—Per Reynard, Oct. 29th—J. C. Wood and 1 native laborer.
- FROM ARCTIC—Per Midas, Oct. 31st—Jno Silva.
- FOR JARVIS ISLAND—Per C. M. Ward, Oct. 31st—A. R. Edwards, J. Fletcher, W. H. Johnson, and 2 native laborers.
- FOR SAN FRANCISCO—Per Comet, Nov. 3d—Mr Phillips, Wm Porter, Alex. Schroeder, J. B. H. Hewitt.
- FOR HONGKONG—Per Sonora, Nov. 10th—16 Chinese.
- FROM PETROPAULSKI—Per Bhering, Nov. 16th—Jno L. Reeves—1.
- FOR SAN FRANCISCO—Per D. C. Murray, Nov. 19:—Mrs N. T. Bennett, Mrs H. Cornwell, Miss Rose Evans, Mr J. Cruikshank, Mr T. Henderson, T. Coyle, W. Nicholas, F. Miller—9.
- In transitu for San Francisco—Major Baker, Gen. Chute, Lady Chute, Capt. Allix, Mr Wm. James, J. Wheeler, E. Hall, W. M. G. Pitt, De Bwigh Puse, R. Newton, Mr Collicie, F. Hankinson, Mr and Mrs Cook, Mr Kaye, R. Mitchell, G. H. Richardson, Mrs C. McKenzie, W. G. Mitchell, H. W. R. Maue, Thos Cook, Miss Collins—22.
- FROM SAN FRANCISCO—Per Moses Taylor, Nov. 25—Judge E. H. Allen, S. G. Wilder, R. Whitman, J. B. Atherton, wife and nurse, H. Greathouse and wife, S. W. Wilcox, Mrs Ramirez, John Thomas Waterhouse and wife, Miss Mary Waterhouse, W. Waterhouse, H. W. Haskell, Mrs A. Stoddard, L. Becker, D. C. Humphreys, D. Hatfield, C. Hellman, Theo H. Davies and wife, Col F. S. Pratt, H. D. Fairweather, G. S. Spalding and wife, Col Z. S. Spalding, L. Zublin, Dr. Nichols, Lt J. C. Shailer, U. S. M. C. J. B. Collins, N. A. Sands, J. H. Jordan, A. L. Mathews, R. V. Husband and wife, G. Fisher, H. Thomen, and 50 others—88.
- In transitu for Australia—Rev Bishop Croke, Rev J. Gallagher, Rev Dr O'Connor, W. Russell, J. Russell, Capt. Blunt, J. F. Butler, Wm Barker, Miss A. Barker, Jno Campbell, Sr, Jno Campbell, Jr, Donald Ross, A. Duncan, A. L. McGregor, Dr Lambert, Mrs Thos S. Sweet, T. H. Lusk, James Brook, Wm Hitchcock, J. R. Morgan, G. Wenzel, J. F. Preddy, Thomas A. Howard and wife, Mrs Ann Howard, J. Grub, Mail Agent, and 35 others—61; total, 149.

MARRIED.

- CORNWELL—MACFARLANE—On Monday evening, Oct. 31st, at the residence of the bride's mother, by the Rev. C. G. Williamson, WILLIAM HENRY CORNWELL, of Waikapu, Maui, to HELEN BLANCHE MACFARLANE, of this city.
- BENNETT—HARRIS—At Rose Ranch, Ulupalakua, Maui, by the Rev. S. C. Damon, on Wednesday, Nov. 2, 1870, CAPT. NEMEMIAH T. BENNETT to MISS CATHERINE MAUE HARRIS. No Cards. ☐ San Francisco papers please copy.

DIED.

- GREEN.—At Sea, Oct. 20th, 1870, 4:20 o'clock, A. M. in Lat. 44° 20' N., Long. 164° 51' W., on board ship Janus, CAPT. JAMES M. GREEN. He was born on Long Island, N. Y.
- CLARK.—In Portland, Oregon, October 11th, GEORGE CLARK, aged 50 years. He was formerly a resident of this city.
- PURINGTON.—In Honolulu, Nov. 10th, C. C. PURINGTON, a native of Maine, U. S. A., aged 26 years.
- LUTHER.—In Bhering's Straits, October 8th, EBENEZER LUTHER, a boatsteerer belonging to the ship *Cornelius Howland*. He was suddenly killed, being crushed by a cask during a gale of wind, a heavy sea having filled the decks. Deceased was a native of Boston, aged 26 years.

MEMORANDA.

Loss of Ship "Hibernia," of New Bedford. Capt. Thos. W. Williams.

Sunday, Aug 28th, 1870.—Commenced with strong breeze from NE. After dinner squared in the yards and run for a vessel in distress, which we found to be the bark *Almira*, of Edgartown, Capt Marchant. During the afternoon we had thick snow squalls, with large quantities of scattering ice about the ship. At 5 P M tacked ship, heading to the north; at 7 P M came up to heavy ice and wore ship, Mr Green, 1st officer, on the bow, running the ship. At 8 o'clock ship struck a large cake of ice on the port bow; ship under main topsail, double reefed fore and mizzen topsails, jib, fore staysail and main spencer; started both pumps immediately and found the water gaining rapidly on the pumps; made all sail and run the ship towards the land. Upon examination found the two lower breast hooks broken off, also several timbers, and water coming in on both sides of the stem as though the wood ends were started. At 9½ o'clock came to anchor in two and a half fathoms of water. Set the colors Union down for assistance. At this time the ship had six ket of water in her hold; the ship resting lightly in the mud; kept the pumps at work constantly.

I would return sincere thanks to the masters, officers and crews of the following ships who sent their boats to our assistance: *Arctic*, *Henry Taber*, *Helen Snow*, *Onward*, *Trident*, *Navy* and *Wm Rotch*. After the arrival of the boats from the other ships we commenced breaking out the fore hold, and bailing at all three hatches, besides keeping pumps at work. Ship was anchored about two miles southwest of Point Barrow.

Monday, Aug 29th.—Still at work with the crews of the other ships, trying to free the ship; continued bailing and pumping until 9 P M, when, finding the water gaining faster than ever, (the water at this time being over the second tier of casks), concluded it was impossible to save her. Ship resting on her starboard side; cut away the mainmast, which in falling, carried away the mizzen topmast. At 10 o'clock ship was sold at auction for one hundred and fifty dollars. Had on board at the time of her loss 500 barrels oil and 3,000 pounds whale bone. After abandoning the ship went on board the *Josephine* by invitation of Capt Cogan, who kindly gave up his own room to my wife and family, and did all in his power to make us comfortable. I desire here to return my heartfelt thanks to Capt Cogan for his kind services to my family and myself; and it is our earnest prayer that he may always be as successful as he has been this season, and live many years to enjoy the fruits of his labors.

THOS. W. WILLIAMS.

Loss of Bark "Almira," Capt. C. M. Marchant.

August 28th, 1870.—About 8 o'clock in the morning, while engaged in boiling oil, the vessel struck a large cake of ice staving in her starboard bow. The shock was so great that one breast hook and four timbers were broken, about eight feet of plank by four feet wide was also broken. The fore hold was broken out and pumps kept constantly to work, but as the water was gaining very rapidly it was deemed advisable after a careful survey to abandon the ship. The mate was on the bow sailing the ship when she struck. Had on board when the vessel was abandoned 220 barrels of oil and about 1,500 pound's bone. Ship and contents sold at auction for four hundred dollars. I desire to return my sincere thanks to all who rendered me assistance.

C. M. MARCHANT.

Report of Ship "Julian."

Left Honolulu 27th of Dec, 1869. Cruised on the line for sperm whales but without success, from thence proceeded to the Ladrone Islands, arriving at Saypan Feb 24th, where we took four humpbacks, making us 200 barrels of oil, leaving Saypan the 29th of March.

We touched at the Bonin Islands, and from thence North. Had light winds up to lat 38 N, and long 160 E; in lat 24 N, and long 172 E, had a heavy gale of wind, blowing from south east to north west, lasting about 24 hours, we lost a main topsail and waste boat. We made the ice on the 6th of May, and saw but very few whales in the ice; went through the Straits the 1st of July. Saw no whales, so went to walrusing, taking in all 320 walrus; left the walrus ground July 28th, and took our first bowhead Aug 16th in lat 70° 33' N, long 164° 59' W, and took our last Sept 22d in lat 71° 09' N, long 166 W, making us in all 11 bowheads; left the Arctic Sept 24th, having enough to fill our casks. Arrived at Honolulu, Nov. 1st, 1870, with 1500 bbls of oil and 16000 lbs bone.

Yours respectfully, JOHN HEPPINGSTONE.

BARK ELIZABETH SWIFT, REPORTS:—Oct 3d, lost a large whale from alongside, after laying by him six hours; fluke chain parted; blowing a gale from the North at the time. The gale continued until Oct. 11th, very heavy, the most of the time from N. to N. N. W. by compass, with thick weather and a heavy sea; the heaviest weather I have ever experienced in the Arctic Ocean. Saw neither sun nor land but once during the gale. Lost a boat and sails, carried away head gear, and stove bulwarks both sides, with other damages. Came through Fox Island, Oct. 18th. Have taken 940 bbls whale oil, 210 bbls walrus oil, and 15,000 lbs bone.

G. W. BLIVEN, Master Elizabeth Swift.

REPORT OF BARK BENJ. CUMMINGS.—Sailed from Honolulu for Arctic April 4th, 1870, and had a rough passage after leaving the latitude of the trade winds. Had one heavy gale in latitude 39° 00' north, longitude 175° 00' east. Passed Copper Island, May 1st, and made the ice off Cape Navarin, May 7th. Seen a number of whales off Cape Navarin in the ice, but got none. Entered the Arctic, July 8th; see first whales August 20th, and took the first one August 21st, off Point Barrow; and the last one October 2d, in latitude 71° 21' north, longitude 172° 00' west—thirteen in all. Passed Cape East, October 10th, and the Fox Islands, October 26th; had the winds light from the south and southwest to latitude 25° 00' and longitude 150° 20'; then took the trades and arrived in port, November 22d, with 1,080 barrels of oil and 15,000 pounds of bone. October 23d, Peniko, a native of the Sandwich Islands, died and was buried at sea.

Yours truly,

CHARLES HALSEY.

Information Wanted.

Of *Heman Webster*, formerly of Stephenson County, Illinois. Was last heard from in these islands in 1853 or 1854. He will hear something to his advantage by calling on the editor of this paper, or to E. A. Small, Chicago, Illinois.

[Extracts from a private letter.]

Meeting of the American Board in Brooklyn.

One more meeting of this goodly Board of Foreign Missions is over. Brooklyn with her "many churches" witnessed this year the meeting of this noble body. It was one of rare interest and importance, for you know that it was the last time that Presbyterian and Congregationalist met on the "old-time" footing. Though this separation cast something of a shadow over the meeting, yet the true Christian feeling manifested on both sides did much to lessen this. The business matters attending such a change, and the arrangement of different mission fields, occupied much of the time. However, there were grand meetings at the Academy of Music, where the number in attendance gave evidence of the deep interest felt in the subject of missions. In fact, this whole session of the Board has been eminently characterized by a true noble tone—a more than wonted spirit. The presence of several English gentlemen imparted a peculiar interest to a number of the meetings, and their pleasant, hearty words—truly *English* words—many will cherish. You will, through the papers, learn of the various eloquent addresses made. Of the men themselves I would write, did I not know full well that you still retain a "mind-picture" of the grand group, ever present at this annual meeting. From many distant fields of labor came news of Christian warfare and of victory—of bright hopes of future blessing.

Though in the "great assembly" one finds much of interest, yet it is in the meeting devoted exclusively to the missionaries that one *feels* the true mission of Christ's followers. Here where all restraint is removed, they tell of their life in far-off homes, of their trials and their "heart-aches," but above all, of the peace and joy they find in teaching of the Master. One meeting in particular I remember, where in *eighteen different languages* that ever precious verse, "Jesus wept," was repeated. And then with perhaps a want of harmony of tone at times, but never of heart, "Come to Jesus" was sung.

On Tuesday evening Dr. Stearns, of New-ark, opened the services of the week with the annual sermon. On Wednesday morning I found myself with the great multitude moving toward the Academy of Music. This really opening service was occupied in a very great measure with business. It was very pleasant to meet old friends and familiar faces continually, and to watch the joyous meetings of missionaries, true veterans in the service, after so many years of separation.

After this morning service the missionaries went to the vestry-room of the "Church

of the Pilgrims." As this was only for *real missionaries* and their children, I thought I might not gain admission, but when I saw so many islanders, I doubted not I would be welcome. I think we enjoyed these meetings most of all. Here I met the Grouts from Africa. Mrs. G. sends much love to her old school-mate. A bright, cheerful little lady is this Mrs. Grout. Then there were missionaries from Syria, India, north and south—from Turkey, in Europe, in Asia—from Africa, and many from our own Islands and Micronesia. There seemed to be much more heart in these meetings than in those great gatherings in Music Hall.

One afternoon was given up quite to the Islands. Mr. Coan spoke in his own sweet way; Dr. Gulick was more fiery and fluent than ever, and Dr. Clark told of his recent visit to the group. Now the connection between the Board and the Islands ceases. A truly grand work has been done.

Each meeting brought much of interest. I enjoyed hearing these rare men of whom I had so often read—President Hopkins, Dr. Bacon, Storrs, Beecher, Albert Barnes, &c. You will find in the papers far better accounts of each meeting than I could give.

Several gentlemen from England spoke, one very eloquently. President Gulliver, of Knox College, made perhaps the most telling speech of all. Mr. Beecher in his humorous, yet powerful way, seemed completely to rule the audience. What a wonderful power this man possesses! And what it really is I can never understand, for all that he said, if uttered by any one else perhaps, would have had but little force, yet he seemed fairly to carry all before him. By the way, I was with some friends and was introduced to Mr. Beecher. I had hoped that on touching his sacred (?) hand I might receive some of his power and inspiration; but it was not so, and this faint "hero-worship" was not rewarded. I asked him whether he was coming to Amherst soon, (we had been expecting him for some time past,) but he said he should be unable to come, as he had had so many weeks "knocked from under him of late," and all his leisure time was over.

One of the most impressive services of the week was held at Mr. Beecher's church. It was the communion service. Mr. Snow of Micronesia, Dr. Richard Storrs and Mr. Mitchell presided. There was such "holy stillness" reigning throughout that immense assembly. Every now and then there would come faint, far-away melody—tender, yet so grand, from the organ; and we could hear Dr. Storrs' clear, flute-like voice as he told of that "crystal sea," the "city of pearly gates," and the heavenly mansions. After the services were over Mr. Beecher went to

the pulpit where stood an elegant bouquet of flowers and overturned it on the stage—roses, heliotrope, camelias—all rare and choice; and so almost every one had some pure, beautiful souvenir of this communion season.

Another of the services that I enjoyed more especially was the meeting of the theological and college students. Many told of the hopes and resolves that they had for the future. There was a manly spirit about the whole meeting. I find that theological students are not however vastly superior to college students; not quite sober divines yet.

After the closing services of the Board, there were so many Hawaiians present that we were determined to have a meeting. I managed to get a note to the Secretary on the stage, but he read the notice in so low a tone that only a few were able to hear it. Accordingly we posted ourselves at the different doors—Mr. Atherton, Charlie Cooke, Mary Cooke, Hattie Baldwin, myself, &c., and thus managed to get the Hawaiians together. Our party was, I assure you, of a very respectable size—over fifty I think in all. Such a very pleasant meeting as it was too! Mr. and Mrs. Coan came in for a very hearty welcome, I can assure you. It fairly cheers one to look at their happy faces, where the "soul light" shines so brightly. Every one loves them wherever they go. Doctor and Sarah Coan were with them. I had met them both often, and felt quite well acquainted. They are both very cultivated—fond of books, music and painting. They have seen something of the world, and are desirous of seeing more. Then the Snows and Sturges' family were here from Micronesia, also Dr. and Mrs. Gulick, Oramel Gulick and wife, Emma Smith, of Kauai, Mrs. Capt. Gillet, Anna Paris, Mrs. Doane, the Bissells and Snowdons, &c., &c.

At home again. Here still I have some one to remind me of the Islands, for opposite me as I write sits Cornelius Bond, our old friend. I had been in my room but a short time after returning when he appeared. He was desirous of seeing something of the College, and came to spend a day or two.

Dr. Gulick and his brother were here last week, and I acted as their cicerone over the cabinets. Mr. Snow comes next week.

GOOD TIME-HONORED PRACTICE.—For more than a quarter of a century it has been customary for persons interested in the gratuitous circulation of the *Friend* to aid in the way of donations. During the past year we have distributed *gratis*, among seamen and others, from *three to five hundred* of each number. Donations for this year have amounted to \$52, not one-half the actual cost of printing and paper.

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N. S. C. Perkins, Norwalk, O.,
Wilson H. Smith, Connecticut,
sold 18,560, whilst the Wheeler & Wilson Company, of Bridgeport, made and sold 19,725 during the same period.

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THE FRIEND:*PUBLISHED AND EDITED BY***SAMUEL C. DAMON.****A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE, SEAMEN, MARINE AND GENERAL INTELLIGENCE,****TERMS:**One copy, per annum, \$2.00
Two copies, " " 3.00
Five copies, " " 6.00

Young Men's Christian Association of Honolulu.

"Is Your Lamp Burning?"

Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight is the road, but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you
Who follow wherever you go;
If you thought that they walked in the shadow,
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble;
They are bruised on the rocks, and they lie
With their white, pleading faces turning upward
To the clouds and the pitiful sky.

There is many a lamp that is lighted;
We behold them anear and afar;
But not many among them, my brother,
Shine steadily on like a star.

I think, were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of heaven
The winds were all blowing about.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness
To hail the millennial day!

—Friends' Review.

Across Lots.

[Concluded.]

HEROD THE GREAT.

Take another instance where the transgression is unmixed ambition, where it is not so mixed up with sensual indulgence as is Jezebel's. Take the *man* whom some of you would call the worst man described in the Bible,—the Herod who killed the infants in Bethlehem. Here is a sagacious man, a brave man, an admirable administrator, and one who out-intrigued the best intriguers of his day,—more than a match for Cleopatra, or Anthony, or Augustus. He stops at nothing. There is no bar he cannot spring over. Transgressor, indeed! Appointed king, he had to storm the defences of his own capital, Jerusalem, so unpopular was he with the people. Very well,—he stormed them! The city taken, he deals with the Jewish council, the Sanhedrim. All but two had been opposed to him. So all but two are killed. The high-priest seems to be in opposition. He assassinates the high-priest. He is left at last without an enemy who dares show himself. He is at the height of prosperity and success. He loves, perhaps, no one but his wife; and he worships her. So his mother and his sister accuse her of falseness; and he, mad with jealousy, kills her. So with all who follow her. He marries whom he will, divorces whom he will, kills whom he will. Two sons she leaves him, noble young men, loved by everybody, even by him. So distinguished are they, that they win the jealousy of his brother and sister. In an Eastern Court, it is easy to accuse; and the father, convinced too readily of their guilt, tries them, and executes them. It is then that he falls into his last sickness. In

that sickness, hearing something said of a king born in Bethlehem, he gives orders that every infant in Bethlehem shall be killed, though in its mother's arms. Getting orders from Rome that he may do his will with his son Antipater, he orders him executed, and then he dies. That is Herod the Great,—a successful transgressor, if to succeed is always to have one's own way.

Now, I do not ask whether his conscience smote him or not. I have no idea that, when Herod's life ended, he had much conscience left him. I have nothing to say about remorse. I do not see that remorse plays a large part in such lives; though I know that when it does cut, it cuts deep. I only ask, if this way of his, which was his own way, seems to anybody a smooth way, a simple way, a way which would attract or seduce one, even if he could keep out of sight its end. Is it not from the very beginning a hard way? Is it not clear that one of these murders compelled another? Is it not clear that this passionate ferocity grew with what it fed upon? We are pleased to say that, in the close of his life, Herod was insane. We say the same thing of Nero, of Claudius, of Caligula. I suppose it is true. But what does that word "insane" mean in such lives but this?—that where a man is cursed by the opportunity to transgress indefinitely, where he can gratify all his passions,—or, as we say, can have all his own way,—that then the brain gives way as every other organ fails, that he cannot think any more accurately than he can walk, or than he can strike. Passion destroys manhood. That is what we mean when we say he has gone mad. Or, in the language of the text, we mean that the way of the transgressor is hard.

PASSION IS LAWLESS.

To say that it is hard for a locomotive engine to leave its track, and run across,—or, in Latin, to transgress,—where no track has been made for it, seems clear enough. Do not let us satisfy ourselves with looking at some future result of such transgression,—such abandonment of the divine way. No! We rack the engine itself: we twist it, and begin its ruin, the moment the transgression begins. "A short life and a merry one" is the motto of the fool, who is too proud to keep his carriage upon the highway which wiser men have traveled. But the life is not merry. Merriment requires balance, ease, comfort, and some measure of success. Passion indulged in leaves no balance, no ease, no comfort, and insures failure. Passion of its nature is lawless. It defies God's law. It defies all law. Two passionate natures, uncontrolled, sometimes touch for an instant. But then they fly apart, like the sides of a bursting shell. The way of each is hard, and it is a way which must be traveled alone. It is hard, because it is the way of passion. This is not simply because God is displeased. It is not simply because men and angels are sorry. It is that the fool who shoots off the road, who transgresses, or goes cross ways, is dissatisfied with himself. He is dissatisfied with the taste of his own liquor, dissatisfied with

the kiss of his purchased paramour, dissatisfied with the gold which he rakes from the gambling table: he is disgusted with the steady ebbing and failing of his own powers. As for future punishment of transgression, he knows as little of that as ever. But the way of the transgressor is hard now; and he knows that, as he rides upon it.

THE SAVIOUR'S STATEMENT.

In the face of half the theologians, we are to observe that this is the view steadily of the New Testament. Jesus is called a Saviour because he saves people from their sins, not from the consequences of their sins. The kingdom of his heaven is at hand, not at a distance. To those to whom he gives it, he gives it now, not in the future. The sons of man, the daughters of man, are, in his view, God's immortal children, detailed here for such part of God's service as on this earth can be carried through. Do they transgress? Do they break bounds? Do they disobey? Do they insist on wasting the period of their service here, in blunting their weapons, in straining and twisting their bodies, in imitating beasts? Such garrison follies destroy those who commit them. They become mean by degrees, and miserably less. Little need, indeed, of pictures of future punishment to terrify them from such folly. The folly is its own punishment, as, from day to day, their lives ebb out of them. Placed here to grow strong, they do grow weak. Placed here to succeed, they find failure every hour. Little matter, indeed, for them, when they leave God's road, and for themselves hew out a new one, to ask whether this track will be cut short by bog or by jungle or by pitfall or by ocean. Little matter now; for while they are hacking at it, and wading and staggering and falling, it is clear enough that the way of the transgressor is hard to-day.

The regular meeting of the Association for November took place at the Reading Room on Friday evening of the 25th. The principal new business of the evening was in regard to a plan to conduct Sunday afternoon religious services in the open air during the present shipping season. A resolution was offered to omit the regular Sunday afternoon prayer-meeting during the coming month, and to substitute therefor, at the same hour, preaching services under the shed on the steamer wharf or elsewhere. After considerable discussion, during which doubts were offered as to the advisability of street preaching, the resolution was adopted, and a committee appointed to see that its provisions should be carried out.

We should regard the proposed location at the steamer wharf as much more favorable to success in the enterprise than would be an ordinary street, where the constant passing of people would distract the attention of the audience.

We learn that the first of the proposed series of open air services was held as advertised on the last Sunday afternoon of last month. The Rev. Mr. McCully preached from the text, "Ho, every one that thirsteth!" About two hundred were present.



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DEVOTED TO

Temperance, Seamen, Marine and General Intelligence.

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SAMUEL C. DAMON,

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THE FRIEND.
JANUARY 1, 1871.

[Communicated.]

Another Year.

The years speed by with meteor flight,
And warn us of the tomb;
Another one has quenched its light
In everlasting gloom.

Another mile stone on life's road
Is now forever past;
Perchance—no one can know save God—
We've tottered by our last!

We are as fragile as the leaf
Quick yellowing to decay;
The longest life is but a brief
And strangely checkered day.

'Tis surely time to rest our oar,
To pause awhile for breath,
Before we reach the silent shore,
And yield our dust to Death.
But not with sorrow, tremblingly,
Need we survey our chart;
Wrestling with storms upon the sea,
Should stouter make the heart.

And we, who on the sea of Life
With fiercest storms have striven,
Should courage take in times of strife,
And leave the helm to Heaven.

Yet, still 'tis well, as years roll round,
Our good life-bark to view,
And see that cord and plank are sound,
Rudder and compass true;

For many a bark, that long ago,
Launched forth with colors bright,
Heavy with weeds, lies dark below
The sunshine and the light.

Calvin S. Mattoon, Esq., United States
Consul for this port, arrived here by the
steamer *Moses Taylor*.

WILLIAM HALFORD.—This man is the sole survivor of the "gig's" crew, coming from Ocean Island to announce the wreck of the *Saginaw*. He appears to have experienced a series of disasters. November 10, 1866, while on board the bark *Elizabeth Jenkins*, she collided with another vessel in the British Channel. Seven were saved and twelve lost. July 1, 1867, while on board the *Nellie Fogarty*, bound from New York to San Francisco, the vessel was burnt, and the crew were taken to Pernambuco. August, 1867, while passenger on board a schooner bound from Pernambuco to Bahia, the vessel was dismantled. November, 1867, while on board the *Iovan Francisco*, a Portuguese vessel, bound to Liverpool, the ship foundered; but he was saved. Now he comes reporting the wreck of the *Saginaw*, and the wreck of the "gig." We trust that hereafter the young man will experience a less checkered lot.

A CHRISTIAN HINDOO'S OPINION OF THE WAR.—In "Trubner's Monthly," published in London, we find an article from a native of India, who gives his opinion respecting the combatants in the French and Prussian war. The writer displays a knowledge of European politics, complications and character quite remarkable. "A Celt," he argues, "is no match for a Teuton." What strikes the Hindoo's mind with the greatest astonishment is this, that "the *most Christian* Emperor of the French, and the *eldest son* of the Church," should have declared war on SUNDAY (July 17th.)

EDITOR'S TABLE.—Our table is well supplied with new books, including "China and the United States;" "Coming Events in the Australian Colonies;" "Christianity and the Greek Philosophy," and several other works, which we hope to find leisure to notice in our next issue.

DONATIONS.—From Capt. Lewis, \$10 for the *Friend* and \$10 for the chapel; from Capt. Little, \$5 for the chapel and \$5 for the *Friend*.

Visits to Places of Special Interest in the Old World.—No. 1.

"I will away to Egypt."—Shakespeare.

[By our "Compagnon de Voyage."]

PYRAMIDS, SPHINX, ANTIQUITY OF EGYPT.

The traveler in Egypt lives in the ages of the past. The obelisks, the temples and the pyramids speak to him of a time not measured by modern chronology. The Nile, with all its ancient associations from the time of Moses to the time of Cleopatra, and even to the time when Napoleon fought the battle of the Pyramids, still lives in the present, with its annual inundations making fruitful the beautiful valley, but almost everything else is clouded in mystery.

It was a beautiful morning in December, when we left Cairo for the purpose of visiting the temples of Sakkara, and the pyramids of Ghizeh. We crossed the sacred river of the Nile, and soon found ourselves on the sandy desert,—the desert, so quiet, so calm, so emblematical of rest. When these temples and pyramids were built, we do not believe there was any desert here. It was a fruitful part of the great Nile valley, but the sands for ages have been driven here from the Nubian desert, and have made waste places, where once were green pastures and fruitful fields. The night on the desert was passed in our comfortable tent, but we could hear the whispering of the wind, and there were voices of the past, speaking with no doubtful sound. During the afternoon we had been wandering among the temples and tombs of Sakkara, the site of the ancient Memphis; and magnificent these temples and tombs were—broad, deep and long, almost buried in the sand, the walls still showing the pictured hieroglyphics so common in Egyptian temples. The colors were bright, and looked as if they had been made a few days ago. How these huge masses of stone were ever brought here, and so finely cut and fitted one to the other, we could not understand. The ancient Egyptians had some power of locomotion that we moderns are ignorant of.

We went into one temple tomb, where there were thirty-two immense stone sarcophagi and monoliths—empty now, but once containing either the sacred bulls, or perhaps the bodies of the ancient kings. The temples are supposed to be of the same age as

the pyramids, and they were as much a marvel to old Herodotus as they are to us.

After that night in the desert among those temples and tombs, we rode over to the pyramids of Cheops and Cephrenes, called the great pyramids. The desert is here again, but the sand has not buried the pyramids and the sphinx, as it has the temples and tombs of Sakkara. No date can with certainty be determined for the building of the pyramids. There they stand as they did three or four thousand years ago, as great a mystery to us as they were to the oldest known historians. The largest pyramid, that of Cheops, covers eleven acres, measuring 82-110,000 solid feet, and weighs 6,316,000 tons. The height is four hundred and eighty feet. We ascended this latter pyramid, assisted by two sturdy Egyptians. The ascent was toilsome and somewhat difficult, owing to the height of the steps. From the top the view is grand. The Nile stretches far in a silvery thread through the green valley,—the desert skirting the valley. We were in a vast solitude, a sandy waste. We could see the sphinx gazing with prophetic eye at the Nile. The sphinx has a beautiful face, calm and resolute, though somewhat defaced, with the body of a lion and the head of a woman, emblematical of wisdom and strength. Here on top of the pyramids, for thousands of years, the names of pilgrims have been cut in the solid rock.

Time seems to have no influence over the pyramids. From age to age they appear the same. Man, if he had had the power, would have destroyed them, but they are too vast to be removed by the hand of man. They defy the assaults of time. We entered the inner chamber of the great pyramid. There was a large sarcophagus, once containing the body of the king in whose honor the pyramid was probably built. It is an immense stone cut from the solid rock, hollowed out in fine proportions and beautifully polished. A Lord Elgin, if possible, would have removed it from its ancient base, but it is too vast and too massive ever to be removed, at least in our time. How were these great stones cut from the quarries? Obelisks ninety feet long and statues forty feet high were cut from the solid rock by the ancient Egyptians. It is only lately the probable discovery has been made. A recent writer has remarked, that the blocks of stone selected for these monuments were not chance splinters from barbarous efforts of splitting and smashing, but clean slices separated from the native rock, after being selected and accurately defined. And how was this done? By driving in huge iron wedges? No indeed; that would probably have split the stone. By infinite labor in chiseling and sawing? No; the ancient Egyptians knew better than that. They cut a small groove along the whole length of say one hundred feet, and in this inserted a number of wooden wedges. Then they poured water into the groove, and the wedges expanding simultaneously and with great force, broke away the huge fragment, as neatly as a strip of glass is taken off by a diamond.

Cairo is a fair type of an Oriental city. The people are mostly Mohammedans, although the Copts, who are believed to be the descendants of the ancient Egyptians, form a large class of the population. They have a

form of Christianity, but that form seems lifeless and fruitless. The mosques are large, but with no adornment in the interior. Daily from the minarets of the mosques the voice of the muezzin is heard: "There is no God but God, and Mohammed is his prophet." The streets are narrow, except in the modern part of the city, where the Khedive is endeavoring to imitate Paris in the erection of long boulevards. We visited the Royal Mosque, which was magnificent, with its marble and alabaster. The population of the city is estimated at five hundred thousand, but a more wretched, ignorant and degraded population it would be difficult to find. Modern civilization makes little impress on the people.

The town of Boulac is the port of Cairo on the Nile, and lies about a mile from the city. Here the Khedive is forming a museum of Egyptian antiquities. It is a very valuable and extensive one now, probably the largest in the world, although the Louvre in Paris and the British Museum contain a noble collection. It was pleasant to wander through those galleries of Boulac. Here were rich antique jewels, that the daughters of the Pharaohs may once have worn. Here were statues and busts, perchance of the Shepherd Kings. Here was mortality in the shape of the skin and bones of royal mummies, all wrapt in perfumed cerements, which we trust may yet put on the robe of immortality. Their bodies have not yet crumbled to dust, for the asphaltum has thus far preserved their withered forms. We prefer the quiet grave to the stately mummy for our resting place in this world.

Nokohama Mungero, one of the Japanese Envoys to Europe.

From a New Bedford paper, as well as from a letter from Capt. Whitfield, we learn that seven Japanese have arrived in the United States, en route for Europe, who have been sent by the Japanese Government upon a tour of inspection relative to the war now raging. Respecting one of these Envoys a remarkable story may be told, confirming the old saying that "truth is stranger than fiction." Our part of the story shall commence with his arrival in Honolulu in the fall of 1850, just twenty years ago. He then came from the mines of California, and deposited with us about \$75, stating that he was desirous of returning to Japan. We listened to his plan of an expedition with no small amount of incredulity, intimating that he would be executed if he returned to his native land; but so earnest was he, that we gathered about \$100 from a few of the foreign residents of Honolulu, to add to the money already in hand, for the purpose of buying a whaleboat and outfit. This was done, but a few more fixtures were needed, and the following appeal was inserted in the *Polynesian* of December 14th, 1850:

"EXPEDITION FOR JAPAN.—The public is aware that from time to time wrecked Japanese have been brought to the Sandwich Islands. There are now three who were brought hither by Capt. W. H. Whitfield in 1841.

One of them, John Mung, accompanied Capt. W. to the United States, where he was educated in a good common school, besides having acquired the cooper's trade.

"He has returned to the Islands, and here finds his former shipmates, two of whom propose to accompany him, and, if possible, return to Japan. He has purchased a good whaleboat and outfit, Capt. Whitmore, of the American ship *Sarah Boyd*, having kindly offered to leave them somewhere off the Loochoo Islands, and from thence they hope to make their way to Japan. To complete the outfit is wanted—a compass, a good fowling-piece, a few articles of clothing, shoes, and a nautical almanac for 1850. Will not some benevolent person aid forward the enterprise. The subscriber will be responsible for the safe delivery of the articles referred to. S. C. DAMON."

The *Sarah Boyd* sailed on the 17th, but before sailing, the United States Consul, Judge Allen, at our request furnished Mungero with a duly certified document of American citizenship, well supplied with "seals." Capt. Whitmore reported on his arrival at Shanghai that he launched the boat and his three Japanese passengers off the Loochoo Islands. The original account of the expedition will be found in the *Friend* of January 1st, 1851.

Ten years passed before we were able to obtain a single item of information respecting Mungero, although we made most diligent inquiry of several officers attached to Perry's United States Exploring Expedition. On the 17th of May, 1860, the Japanese steamer *Kandinmarrah* arrived in Honolulu, having our old friend Mungero on board as interpreter. Never were we more surprised. He appeared to us as one from the dead! At our request he gave the following account of himself, which will be found in the *Friend* of June 1st, 1860.

"In January, 1851, Capt. Whitmore, of the *Sarah Boyd*, launched the boat 'Adventurer' from his deck off Great Loochoo, wind blowing fresh from N. W., accompanied with hail. The ship was about five miles from land. After rowing hard for ten hours, we anchored near the land. Next morning I sent Denzo on shore, but he returned with a 'tear in his eye,' because he had forgotten his native language, and was unable to communicate with the people. We all went on shore, and I took a loaded pistol; we made signs to the people for water, and they conducted us to a pond; we now boiled our coffee and ate some beef and pork, 'American fashion.' The people gave us some sweet potatoes and rice. As we could not speak to the people, we were conducted to a government office, about one mile off, where some rice was given us, in order to see if we could eat rice with two chop-sticks! We showed them that we knew how to handle the chop-sticks, and this exploit settled the question of our nationality, for we were pronounced Japanese!

"A messenger was then dispatched to a city about ten miles off, and after some bantering and threats, we were taken under the

care of the King of Loochoo, who treated us very kindly. We spent six months in Loochoo, when we were conveyed in a junk to the island of Kiusiu, near the southern point of the island; we were there taken under the care of the Prince of Thiztumar; we remained at this place forty-eight days. The Prince made very many inquiries respecting America and American people, and our treatment. This prince has great influence; he treated me with much kindness.

"We were then removed to Nangasaki, where we were joined by five more shipwrecked Japanese sailors, who had been forwarded from Honolulu to their own country via China. At Nangasaki we were detained thirty months, not however being confined to a close prison, but allowed large liberties. At the end of two and a half years, we were allowed to proceed to our homes, and, so far as I know, all my companions safely reached their homes, and were welcomed by their friends. I went to Xicoco. After thirteen years' absence, I was joyfully welcomed by my mother. My father died before I left home. My mother had mourned for me as dead; under that impression, she had built for me a tomb. I remained at home 'three days and three nights;' I was then removed, with my good boat 'Adventurer,' to Yeddo, where I was promoted to the rank of an Imperial officer, wearing two swords! For several years I was employed in Yeddo. I was for a long time occupied in translating "Bowditch's Navigator;" it was a long and laborious work. I have built many boats after the model of the American whaleboat 'Adventurer.' *My old whaleboat is now in a government store-house at the city of Yeddo.* I have been very often consulted respecting questions relating to Americans and foreigners. I have had charge of some of the presents which were brought by Commodore Perry. I was in Yeddo at the period of Commodore Perry's visit, but was not introduced to any of the officers of the expedition. I am thirty-six years old. I am married, and have three children. I am captain in the navy, and, at home, have charge of a vessel."

At the time of his visit in 1860, he presented us with a sword, reported to be two hundred years old, and also with another gift, which we prize vastly more than we do the sword. It was a translation of "Bowditch's Navigator," in two volumes, which we still retain as among the most rare and remarkable of literary curiosities. This translation includes *diagrams and logarithmic tables in full.* When noticing Munjero's visit in 1860, we closed an article with the following paragraph:

"The end is not yet. If we live a few years, other events equally worthy of record will have occurred. We shall anxiously await the development of the future. Nine years ago we wrote, 'Success to Captain Mung, commanding the whaleboat 'Adventurer,' but we now add, Success to Captain Munjero, of the Imperial Navy of Japan, Acting Interpreter of the *Candimarrak*, and Translator of 'Bowditch's Navigator.' Long may he be spared to benefit his native land, to the interests, prosperity, civilization

and progress of which he is most ardently devoted. His love for Japan is great."

During the last ten years we have occasionally heard from the HERO of our story, but surely we never expected to learn that we should have the pleasure of recording the fact that his government had honored him with the appointment of an Envoy to Europe, to inspect the warlike operations of the Prussians and the French. We hope on his return to Japan, he may take Honolulu in his route.

Sixteenth Annual Report of the Honolulu Sailor's Home Society.

Sixteen years ago the friends of seamen in Honolulu organized the "Honolulu Sailor's Home Society," and stated their object to be, the improvement of "the social, moral and religious condition of seamen resorting to this port, by promoting the establishment and maintenance of a Home of good character, from which all intoxicating liquors shall be excluded, and in such other ways as shall be deemed proper."

The Home was finished and opened for boarders in the fall of 1856, or fourteen years ago, and never has been closed. If the Home has not accomplished all that its founders and patrons hoped for, yet enough has been accomplished to pronounce the Home a success. The trustees have been hitherto peculiarly fortunate in securing the services of efficient keepers. The present occupant, Mrs. Crabbe, has done all that could be accomplished to carry out the original design of the institution.

During the past year, or few years, while the number of foreign seamen resorting to this port has diminished, and consequently a proportional less number of common seamen have resorted to the Home as boarders, the rooms and table have been occupied by a greater number of ship-masters and their families, and by transient boarders from the other islands and abroad; hence the Home has not ceased to prove a blessing to the Honolulu public, which has liberally contributed for its erection and support. One thing must be admitted in favor of the Home and those who have carried it forward,—in no way has it ever been a source of pecuniary loss to any merchant, grocer, baker, mechanic, or any other person who has had dealings with its trustees or its keepers. The Home has always promptly paid all its bills, and to-day has a small balance in its treasury.

The arrangement made one year ago with the Young Men's Christian Association respecting the Reading Room, we are happy to report has been most satisfactory and successful. It is the only well kept and well supplied Reading Room, open to the public, in Honolulu, and being free, it is resorted to by seamen and stranger visitors. It has been

neatly kept and well conducted under the constant supervision of Mr. Dunscombe, employed by the Young Men's Christian Association.

In concluding our report, we would remark that until the traveling community visiting Honolulu will authorize the establishment of a first class hotel, *the Home* claims to be sustained for the benefit of transient boarders and travelers, as well as for seamen.

S. C. DAMON,

Chairman of Ex. Committee.

Honolulu, Dec. 22d, 1870.

The late General William Williams.

Recent papers and private letters announce the death of General Williams, of Norwich, Ct., at the advanced age of 82 years. Few men in New England of the generation now passing away, have occupied so high a place in the love and esteem of the friends of education, domestic and foreign missions, and public charities, as this gentleman. *He was truly a Christian gentleman.* In his own neighborhood he was associated with every good and philanthropic enterprise. The interests of the Mohegan Mission, common schools and the Norwich Free Academy occupied his constant thoughts, while he was scrupulously punctual to his duties as a bank officer and citizen. His sympathies were not narrowed down to his own church or neighborhood, but his thoughts went abroad with missionaries in Asia Minor, China, India, and the islands of the sea. Long will his friends, acquaintances and guests remember his generous hospitality, genial kindness and princely beneficence. Our young College at Punahou is indebted to him for a part of its endowment. The death of such men recall the words of the Revelator John: "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors; and their works do follow them."

☞ Many thanks to the several writers who have communicated their thoughts and reflections for the readers of the *Friend*. We are glad to have another pen describe scenes in the Old World. The communication respecting Egypt will be read with interest. In conversation a few days since with a gentleman associated with the judiciary of this kingdom, the subject of Chinese testimony came up for discussion. We requested him to pen a few thoughts upon the subject. The importance of this will readily appear, when a person for one moment reflects upon the absurdity of "swearing" a Chinaman believing in Buddhism upon the Bible. But how shall it be done? Shall a Christian court administer a heathen oath? "That's the question."

THE FRIEND.

JANUARY 1, 1871.

Loss of the U. S. S. "Saginaw."

It is our painful duty to record the loss of the United States steamer *Saginaw* on the morning of Saturday, October 29th, on Ocean Island, one of the numerous small and barren sand islets which comprise the chain beginning at French Frigate Shoals and extending some twelve to fourteen hundred miles across the ocean. This island is about N. N. W. from Midway Island, being in about $28^{\circ} 20' N.$, and $178^{\circ} 10' W.$ We are unable to learn the precise circumstances under which the vessel went ashore. She left Midway Island on the 29th of October, and the next morning at two o'clock and forty-five minutes, went ashore on Ocean Island. Very few provisions were saved from the ship, although she did not entirely go to pieces until the morning of the 14th of November, when the after part, which had held together till then, went to pieces.

On the 18th of November, Lieutenant Talbot, the executive officer, and four of the crew, namely: Peter Francis, quarter-master, James Muir, John, Andrews, and William Halford, coxswain, all of whom had volunteered for the expedition, left the island in the ship's gig with the hope of reaching these islands to obtain assistance. The boat experienced very heavy weather, having been obliged to "heave-to" in three severe gales, and losing all the oars that were on board. After incredible suffering, the crew in the boat sighted Kauai on the 18th of December, having been at sea in a small boat for thirty days, all of them being quite exhausted from logg exposure and the hardships suffered during their perilous voyage of over one thousand miles. After sighting the land, the wind shifted to the N. W., with heavy rain squalls, during which the boat was drifted away from the land. With great effort, she was beat up again on the night of the 19th. Unfortunately, in approaching the shore near Hanalei, the boat got into the breakers and was capsized—the crew being so weak and exhausted that they could do but little to direct her course. Lieutenant Talbot and two men were drowned. Halford, the survivor, succeeded in getting one of his comrades on shore, but he was so far gone that he died in a short time. On the same day the bodies of Lieutenant Talbot and one of the seamen washed ashore, and were taken charge of by Mr. Bindt, manager of the Hanalei Plantation. They were buried the next day at Hanalei, together with the man who had died on shore. During the time the boat was near the shore on the evening of the 19th, the schooner *Waiola*, Captain Dudoit, must have been very near the unfortunate crew, as they saw her light, but owing to the darkness of the night, those on board of the schooner missed seeing the boat.

The gig in which Lieutenant Talbot and his crew took passage for these islands, had been raised a few inches and decked over preparatory to making the passage. She was provisioned for thirty-five days at half rations when she started from Ocean Island, but during the heavy gales experienced, a large por-

tion of it was spoiled by the salt water and was thrown overboard. This misfortune made it necessary for the crew to put themselves on still shorter rations, causing great suffering. At the time of the arrival of the boat off Kauai, there were no provisions left except a few spoonful of a preparation of potatoes, which was mixed with water and eaten by the almost famished crew. Fortunately, the supply of water held out, there being some sixteen gallons left. After the boat capsized in the surf, William Halford clung to the boat for some time, when he saw James Muir still in the boat (Lieutenant Talbot, Peter Francis and John Andrews having been washed overboard), in a state of stupor. Halford made him fast to the deck, and taking a tin box containing papers and despatches, went on shore, the boat having in the meantime been thrown into shoal water by the surf. Returning to the boat he took the chronometer ashore, and again returning, took his exhausted companion and carried him safely to land, making a bed for him as best he could from the few old clothes he could get from the boat. He then removed everything movable from the boat, having been obliged in doing so, to wade through the surf five times, showing the most heroic fortitude, as our readers will appreciate, when they reflect that he had been exposed for so many days in the boat upon merely enough food to sustain life, besides having been further exhausted in his efforts to keep hold of the boat during the time she was in the surf.

News arrived in Honolulu of the disaster on Saturday, when steps were immediately taken to send relief to the wrecked people on Ocean Island. The schooner *Kona Packet* was despatched on Saturday evening with provisions and water by the American Minister Resident. On Monday, owing to the uncertain state of the weather, and the probability that the schooner might be a long time in reaching the island, His Excellency requested this Government that the steamer *Kilauea* might be despatched on the mission. The steamer was promptly placed at his disposal, and the proper quantity of coals for the voyage and provisions having been placed on board, she sailed at half-past five o'clock on Monday evening. It is to be hoped that she will make a quick passage, as the wrecked crew—some ninety in number—were placed at once, after the disaster, on quarter rations, and require aid as soon as it can be rendered them.—*Gazette*.

To the published account of the wreck of the *Saginaw*, we would add that all the laborers and the contractor engaged in clearing out the channel of Midway Island were on board the vessel when she was wrecked. Two of the unfortunate men who were drowned belonged to this company. One of them, James Andrews, was the principal diver. He belonged to Boston, where his wife and family now reside. Another, James Muir, was also attached to the same party, but volunteered to come off in the "gig" to report the loss of the vessel. He belonged to Glasgow, Scotland. We learn these particulars from Halford, the sole survivor.

Visit to Sweden.

I enjoyed myself much while at home in Sweden. Found all my relatives well, but many changes had taken place since I was last there. Friends and acquaintances were missing; some had gone to their long homes, others were scattered to different portions of the earth.

In many ways Sweden has passed through great changes since my boyhood days. The introductions of railroads has made a marked change in the commercial interests of the country. Gotheburg is now the largest shipping port, from which to the east coast of England, somewhere about twenty steamers are engaged in the transportation of freight and passengers, all of them between 500 and 1,000 tons burden. Like other parts of the world, steam is taking the place of sails in vessels.

There has been much of a change also in the city of Gotheburg. It has been enlarged and remodeled. Several large churches have been erected, and fine public parks laid out. During my stay, water-pipes were being laid down to convey water all over the town. In the past it has been laborious and expensive to obtain water, there being only three places where it could be obtained, from whence it was carried to the different quarters of the city.

I took pleasure in viewing the schools, and the new school system. When I was a boy there were but few free schools; now there are over one hundred. When a scholar has learnt all that is taught in a free school, he is ready to enter college, if he desires a higher education.

But the greatest change I noticed was in the cause of vital religion. You are aware that the state and church were connected, and no other denomination than the Lutheran tolerated. Now all those old hindrances are gone. While I was in Gotheburg, the Methodists dedicated a fine place of worship. They have a congregation of about two hundred members, and I believe they are increasing. The Baptists have a fine hall, which was built by a person somewhat acquainted with you, whose name is G. Schroder. He was master of a ship sailing out of the States for many years. He married a daughter of the late Rev. Mr. Stewart, who for a long time was pastor of the Baptist Mariner's Church in the city of New York. Capt. Schroder became acquainted with you in Honolulu, while on a voyage from San Francisco to China. A. TINGSTROM.

GOOD TEMPLARS.—We rejoice to learn from various sources that this organization is vigorous, and accomplishing much good in Honolulu and at other localities on the islands where branches have been established. Quite a number of captains and seamen have lately become members.

MARINE.—The U. S. S. *Nyack*, (fourth rate) Lieutenant Commander Henry Glass, forty-four days from Callao, Peru, arrived in this port on Thursday last. She has been condemned, and is en route for San Francisco, touching here for fresh provisions, &c., and will remain about a month, or until communication is had with the wrecked crew of the *Saginaw*. The *Nyack* carries eight guns, has a compliment of fifty-five men, and is 410 tons burthen. The following is a list of her officers:

Lt. Commander and Executive Officer—C. H. Craven.
Lieutenant and Navigator—H. R. Baker.
Lieutenants—M. B. Field and W. I. Moore.
Ensign—E. P. Ward.
Acting Paymaster—A. J. Greely.
First Acting Engineer—A. S. Green.
Past Assistant Surgeon—S. F. Shaw.
Captain's Clerk—Thos. Nickerson.

SUBSCRIBERS AND READERS.—No newspaper publisher ever had better paying subscribers than the *Friend*, but we have a multitude of readers who seldom aid us by their pecuniary contributions. Will not some of our readers remember the *Friend*? Five hundred copies are printed for gratuitous distribution on ship and shore.

SHIPWRECK AT THE FIJIS.—The yacht *Albatross*, belonging to the Earl of Pembroke, which was on a cruise among the South Sea Islands, struck on a reef off one of the Fijis on the night of Oct. 21, and bilged. The crew all got safely to Levuka in their boat. Thirty years ago, every one of them would have been killed and eaten.

LANDING OF THE PILGRIMS.—The two hundred and fiftieth anniversary of this event was generally commemorated throughout the Northern States. In Honolulu a sermon was preached at the Bethel.

REV. WALTER FREAR.—We are happy to welcome this gentleman as a co-laborer in the work of the Christian ministry. He has been a successful pastor in Santa Cruz, California.

There was a pleasant gathering at the Session Room of Fort Street Church on the evening of the 20th ult., to welcome the Rev. W. Frear.

REV. J. D. STRONG.—California papers report this gentleman as having returned from the East, and as about to resume his ministerial labors in California.

The Hawaiian Club gave the Rev. T. Coan and wife a reception at the United States Hotel in Boston, where a dinner was spread.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

29—Am bk Coloma, J R Potter, 22 days fm Port Townsend, W T.
29—Haw bk A J Pope, O G Plasse, 146 days fm Bremen.
29—Am schr Lovet Peacock, C Gustafson, 30 days from Port Townsend.
30—Am schr C M Ward, J W Hatfield, 10 days from Jarvis' Is.
30—Am schr Margaret Crockard, W B Godfrey, 56 days from Newcastle, N S W.
15—Am brig Shellekoff, L Hopken, 21 days from San Francisco.
16—Am bk Edward James, C M Patterson, 20 days from Astoria, O, en route for Hongkong.
16—Brit brig Robert Cowan, W P Weeks, 41 days from Victoria, B C.
17—Brit bk Antipodes, Jno Kirkpatrick, 64 days from New Castle, N S W, via Tahiti, 25 days.
19—Am bk Comet, A Fuller, 18 days fm San Francisco.
Dec. 23—U S gun boat Nyack, Lieut Com H Glass, 8 guns, 44 days from Callao.

DEPARTURES.

26—Brit stmr City of Melbourne, Grainger, for Auckland and Sydney.
29—Am wh bk Helen Snow, Campbell, for New Bedford.
29—Am stmr Moses Taylor, Floyd, for San Francisco.
29—Am wh sh California, Willis, for New Bedford.
29—Am wh bk Alaska, Fish, for New Bedford.
29—Am wh bk Trident, Marchant, for New Bedford.
29—Am wh bk Acors Barnes, Jeffery, for New London.
29—Am bktm Grace Roberts, Knacke, for Humboldt, Cal.
30—Brit bk Anna, Thompson, for Fiji and Melbourne.
30—Am bk Coloma, Potter, for Hongkong.
30—Am wh bk J D Thompson, Allen, to cruise.
30—Am wh bk Sea Breeze, Weeks, for New Bedford.
2—Am wh bk Midas, Hamill, to cruise.
2—Am wh bk Lagoda, Swift, to cruise.
5—Haw ship Iolani, Ropes, for New Bedford.
5—Haw bk R C Wylie, Haltermann, for Hamburg.
5—Am wh ship Josephine, Cogan, for New Bedford.
5—Am wh bk Hercules, McKenzie, for New Bedford.
6—Am wh bk Vineyard, Smith, for Edgartown.
8—Am wh bk Seneca, Kelley, to cruise.
8—Am wh ship Cor Howland, Potter, for New Bedford.
8—Am wh ship Roman, Jernean, to cruise.
9—Am wh bk John Wells, Dean, to cruise.
9—Am wh bk Ben Cummings, Halsey, for New Bedford.
10—Am schr C M Ward, Rickman, for Guano Islands.
10—Am wh bk Thos Dickason, Lewis, to cruise.
10—Am wh bk Oliver Crocker, Fisher, to cruise.
10—Am wh sh Marengo, Little, for New Bedford.
13—Am wh bk Actia, Blackmer, for New Bedford.
15—Am brigtn North Star, Hatch, for San Francisco.
15—Am schr Lovet Peacock, Gustafson, for Port Townsend.
16—Am wh ship Janus, Nye, for New Bedford.
16—Am bk Edward James, Patterson, for Hongkong.
19—Am wh ship Europa, Mellen, to cruise.
20—U S sloop-of-war St Marys, Harris, for Talcahuana.
20—Am bk Bhering, Burr, for Falmouth, for orders.
21—Am wh bk Eugenia, Nye, to cruise.
21—Am wh bk Elizabeth Swift, Bliven, to cruise.
21—Haw wh bk Arctic, Tripp, to cruise.
23—Haw wh ship Julian, Hoppingstone, to cruise.
23—Am wh bk Wm Roich, Whitney, to cruise.
23—Am wh bk Minerva, Allen, to cruise.
28—Am stmr Moses Taylor, Floyd, for San Francisco.
28—Am brig Shellekoff, Hopken, for Tahiti.
29—Am wh bk Navy, Baudry, to cruise.
29—Am wh bk Concordia, Jones, to cruise.
31—Bark Comet, Fuller, for San Francisco.

MEMORANDA.

REPORT OF SCHOONER C. M. WARD.—Left Honolulu, October 31st, arrived at Jarvis Island, November 13th, experienced light winds all the passage down; was detained at the island eight days. Left Jarvis Island, November 20th, and on the 26th, sighted Hawaii, being six days and eighteen hours from land to land; arrived off the harbor on the night of the 29th, making the passage in nine days and sixteen hours.

Yours, JAMES W. HATFIELD.

REPORT OF BARK COMET, CAPT. A. FULLER.—Left San Francisco December 1st. First three days out heavy gale from SE to SW with plenty rain. Ship under small canvass most the time. Then light winds from north and west with heavy westerly swell. Took the trades in 27° north, which lasted to within 600 miles of the islands, when we had a succession of SW and NW winds, arriving in Honolulu December 19th, 18 days passage.

PASSENGERS.

FOR AUCKLAND AND SYDNEY.—Per City of Melbourne, Nov. 26:—Capt Austin, R Blackmore, J Blackmore, J N Luke, 6 Japanese adults and 4 children, Thos Eastwood, C C Durnes, Mrs Berrill and 3 children, Miss Crittenden, Capt Norton, W Sea, and 71 in transitu from San Francisco.

FOR FIJI ISLANDS.—Per Anna, Nov. 26:—Chas Jennings.
FROM PORT TOWNSEND. W T.—Per Lovet Peacock, Nov. 29:—P Keach, wife and 3 children.

FOR SAN FRANCISCO.—Per Moses Taylor, Nov. 29:—W Naples, W Richards, J D Sneider, S Green, Mrs Bliven, G F Bliven, W M Room, A S Comstock, H Sherman, J A Smith, Miss L Mann, R Nealey, J E Fish, Jos Enos, Capt Green, wife, child and nurse, C K Clark, Peter Good, Mrs Wilson, R Briggs, J Avery, W L R Johnston, J Fisher, A H Johnson, Sam'l Williams, Claud Bowre, C Tibault and wife, F Wynne, Albert Foutter, Manuel C Viere, M J Silva, W Folcher, W H Murphy, W Phillips, S K McDonnell, W Sherwin, M Small, Mrs Carandini and 4 daughters, M Raphael, and 21 in transitu from Auckland and Sydney.

FROM NEWCASTLE, N S W.—Per Margaret Crockard, Nov. 29:—Alex's Stark.

FROM JARVIS ISLAND.—Per C M Ward, Nov. 30:—A Edwards, W Johnson, W Mosher, 1 Hawaiian.

FROM PORT TOWNSEND.—Per Coloma, Nov. 30:—Capt H Swift and wife.

FROM BREMEN.—Per A J Pope, Nov. 29:—Marie Jenckel.

FOR HAMBURG.—Per R. C. Wylie, Dec. 5th:—H P Jespersen, Franz Fabro—2.

FOR GUANO ISLANDS.—Per C M Ward, Dec. 10th:—Ben Hempstead, Geo Hempstead, A Edwards, Dan Lyons, Louis Micoll—6.

FROM SAN FRANCISCO.—Per Shellekoff, Dec. 16th:—William Allen, H Weitmann, Capt Moller, Capt Hechtel, Mr Classen, Mr Cloy, H Lhomann, 2 Hawaiians, 1 Manilaman—10.

FOR SAN FRANCISCO.—Per North Star, Dec. 15th:—Geo A Smith, Geo A Smith, Jr, Sam P Smith, Wm A Sandhurst, Capt Gray, Mr Hatfield, Mr Brumton, Mrs Brumton, Mr Win Shaw, wife and 7 children, Andrew Stark—18.

FOR PORT TOWNSEND, W T.—Per Lovet Peacock, Dec. 15th:—Capt H Swift and wife, P Keach, wife and 3 children, Jno Dempsey—8.

FROM SAN FRANCISCO.—Per Comet, Dec. 19th:—Mrs Beaman, 2 children and nurse, Mrs Howe and daughter, Mr T A Lord, H B Forrester, H J Agnew, J W Armstrong, James Williams, John Ribello, Chas Christmas, Henryvan Beal—14.

FROM NEW CASTLE, N. S. W.—Per Antipodes, Dec. 19th:—J Thompson—1.

FROM SAN FRANCISCO.—Per Moses Taylor, Dec. 25:—Dr J B Saunders and wife, J G Fuller, Mrs M S Rice and daughter, Mrs J Dudoit and child, Mrs Corney, Miss A Dudoit, Miss D Dudoit and servant, Mrs Dan'l Smith, Chas O'Neil, J J Wheeler, Dr A Kennedy and wife, H Giles wife and infant, A B Cate, Miss E Brewer, T B Benzell, C S Matoon and wife, J R Helen, R Briggs, W G B Whipple wife and 2 children, Mrs H F Loveland and 2 children, Rev W Frear wife and 5 children, and 35 others; 31 in transitu for Australia.

FOR HONOLULU.—Per Wonga Wonga, Dec. 24:—Mr. and Mrs. Preston. Steerage, 9 and 2 children; 41 in transitu for San Francisco.

FOR AUSTRALIA.—Per Wonga Wonga, Dec. 25:—Rt Rev Dr Sheil, Rt Rev Dr Good, Thos Ball, Miss E Ball, E S Bray, W A Hunt, J G Sterry, S Stickey, M Rolfe, Hon G Rolfe and wife, Mr Knowles, Robt Kaye, mail agent, and 19 others.

FOR SAN FRANCISCO.—Per Moses Taylor, Dec. 28th:—Capt Homan, wife and child, Capt J A Howland, S Magnin, M Phillips, Thos Henderson, Jr, M Hyman, Mr Houghton and wife, F Fisherman, W B Thompson, G Claremont, Rosa Evans, D V Parker, W E Rogers, Nellie Hosmer, R Newcomb, Geo Allen, Manuel Dalgot and wife, W H Mosher, Henry Wostman, T Henderson, S E Ford, Frank Manuel, Chas H Gibb's, J Crinckshank, and 35 in transitu from Sydney and Auckland—63.

FOR SAN FRANCISCO.—Per Comet, Dec. 31st:—Mr I Bartlett, Mr Jordan, Mr Harkins, Mr Matthews, Mr Fisher, Mr Forrester, Mr and Mrs Braham—8.

MARRIED.

GRAVES—HAKAU.—In Honolulu, Dec. 3d, by Rev. A. O. Forbes, SAMUEL GRAVES to MALEKA HAKAU.

HARRISON—CROCKER.—In Honolulu, December 10th, by Rev. S. C. Damon, Capt. J. H. HARRISON, to Miss PHEBE CROCKER. Both of this city.

ALMY—ROBINSON.—In Honolulu, December 15th, by Rev. S. C. Damon, Capt. Alexander Almy to Miss Alice S. Robinson.

LUSCOMB—HANA.—In Honolulu, December 17th, by Rev. A. O. Forbes, CHAS. H. LUSCOMB to HANA, of Wailuku, East Maui.

PICO—JARRETT.—At the Roman Catholic church, in this city, on Thursday evening, December 22d, by His Lordship Bishop Maigret, JOSEPH PICO to KATE JARRETT, daughter of Mr. William Jarrett.

DIED.

BRIGHTMAN.—In Honolulu, at the American Hospital, on Saturday, Dec. 3d, GEORGE BRIGHTMAN, aged 24 years, a native of Dartmouth, Mass.

BARKER.—In Honolulu, Dec. 8th, RICHARD BARKER, aged about seventy, a native of Bristol, R. I.

LANCO.—At the American Hospital, December 8th, FRED. LANCO, aged 32 years, late steward of ship *Ceylon*, a native of Pennsylvania.

THURPP.—At Kaiwili Plantation, Hilo, Hawaii, December 22d, JOHN THURPP, a native of Mosely, England.

Information Wanted.

Information wanted in *James Lockwood*, tinsmith, who left Honolulu, H. I., in the year 1861. When last heard from was in Victoria, V. I., and left there in or about the year 1863, bound for Carriboo or Alaska. Please address William C. Locherty, No. 8 Astor House, New York city, U. S. A.

Of Heman Webster, formerly of Stephenson County, Illinois. Was last heard from in these islands in 1853 or 1854. He will hear something to his advantage by calling on the editor of this paper, or to E. A. Small Chicago, Illinois.

Information is wanted in regard to *Andrew Harper*, of New Bedford. Height 5 feet, 14 inch. Light complexion, brown hair, blue eyes. A sailor. He left the Eastern States about twelve years ago, and has not been heard from since. If this should meet his eye, or the eye of any one who can give any information concerning him, they are requested to direct a letter to Mr. James Harper, New Bedford, Mass., and all expenses will be paid, and due thanks rendered.

Information wanted concerning *John Weeks*, who some time since was supposed to have been on the Sandwich Islands. Any tidings of him will be thankfully received by the Editor, or by his mother, whose address is Mrs. Susan E. Towery, 366 South Fourth Street, Jersey City, N. Y.

Information wanting respecting *Thomas S. Connor*, or any of his family. His mother writes from New York, feeling much anxiety about him. Any information will be received thankfully by the Editor of this paper.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colechester, Connecticut, or at the office of this paper.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Dunscombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

As regards *Frans Oscar Tengstrom*, who left his home in Gottenberg, Sweden, in the year 1854; he is supposed to be some where in the Pacific; and tidings of him, or his whereabouts, will be gratefully received by his younger brother, Capt. Adolph S. Tengstrom; Honolulu, H. I., or at the office of this paper.

[Communicated.]

Chinese Testimony.

The effect of Chinese customs, social and religious, upon the rules which have so long regulated the introduction of testimony in English and American courts of justice, presents a question of peculiar interest, which if we mistake not, will require the serious attention of legislators, as well as moralists. We do not refer to discriminations on account of race, once made by statutes in other countries, whereby certain classes were held incompetent to testify against "pure blooded whites," but merely to the forms of administering the oath to witnesses. The practice of swearing Chinese according to their own idolatrous forms has never been adopted here, but it is not many years since it prevailed elsewhere, if in fact it is yet out of date, and it was held to be the only safe and legal mode. Every person, it is said, requires the oath to be administered in some form which is binding upon his own conscience; hence, because in China the ceremony is performed of breaking a saucer or cutting off a cock's head, in order that the witness may understand that a like fate awaits him if he testify falsely, wisecracks in law have concluded that this mockery of religion must be set up in courts of civilized lands. The sure result of introducing such forms is not only to lend, in appearance if not in fact, the sanction of the law to heathen superstitions, but to defeat the object sought. The slightest deviation from their own usages, or the omission of the most trivial thing, may in the Chinese mind, remove all sanction of the proceeding, and allow license greater than would be taken with no attempt whatsoever to adopt these ceremonies.

What is the object of administering an oath, and what additional assurance does it give? Webster defines an oath to be, "A solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates His vengeance, and renounces His favor, if the declaration is false; or, if the declaration is a promise, the person invokes the vengeance of God if he fails to fulfill it." Let us look at the nature and object of this solemn act. A person invokes God not only to witness his own truth and sincerity, but "to avenge his imposture or violated faith." The invocation of God to witness, and the imprecation of vengeance on false testimony form the legal oath. The object in the mind of the person who takes the oath is that his own mind may be impressed with the importance of speaking deliberately and cautiously, and to inspire confidence in his truthfulness in the minds of others. The intention of the law which makes an oath a prerequisite to legal evidence is merely to obtain greater security of testimony, or that the promise made will be fulfilled. There are those whose "word is as good as their bond," who make no hasty statements of facts, especially in matters affecting their neighbors' interest, reputation or happiness. Their reverence for simple truth may be strengthened by no

outward ceremony; but neither judge nor jury can be presumed to know when they have such persons as witnesses, hence the supposed necessity of this general rule. It is also certain that most men who recognize a Supreme Ruler of the Universe are more guarded in statements made under oath. We believe, however, that the correct view is, that the oath is for the purpose of calling the witness' own thoughts especially to the solemnity of his act, and is not merely to call God to witness the act and to punish false testimony.

Of the forms of administering an oath to Christians, kissing the book, usually a copy of the Gospels, or raising the right hand, are most common. The former custom is traced back, from the imitation of the priests in kissing the missal, to the customs of the Romans. The ancient Romans, Greeks and Persians swore by the sun, by the gods, and their "genii," or presiding genius. Women swore by Juno, laborers by Ceres, who was supposed to preside over harvests, Vestals by Vesta, &c. In the middle ages, oaths were taken on the altar, on relics and tombs of saints, and in many forms borrowed from the heathen, as on a beast's or idol's head, on warlike armor, on bracelets, or by the hair, eyes or face of a patron or friend, by laying hold of the hem of the garment or on the sepulchre of a debtor. The Jews swore on a chain fastened to the synagogue door.

Roman Catholics in some of the United States were required to kiss the book, a ceremony not usual with New England Protestants. They often objected to this distinction, and it is now removed by act of legislature. This form is regarded as idolatrous by many Scotch Presbyterians.

It was at one time, and may yet be, the custom in France to take an oath simply by declaration with uplifted hand, or with hand on the breast, and by signing. This was held to be sufficient testimony in a Massachusetts case.

The following forms have been adopted in courts, and decided by them to be correct, viz: for Jews, by swearing on the Pentateuch; Mahomedans, on the Koran; Chinese, by saucer breaking. Statutes give the effect of an oath to solemn affirmations by Quakers, Moravians and Separatists whose consciences will not allow them to take an oath.

Now we ask, why should not the Legislature enact a law, that Chinese may testify on simple affirmation to tell the truth, "subject to all the pains and penalties of perjury if they testify falsely?" The difficulty must be evident to any person, on reflection, either in administering an oath according to an idolatrous form, or in administering it in Christian form to a heathen ignorant of its meaning, and perhaps regarding it as of no binding force on his conscience. We hope to see the subject duly considered.

For the Friend.

Who will Go to Heaven?

How does the Bible answer? Turn to Revelation 22:14 and read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Read also the Saviour's words, Matthew 25:34-40: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

WHO WILL FAIL OF HEAVEN?

Let the Bible answer. Read I. Corinthians 6:9, 10: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Ponder also the Saviour's words in Matthew 25:41-46: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. * * Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Those will go to heaven who believe in the Lord Jesus; who love him, and who manifest their love in doing good.

RUSSIANS THE ONLY MODERN NATION MENTIONED IN THE BIBLE.—In Ezekiel 38:3 we read, "Thus saith the Lord Jehovah, behold I am against thee, Gog prince of Rosh, Meshek and Tubal." See also Ezekiel 38:2 and 39:1. This rendering is authorized by the Septuagint, the most ancient version of the Old Testament, where *Ros* is used, the very term used by the Byzantine writers of the tenth century to designate the Russians. It seems altogether probable that the Russians will occupy a much larger space in the world's history than heretofore, and any mention of them, or allusion to them in the Bible, cannot be without interest. Of Meshek, the *Moschi*, and Tubal, the *Tibareni*, scarce anything is known.

Chas. R. Bishop, Treasurer,

IN ACCOUNT CURRENT WITH THE HONOLULU SAILORS' HOME SOCIETY.

1870.	DR.
Jan. 5—To bal. cash on hand, as per account rendered.	\$ 3 86
6—Amount from D. Foster.....	2 00
7—Amount from S. N. Castle.....	2 00
Oct. 5—Amount from Rev. S. C. Damon, rec'd for rent of office in corner for the year 1870.....	100 00
Dec. 19—Amount from Bolles & Co., for 12 months rent of cellar, to 31st inst., at six dollars.....	72 00

	\$179 86
1870.	CR.
Mar. 2—By paid H. M. Whitney to Dec. 31st, 1869.....	\$ 3 00
2—do do do to Jan. 26th, 1870.....	1 75
2—By paid Black & Auld to Feb. 9th, 1870.....	85
2—By paid E. Dunscomb to March 1st, 1870.....	1 35
Oct. 29—Balance L. L. Torbert's account for repairs, Mrs. Crabbe having paid \$61 09.....	70 00
Dec. 21—By balance on hand to date.....	102 41
	\$179 86

Week of Prayer—from 1st to 7th of January, 1871.

Sunday, Jan. 1.—SERMONS.—Nature and importance of prayer, and of prayer in concert.

Monday, Jan. 2.—PERSONAL.—Thanksgiving for individual mercies, confession of sin, and prayer for personal holiness and more entire consecration to God's service.

Tuesday, Jan. 3.—NATIONAL.—Prayer for all in authority in our own and other lands; for universal peace; for religious liberty, and advances of truth in countries where religious liberty is enjoyed and where it is sought.

Wednesday, Jan. 4.—DOMESTIC AND SOCIAL.—Prayer for parents and children, and the blessings of the Christian home; for employers and the employed; for all schools and colleges.

Thursday, Jan. 5.—CHRISTIAN UNION.—Thanksgiving for Christian Union, and prayer for its increase; special supplication in behalf of the efforts of the Evangelical Alliance throughout the world.

Friday, Jan. 6.—THE CHRISTIAN CHURCH.—Prayer for all ministers of the Word, and that the Lord would send forth more laborers; for all officers and members of Christian churches, and for the removal of false doctrine.

Saturday, Jan. 7.—THE WORLD.—Prayer for the spread of God's Word and a pure literature in all lands; for men of commerce and science; that our civilization may be Christianized, and its material resources consecrated; for Christians in heathen and idolatrous countries; for missionaries and missionary and religious societies, and for the conversion of the world to Christ.

PLACES OF WORSHIP.

SEAMEN'S BETHEL.—Rev. S. C. Damon Chaplain—King street, near the Sailors' Home. Preaching at 11 A. M. Seats Free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock. N. B. Sabbath School or Bible Class for Seamen at 10 o'clock Sabbath morning.

FORT STREET CHURCH.—Corner of Fort and Beretania streets.—Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

STONE CHURCH.—King street, above the Palace.—Rev. H. H. Parker Pastor. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

CATHOLIC CHURCH.—Fort street, near Beretania—under the charge of Rt. Rev. Bishop Magret, assisted by Rev. Pierre Favens. Services every Sunday at 10 A. M. and 2 P. M.

SMITH'S CHURCH.—Beretania street, near Nuuanu street.—Rev. A. O. Forbes Pastor. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

REFORMED CATHOLIC CHURCH.—Emma Square, under charge of Rev. Charles G. Williamson.

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Manager.

Honolulu, April 1, 1868.

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Young Men's Christian Association of Honolulu.

Worldliness.

It would seem difficult to define the exact meaning of the words of Christ, "If any man love the world, the love of the Father is not in him," from the rarity with which it is correctly explained. It is nevertheless most important, for by teachings, based upon a mistaken interpretation, much harm may be done.

To those whose religion consists more in avoiding what is wrong than in seeking that which is right, the question, what is worldliness, is a most miserably perplexing one. Under a wrong understanding of it, and from a failure to appreciate the spirit of the command, 'Come out from among them, and be ye separate from them,' much that is innocent is forbidden, while on the other hand, much that is injurious is allowed.

From the frequent expression of religious teaching, it would seem that Christ's words on this subject are too often misunderstood. Christians are exhorted to come out from the world, to renounce its pleasures, in words which show a meaning no deeper than the idea of a literal separation to a certain extent from the rest of mankind in matters of social intercourse, of rigidly shunning worldly amusements and delights, and generally of the cultivation of a feeling of disregard for the world, and the things of the world. Happily the divine instinct in man is too great for this kind of teaching to have very much influence, and he finds his brotherhood in the whole human race, unlimited by bars or bounds of dogma or creed: he finds in the glorious universe, with its forms of beauty, its possibilities of delight, an emblem of God's love to him, and he learns to love it as he loves the memento of his absent friend.

It is impossible that Christ, so evidently a student and a lover of Nature, who drew the illustrations of his teachings from the trees and the flowers and the birds, who mingled freely with men, and participated in the social pleasures of his time, should have intended such an understanding of his words.

What then is Worldliness? All men's lives are consecrated to some object, whether they acknowledge it or not; and this object is always what they love the most. Sometimes it is God, sometimes a friend or their child, often, it is themselves. It is the most self-evident truth, that the fact of consecration to any object does not bar a lesser degree of love to any other object. A man who loves himself supremely, still may love his wife and children. And supreme love to God cannot interfere with a delight in the good things of the world, the gifts of God; it will on the contrary make us love

the world with an enthusiasm and an enjoyment impossible to those whose love is centred upon an inferior object.

Therefore if we read the text, "If any man's life is consecrated to the world, the love of the Father is not in him," its meaning is plain and most forcible, for whoever loves himself supremely is sure to think little of God and much of the world, for the simple reason that he can make the world minister most directly to his self-service; and so the word worldliness conveys to us its real meaning, and the religious teacher under the simplicity of the truth need worry himself and perplex his hearers less, in opposing worldliness with exhortations against trespassing on the prerogatives of the world, as if the world had a single prerogative over the church, or with elaborate disquisitions on the evangelical superiority of one recreation over another,

Delight in the good things of the world; joy in its beauty, in the thousand rich influences it yields to the needy heart of man, these do not corrupt humanity: it is selfishness, pride, envy, a want of charity, or in one word, worldliness, which separate men from the Father.

Doers of Good.

"Went ye not forth in prayer?
Then ye went not forth in vain:
The sower, the Son of Man, was there,
And His was that precious grain.

"Ye may not see the bud,
The first sweet sign of Spring;
The first slow drops of the quickening shower
On the dry, hard ground that ring.

"But the Harvest-home ye'll keep,
The Summer of life ye'll share;
When they that sow and they that reap,
Rejoice together there."

One of the best features of an Association like ours is its disinterestedness. Its members become members for the sake of doing something for others; at least this is the theory: to do something by which other men may be benefited, their lives made happier, their burdens lighter, themselves stronger and better. Our only condition of membership is a desire to work for these ends: and besides working with the Association in such a cause, there is no privilege the members enjoy over others. We thus seem to possess an advantage over the church organizations of modern times, which are not so specially working bodies, and which encourage membership, perhaps too distinctly, on the ground of personal needs; certainly too little influence is exerted in favor of the sentiment that religion consists rather in unselfish doing, than in negative being. Glorious indeed is the faith that leads to a pure life out of love

to God, and to kindly exertion for others out of love to both God and man: and much to be doubted is that profession, however correct in doctrine it may be, which yields not the fruit of Charity. "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the grand and common ground on which all who love the Father may meet and fully sympathize, without regard to bars of sect; and to the *doers of good*, and to them only, come the great promises of the future glory.

In doing good, results do not decide the blessing. The vineyard laborers of one hour received the wages of a full day; the widow's mite, and the gift of spikenard, were not insignificant, for they were accompanied with the largess of love from full hearts, which did what they could. Life-times of service and the gift of princely fortunes could do no more: they would even count for nothing, without the motive actuating the others.

We have the promise that efforts to do good will not be lost or come to nothing; we may not know when or where, but the harvest *will* be gathered in to the Master.

☞ The Commissioners on Ritual seem to have had a tough time with the Athanasian creed, especially with its terrible damnatory clause. Lacking the courage squarely to advocate its rejection from the Prayer Book, after long consideration of how to do it, and how not to do it, they finally hit upon the remarkable expedient of putting into the rubric in the margin, the following highly Ensign-Stebbins-ish note: "*Note*, that the condemnations in this confession of faith are to be no otherwise understood than as a solemn warning of the peril of those who willfully reject the Catholic faith." They are in favor of the creed, but opposed to its enforcement!

FROM ABROAD.—Interesting State Conventions of Young Men's Christian Associations have been held in Massachusetts and Vermont, which were attended with much enthusiasm, and during which many things came up in the reports and discussions of special value to the enterprise of such associations.

☞ The regular meeting of the Association for last month failed for want of a quorum. This is the first instance of the kind since the origin of the Society.

A special meeting will be held shortly, of which due notice will be given, at which a large attendance is particularly desired.

☞ The Sunday afternoon prayer-meetings at the vestry-room of the Fort Street Church are again resumed by the Association.

☞ The open air religious services on the Steamer wharf are discontinued for the present.



New Series, Vol. 21. No. 2.

HONOLULU, FEBRUARY 1, 1871.

{ Old Series, Vol. 29

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THE FRIEND.

FEBRUARY 1, 1871.

During the last month, many important changes have taken place among business firms in Honolulu. The old firm of C. L. Richards & Co. has ceased, and the new firm of A. W. Pierce & Co. been formed, as will appear from the advertising page. P. C. Jones, Jr., has been admitted into the old firm of C. Brewer & Co., while from this last firm, Mr. Peterson has been united with Capt. Pierce in the ship-chandlery business. A. W. Pierce & Co. appear to have commenced their career under favorable auspices. Their store is filled with everything to rig a ship from keel to truck. Then too they are agents for the Pauloa Salt Works, and besides, can furnish their customers with Davis' Pain Killer, which is one of the best medicines in the world. It kills the pain, but cures the body!

LOSS OF THE WHALESHIP PARKER ON OCEAN ISLAND.—In the *Friend* of June 27, 1843, will be found a full report of the wreck of this vessel on the 23d of September, 1841. One man was drowned. The crew remained on the island until the following spring. On the 16th of April a part of the crew were taken off by the whaleship *James Stewart*, and the remainder supplied with provisions; but on the 2d of May they were also taken off by the whaleship *Nassau*. We have now in our possession the identical pieces of wood upon which the wrecked seamen kept their "log," or their reckoning, for all their writing materials were lost.

We would call the attention of our readers to the article copied from the "Old and New," by Julius A. Palmer, Esq., relating to the mercantile integrity of Chinese merchants in San Francisco and Honolulu. We very well remember Mr. Palmer's visit to Honolulu some four or five years ago. He has been lecturing upon the Chinese, much to the enlightenment of those American Athenians living at the "hub of the universe." We honestly believe the mercantile integrity of the Chinese merchants of Honolulu is just as sound as that of the "solid men of Boston." Some months ago we heard one of our merchants extensively engaged in the "jobbing" business, remark that he had never lost a dollar by a Chinaman! We have no doubt the time will come when the names of some millionaire Chinese merchants in New York and Boston, will be as noted as those of Astor, Stewart or Lawrence.

PORTRAITS OF DETHRONED SOVEREIGNS.—From a recent notice in the *Gazette*, we learn that the portrait of the ex-Emperor Napoleon has just been received and presented to His Majesty Kamehameha V. In referring to a file of the *Friend*, we learn from an item in the issue for July 1, 1848, that after the flight of Louis Philippe, King of the French, his portrait was received in Honolulu, and presented to Kamehameha III.

NAVAL.—The French aviso steam gun-boat *Hamelin*, 14 days passage from Tahiti, arrived in this port on Thursday, Jan. 12. She made the whole run under sail, experiencing very fine weather. She carries two 60-pounders and two 45-pounder guns, and carries a complement of 150 men. Her engines are 240 horse-power. The following is a list of her officers:

Captain—M. Pouthier.
Lieutenants—Messrs. Duperre, Blarez, Richard and De Lourmel.
Surgeons—Messrs. Latiere and Roux.

All recent papers from the United States notice the sudden death of the Rev. Albert Barnes. Three hundred clergymen are reported as having been present at his funeral.

Visits to Places of Special Interest in the Old World.—No. 2.

"I will away to Egypt."—Shakespeare.

[By our "Compagnon de Voyage."]

EGYPT—THE SUEZ CANAL—PORT SAID—JAFFA.

Egypt is waking up from the sleep of centuries. Steamboats ascend the Nile. The electric telegraph stretches along its banks. The whistle of the steam-engine is heard in the midst of the deserts. The Suez Canal unites once more the waters of the Mediterranean with the Red Sea. We say once more, for three thousand years ago there was a canal through that silent waste of desert; and even as late as the battle of Actium, the Egyptian galleys sailed on to the Red Sea, which had recently ploughed the waves of the Mediterranean.

Early in the morning of a beautiful December day we bid farewell to Cairo with its minarets shining in the sun, its sculptured sarcophagi made by hands that three thousand years ago crumbled to the dust, and are off for the railway station to take the train for Ismailia, the midway port on the Suez Canal, between Port Said on the Mediterranean, and Suez on the Red Sea. After a ride of six hours through the desert, we arrive at Lake Timseh. Ismailia has sprung up like magic from the desert, and where a few years ago there was nothing but a sandy waste, now fine buildings and streets and fountains and flowers show what may be done even by the humble hand of man.

Through the energy of one man, Lesseps, the Suez Canal has been made a success. He thought of the ships from Europe creeping slowly along the coast of Africa, passing the Cape of Good Hope, and sailing slowly along the Indian Ocean to the East. He thought of the glory that France would receive, should this great undertaking be completed under her auspices; and after years of labor, when bold-hearted men would have given up the enterprise in despair, and when other nations looked coldly on and prophesied failure, Lesseps has united the Mediterranean with the vast waters of the Indian Ocean. The canal is one hundred miles long. The average width at the top is three hundred and twenty feet; at the bottom two hundred and forty-six feet, and the depth twenty-six feet. It is doubtful whether this enterprise from a financial point

of view, will realize the anticipation of its projectors: for owing to the calms that prevail on the Red Sea and the Indian Ocean, few sailing vessels will attempt the passage; but, to steamers, which formerly made the long passage around the Cape of Good Hope, the time occupied in the passage from India to England and France is lessened nearly one-half.

The town of Port Said is a triumph of science. Here an artificial harbor has been excavated from the open sea. Huge blocks of stone, composed of lime and sand, and weighing twenty tons, were made on the shore, and placed in position, forming a break-water for the harbor; and when the sea is rough and breakers are rolling on the neighboring shores, here in this artificial harbor of Port Said there is quiet water. The area thus enclosed is about five hundred acres. The population of Port Said is about seven thousand—a motley gathering from many nations—the Arab element predominating. The streets have French names, the principal avenue bearing the name of Eugénie.

Many interesting associations cluster around us as we pass through this canal of the desert. Here the children of Israel made their toilsome march from Egypt, and at length reached a fairer country. Over this waste the infant Saviour was brought from Palestine to Egypt; and the desert seemed no longer a desert, but a beautiful garden, when we thought of His hallowed presence here over eighteen hundred years ago.

The Russian steamer has arrived from Alexandria, and we leave for Jaffa—the ancient Joppa. Early the next morning we see the Plains of Sharon, the Hills of Judea, and the eminence upon which the town of Jaffa is built. Jaffa has a fine appearance from the sea, but upon entering the town, the illusion vanishes. There is no enterprise among the people, no industry, and the people are ignorant and degraded. But Jaffa, after all, is a very interesting place from its ancient associations. This was the ancient port of Jerusalem, and in old times was doubtless a large and opulent city. Here the ancient kings of Jerusalem embarked for the cities on the coast of Syria. Here occurred some of the hallowed events mentioned in the New Testament. Here the Crusaders on many of their expeditions disembarked with brave resolves to capture the Holy City from the infidels, and along this coast their sufferings and defeats present one of the most melancholy pictures in the annals of history.

THE SAGINAW'S GIG.—This boat, which brought the unfortunate party from Ocean Island, was sold at Auction this week. She brought \$30, and was presented by the purchaser Mr. C. A. Williams to the officers of the *Saginaw*. She will be conveyed to San Francisco by the *A. P. Jordan* which sails to-day, and will no doubt be an object of much interest there.

A WHALE, of the humpback species, drifted on shore at Koolau last week. The ship *Henry Taber* is supposed to be cruising in the neighborhood of the islands, and may have struck and lost this whale. The natives got a good store of oil.

SAILED TO CRUISE.—The French gunboat *Hamelin* sailed Wednesday, destination unknown. North German ships will have to be fleet sailers to escape her.

Ah Ying and his Contemporaries.

BY JULIUS A. PALMER, JR.

At the best, our idea of the Chinaman is about the same as it once was of the Irishman; we, who believe in him at all, see only a new competitor for the spoils of the labor market,—a new engine in the hands of capitalists in developing the resources of our country; as such, our labor organizations declaim against his "importation;" as such, our national government is memorialized to prepare laws for his exclusion.

Did it ever occur to any of the readers who glance at the title of this page to consider him in another and a totally different light?—to look upon the Kwong Wings, Ah Youngs, and a host of others that might be named, as among the Astors, the Coopers and the Vanderbilts of the land? Yet such they will become,—nay, such they are to-day, in at least one city of our Republic.

The object of the writer will be, to give in a brief compass a bird's-eye view of personal experiences with these merchants, comprising incidents, illustrating the Chinese character, and forming, with him at least, some of the most pleasing reminiscences of a San Francisco mercantile career.

In the month of February, 1866, I leased one of the oldest and best public warehouses in the city of San Francisco; it had a capacity of ten thousand tons, and rented for \$525 gold per month. At the time I took it, there was but little Chinese merchandise stored therein; but, by carefully watching the shipping, any observer could not help noticing that the great bulk of rice, oil and tea imported into San Francisco came to the Chinese houses doing business there.

Next my own premises was the Union warehouse, an establishment which had been carried on by Mr. C. Koopmanschap, who is now engaged almost exclusively in the business of advancing Chinese emigration. The importations from Hong Kong, which were not left in bond, were mostly stored with Mr. Koopmanschap's warehouses as long as he continued to receive them. At this time, however, he was not interested, and kindly permitted me to refer to him in my efforts to secure the Chinese business. I soon found out that I had, per contra, a certain something to contend against, in gaining the confidence of the Chinamen; and it was a long time before I discovered tangible traces of the opposing element. Finally, a Chinese friend gave me the following explanation. While making no attempt to write "pigeon English," a dialect not at all current in San Francisco, I shall, in narrating the conversations that may follow, use the simple Saxon, often ungrammatical, which I have generally heard among the educated Chinese of California.

"You very good man," said my informant, "I tell all merchants; but one time, long ago, other man have your warehouse, plenty China merchandise, one Chinaman have opium, plenty opium, I think ten thousand dollars. One day, send order, all steal. Man keep warehouse, no pay for him. Make law, plenty money lose; no pay, every China merchant take out goods. One day full, rice, oil, tea, opium; other day, nothing. He come see me, see Tung Yu, see Angh Kee, no good. Make one iron safe, no good. China

merchant never go him more; he no pay-for steal."

Here was a valuable leaf from my predecessor's book. The gentleman referred to was, I believe, an honorable, upright man; but he did not see fit to at once assume the responsibility of a theft committed on his premises; consequently his character with his Mongolian customers was gone forever; and the stigma rested even upon the house in which he once did business. I lost no time in giving out to my friends among the merchants, that, for any damage by rats, leakage or other loss, great or small, they would be promptly reimbursed; and the result was soon evident.

I mention this incident to illustrate the very foundation stone of mercantile transactions between the two races; he who thinks that, because of their nationality, he can evade responsibility in his dealings with them will only find distrust; it is by meeting them on their own ground, dealing with them on the highest principles of honor, that their confidence is secured.

* * * * *

When the nature of my business required me to become a resident of the Sandwich Islands, I carried, for many of my Chinese friends, letters, documents and important despatches to Honolulu to their correspondents resident there.

These merchants have a fine American built brig, which trades regularly between the Islands and China, sometimes also making a trip to San Francisco. They are intelligent, public-spirited men; and I recall one who married a Hawaiian wife, and has one of the finest residences about Honolulu. He has brought over Chinese gardeners, and means to have a place which will do honor to the Flowery Kingdom itself.

* * * * *

Ah Ying was a dear old fellow; it took a great deal to ruffle him.

One day he was shipping wheat by the *Chieftain* for Hong Kong. When it came out of the warehouse, what was my dismay to find the sacks rotten! I had bought it lying there; and I feared that, when it should arrive in China, it would be a serious loss to my friend.

"Ah Ying," said I that evening, when I explained the circumstances, "you keep account; pretty soon you hear from that; you tell me, make or lose."

He shook his head.

"No, no!" said he; "very sorry; but no more I never say; make or lose, all same. Do business to-day; to-day gone; no more think. To-morrow do business; maybe better, maybe no good. Think to-morrow; no remember to-day any more: all gone."

If that is not practicing the injunction, "Sufficient unto the day is the evil thereof," I have yet to meet with an example.

This was not the only precept of the Sermon on the Mount which was faithfully followed by Mr. Ah Ying.

One evening, my wife and I sat with him in his private office until late at night. Although very temperate, he always sent for champagne when we really sat down for a good talk. Extremely reserved on short acquaintance, and very reticent, when he felt inclined he was a ready talker. This evening, he told us much of his past life,—how

he came to California, in the early days, poor and friendless; how, in spite of abuse, oppressive laws, and local prejudice, he hired a little cellar, and established himself in business; how he grew in prosperity, and his business increased, until that cellar has now grown into four stories of a fine brick building, besides his establishment in China.

"You have any partners, Ah Ying?" I asked.

"Oh, yes! I have partners. I got one partner dead; my partner all same; no different. I make all I can; he have share. He have wife, children, home in China. Every year I look over rice, tea, flour, see how much make; then send China, pay him, his wife, all he make. Suppose live, my partner; dead, my partner all same."

And this is the race that is unworthy citizenship, unworthy the protection of our laws; while Paddy from Cork flourishes his policeman's bludgeon over their heads, or legislates against them in our halls of state.

But to return to Ah Ying; he is the best judge of flour I ever met with; that partner in China could not leave his interests in safer hands. I asked him, this very evening, how he acquired such a knowledge of that article. I give his explanation as he repeated it to us:

"You know Mr. Davis, Golden Gate Mill?—very good man. I go work for him; work all same coolie. I see wheat come in; go in mill, come out flour, but very coarse. I go home, think; every night I think, think. By and by, see coarse put down other place, come out fine; by and by more fine. Go home night; more think. Speak Mr. Davis; he show me: he tell me every thing. Every night, I think; every day, I look the flour. Now you bring me flour, I tell you all about him one minute. I know how he made; ah, yes! I know him: I work for it."

Thus, study and work, with the assistance of a teacher, who, standing at the highest point in his calling, is proud to impart information, have made this man a competent judge of a staple in which he is now a large dealer.

With Ah Ying, we close these reminiscences of the Chinese merchants of San Francisco. Examples might be multiplied; but it was only with a view of simply calling public attention to the recognition of such a class that we have stated the facts that have been given.

A noble body of men, cultivated in manners, educated in mind, they have borne for many years the arrogance which power allied with ignorance always produces. In a city largely controlled by Irish influence, they have succeeded, by years of integrity, so marked as to win approval from even their enemies, in making the credit of their nation as merchants unimpeachable. To-day, they are trusted with thousands on personal security; and it is a matter of pride with them that the Chinese houses, as a whole, stand higher in credit than the same number of mercantile firms selected at random from any other nationality.—*Old and New.*

☞ Prussia has captured 3,653 French guns, but then she has 25,000 widows; she has 200,000 chasséports, and has also 120,000 fatherless children.

Addison's Reflections upon a Storm at Sea.

It adds much to the interest, we take, in reading a hymn or poem, to learn the incident or circumstance which called it forth. Macaulay, in his review of Addison's life and writings, furnishes some most interesting statements respecting the origin of the familiar and oft-sung hymn printed in so many English and American hymn-books, commencing,

"How are thy servants blest, O Lord!"

It appears that about the year 1700, Addison visited Italy, and while making the passage from Marseilles to Genoa, the master of the ship gave up all for lost, and confessed to a priest on board. How deep an impression this perilous voyage made upon the mind of the great English essayist and poet, we may learn from the perusal of this beautiful hymn, which has been sadly mutilated and cut short, as published in all of our hymn-books. We think our readers will be interested in seeing the ode or hymn in its original form, as printed in the *Spectator*, September 20th, 1712. In its original form, it will be seen to contain an allusion to the Alps, which he crossed at the Mt. Cenis Pass in December, and also to passing through "burning climes" and breathing "in tainted air," which refers to his residence at Room during the hot and sickly season. God was to Addison, as beautifully described by Macaulay, "the all-wise and all-powerful friend who had watched over his cradle with more than maternal tenderness; * * who had rebuked the waves of the Ligurian gulf, had purified the autumnal air of the Campagna, and had restrained the avalanches of Mount Cenis."

1. How are thy servants blest, O Lord!

How sure is their defence!
Eternal wisdom is their guide,
Their help Omnipotence.

2. In foreign realms and lands remote,
Supported by thy care,

Through burning climes I pass'd unhurt,
And breathed in tainted air.

3. Thy mercy sweeten'd every soil,
Made ev'ry region please:
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

4. Think, O my soul, devoutly think,
How, with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise!

5. Confusion dwelt in ev'ry face,
And fear in ev'ry heart;
When waves on waves, and gulfs in gulfs
O'ercame the pilot's art.

6. Yet then from all my griefs, O Lord,
Thy mercy set me free,
Whilst, in the confidence of prayer,
My soul took hold on thee.

7. For though in dreadful whirls we hung
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.

8. The storm was laid, the winds retir'd,
Obedient to thy will;
The sea that roar'd at thy command,
At thy command was still.

9. In midst of dangers, fears, and death,
Thy goodness I'll adore,
And praise thee for thy mercies past,
And humbly hope for more.

10. My life, if thou preserv'st my life,
Thy sacrifice shall be;
And death, if death must be my doom,
Shall join my soul to thee.

"Of all objects that I have ever seen, there is none which affects my imagination so much as the sea, or ocean. I cannot see the heavings of this prodigious bulk of waters, even in a calm, without a very pleasing astonishment; but when it is worked up in a tempest, so that the horizon on every side is nothing but foaming billows and floating mountains, it is impossible to describe the agreeable horror that rises from such a prospect. A troubled ocean, to a man who sails upon it, is, I think, the biggest object that he can see in motion, and consequently gives his imagination one of the highest kinds of pleasure that can arise from greatness. I must confess it is impossible for me to survey this world of fluid matter without thinking on the hand that first poured it out, and made a proper channel for its reception. Such an object naturally raises in my thoughts the idea of an Almighty Being, and convinces me of his existence as much as a metaphysical demonstration. The imagination prompts the understanding, and, by the greatness of the sensible object, produces in it the idea of a being who is neither circumscribed by time nor space.

"As I have made several voyages upon the sea, I have often been tossed in storms, and on that occasion have frequently reflected on the descriptions of them in ancient poets. I remember Longinus highly recommends one in Homer, because the poet has not amused himself with little fancies upon the occasion, as authors of an inferior genius, which he mentions, had done but because he has gathered those circumstances which are the most apt to terrify the imagination, and which really happen in the raging of a tempest. It is for the same reason that I prefer the following description of a ship in a storm, which the psalmist has made, before any other I have ever met with: 'They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waters thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad, because they be quiet, so he bringeth them unto their desired haven.'

"By the way, how much more comfortable, as well as rational, is this system of the psalmist, than the pagan scheme in Virgil and other poets, where one deity is represented as raising a storm, and another as laying it! Were we only to consider the sublime in this piece of poetry, what can be nobler than the idea it gives us of the Supreme Being thus raising tumult among the elements, and recovering them out of their confusion; thus troubling and becalming nature?"

THE FRIEND.

FEBRUARY 1, 1871.

Ocean and Midway Islands.

It was upon one of these islands known as Ocean Island, situated in latitude $28^{\circ} 23'$ north and longitude $178^{\circ} 30'$ west, that the United States steamer *Saginaw* went ashore on the morning of the 29th of October last, while on her way to San Francisco from Midway (formerly Brooke's) Island. There her crew remained, having all fortunately reached the shore in safety, until the 3d of the present month, when they were rescued from their half-starved and perilous situation by the timely arrival of the steamer *Kilauea*, which had been promptly dispatched to their aid by the Hawaiian Government on the receipt of the news of the disaster at Honolulu.

In the *Hawaiian Spectator* for July, 1838, we find the following account of Ocean Island and the wreck of the *Gledstanes*, as furnished by the master:

"The Island, in Lat. $28^{\circ} 23'$ N. and Long. $178^{\circ} 30'$ W. which I suppose to be Ocean Island, is about three miles in circumference. It is composed of broken coral and shells, and is covered, near the shore, with low bushes. In the season, it abounds with sea birds, and at times, there is a considerable number of hair-seals. There is always an abundance of fish, and in a great variety. The highest part of the island is not more than ten feet above the level of the sea. The only fresh water is what drains through the sand after the heavy rains. From the specimens of dead shells lying about the beach, there appears to be a great variety of shells."

The *Spectator* says:

"The *Gledstanes* was wrecked on the 9th July, 1837, about midnight. Only one man was lost; he jumped overboard, intoxicated. Capt. Brown remained on the island till the 15th Dec., when himself with his chief mate and eight seaman sailed for the Sandwich Islands, in a schooner they had, with great toil, and perseverance and skill, constructed from fragments of the wreck. The other officers and men who remained several months longer, and endured great sufferings, were subsequently brought off by a vessel despatched for that purpose, by H. B. M.'s Consul at these Islands."

Herewith we give a sketch of the island. G marks the position where the *Gledstanes* was wrecked, and S that of the *Saginaw*. The asterisk shows the line of green water at the entrance of the lagoon.



We propose giving here a concise history of the ill-starred expedition, which has resulted so disastrously in the loss of four valuable lives and the squandering of a large amount of money. This account is mainly compiled from journals kept on the islands.

Through the misrepresentations of interested parties, backed by the recommendations of a naval officer who was either incompetent to judge or who was influenced by unworthy feelings of prejudice and spite against the Government and people of these islands, the North Pacific Mail Steamship Company was led to believe that, by the expenditure of a reasonable sum, a good harbor could be made at Midway Island, a barren sand-bank, enclosed in a coral reef, situated in

north latitude $28^{\circ} 13'$ and west longitude $177^{\circ} 23'$, distant from Honolulu about 1,100 miles, and forty-eight miles from Ocean Island. This was to be the coaling station for the company's steamers on their voyages between San Francisco and China. As a commencement, Congress appropriated \$50,000 for the work of blasting a ship channel through the reef. The *Saginaw* was detailed for the service, and on the 22d of February, 1870, left San Francisco for Midway Island via Honolulu, having on board a party of experienced divers, and all the necessary machinery, apparatus and stores for carrying on the work of blasting and excavating the proposed channel. She arrived at the island March 24th, and after putting up the necessary buildings, the business of blasting the bar was commenced, and the first trial was considered satisfactory, fifty pounds of powder having been used in two charges, each dislodging about five tons of rock. This was to be hoisted into a scow and then dumped on the reef on either side of the proposed cut. The channel was to be over 600 feet in length, with a general average width of 200 feet and a depth of 24 feet. We append here a rough sketch of the reef and the islets which it encloses, from which a general idea of the position may be obtained.



On the 14th of May the *Saginaw* sailed for Honolulu, and up to the date of her loss, October 29th, had made four trips to and from the island. On her last return from Honolulu, Captain Sicard brought orders to the working party to discontinue operations, as the appropriation (\$50,000) had been exhausted. After toiling laboriously and constantly, whenever the weather and health of the men permitted, under water and in boats and scows for six months, using large quantities of powder and fuse, they had excavated a channel near the centre of the cut about 15 feet wide and 450 feet in length, and the \$50,000 was expended, and the work brought to a stop. At this rate the work will cost, when completed, at least the sum of \$1,000,000! It is very much to be doubted whether the United States Government will consent to the throwing away of any more money in the useless attempt to make an available harbor at Midway, after the experience of the past year.

Having taken on board the working party and their materials on Friday, (traditionally unlucky day for sailors) the *Saginaw* left Midway Island for San Francisco. It was determined, however, to visit Ocean Island, about 48 miles to the west, where it was possible that some vessel might have been wrecked. It was upon this island that the British ship *Gledstanes* was wrecked in 1837, and the American ship *Parker*, in September, 1842. The crew of the latter ship were taken from the island in May, 1843. But the *Saginaw*, on her humane mission, became herself a wreck. The wind was fair, and the engines were running slowly, and it was expected that they would be near the island about four in the morning. At half-past two, the engines were stopped entirely. At half-past three, the man on the lookout reported that he saw something ahead which he thought to be breakers. The order was given immediately

to back the engines, which was done, and continued for about ten minutes, when the wheels refused to move, the difficulty being evidently that some of the steam connections were broken. During this time the topsails were still set, and could not be got in before she struck. The water came in in torrents, and in a few moments was up to the grate bars. Every wave that struck the ship threatened to break her to pieces. The smoke stack went over the side, and the ship gradually careened over to port, towards the reef. She was being lifted bodily upon the rocks, and in a little time the after part of the vessel was above the water level, so that the men could climb directly from the ship to the rocks without danger. At one time, the order was given to clear away the boats, and some one let go the after fall of the launch, hoisted on the starboard side of the quarter deck. The order having been countermanded, the launch remained with her stern lowered some six feet and all the gripes cut. In a short time she was carried away, davits and all. Gangs went to work at once to get provisions out of the fore and main holds. Not a great deal was obtained from the fore hold, as the forward part of the vessel was not on the rocks, as was the after part, and the hold was full of water. This was before daylight. When day broke, an island appeared, less than a mile from the ship, surrounded by the reef. This was Ocean Island, to which the *Saginaw* had come in search of shipwrecked people,—and they were undoubtedly found, in the persons of her own crew.

At 5 o'clock P. M., word was passed to abandon the ship. All hands accordingly went on shore. The damaged provisions were spread out on awnings and such sails as could be got at. Much of the bread had been placed in bags, and the wash of the sea rushing through the holes in the ship's sides had reduced it to a mere pulp, such as to be absolutely uneatable, except to people in danger of starvation. The bread in boxes fared better, since it was kept in shape, and was not so thoroughly saturated. Much of the beef and pork was broken out of the barrels, and everything was adrift. Some chickens, turkeys and sheep that were saved, were turned loose on the island. It was necessary to put all hands—93 souls—at once on short allowance, for it was uncertain what supplies the island might afford, and a long period might elapse before they were relieved. After the frugal supper, those who were fortunate enough to have saved tobacco, divided, and after a smoke, as cheerfully as the circumstances would allow all settled their wearied bodies among the bushes, to sleep, or to ponder over the events of the day and to speculate on the prospects ahead.

It was in truth, a remarkable shipwreck. The night had been clear starlight, with a moderate breeze. The ship was heading direct for an island whose position and distance—and that a short one—were known, approximately if not precisely. She was making not over two and a half to three knots, yet she ran directly, without any particular lack of vigilance, on a reef which was above water, and on which the breakers were dashing furiously.

On the 18th November, the Captain's gig, which had been raised upon, decked, and thoroughly fitted for the purpose, sailed from the island for Honolulu for assistance, with a crew of four men under the command of the executive officer of the ship, the lamented Lieutenant Talbot. In our issue of January 4th, we printed in full the account of the voyage of 1,100 miles in that small boat, which ended so disastrously to four out of the five who left the island in her. After her departure, the work was vigorously carried on of building a boat in which to visit Midway, to be forty feet long.

At length, on the afternoon of the 3d of January, the carpenter, at work on the large boat (he was encouraged to work by double, i. e., half rations) raised his head to wipe the perspiration from his face, when he saw a black smoke in the offing! Hardly daring to trust his eyes, he stooped again to his work, but with a beating heart. Soon looking again to seaward, he felt sure that what he saw was the smoke of a

steamer, and then be shouted. In an instant, the camp was in commotion. Very soon, the vessel came in sight, the *Kilauea*, and the Hawaiian flag at her mast-head seemed to these half-famished, half-clothed mariners, "a rainbow in the skies."

How the steamer took them all on board the next day, how they bade farewell to the barren spot where they had spent so many dreary waiting days, and sailed away for Honolulu, faring sumptuously on the generous supplies sent for their use,—all these circumstances have been mentioned before in these columns.

And so ends the history of the attempt to make a harbor and a coaling station at Midway Island. The result has been, the loss of four lives and a fine vessel of war, the sinking of \$50,000, and months of hardship and privation—and nothing accomplished. And all this, primarily, to gratify private spite by giving Honolulu the go-by, and secondly, to put money into somebody's pocket.—*Advertiser*.

☞ The completion of the Mont Cenis Tunnel is a matter of general interest. It is the longest ever made. We feel a *special* interest in the enterprise, having so recently crossed and recrossed the Alps by the Mont Cenis Pass. (See *Friend*, July, 1870.) We copy the following paragraphs from the New York *Observer* of January 3d, 1871:

THE MONT CENIS TUNNEL.—The complete perforation of the Alps, under Mont Cenis, by the tunnel, which is henceforth to be the great thoroughfare between the Western and the Eastern worlds, is an event of great interest and importance. The work was begun in 1857. The tunnel will now be speedily completed and opened to passage and traffic, we presume, by the 1st of July, 1871.

The tunnel is a trifle more than 7 miles and a half in length, 25 feet 3½ inches wide at the base, 26 feet 2¾ inches in the widest part, and 24 feet 7 inches high, the arch being nearly semi-circular. It is lined with stone masonry and brick work throughout. It is 434 feet higher on the Italian side than on the French, and on this account, has a grade of 1 in 45½ to 1 in 2,000, the latter being sufficient to carry off the water.

The great importance of this work consists not in connecting France and Italy by a more easy mode of communication than the long and tedious route over the Alps, which is scarcely available excepting for passengers, but in its forming an important link in the great system of steam communication between the East and the West. The route from London, through Paris, the Mont Cenis Tunnel, and Turin, direct to Brindisi, is to be the great route to India. At Brindisi (which was the ancient terminus of the Apian Way, and which, by one of those remarkable cycles of time and events, now becomes the terminus of European railways) steamers take passengers to Egypt, which is crossed to the Red Sea by rail or by the Suez Canal, and then on to India or any point farther East.

☞ Over twenty thousand copies of Miss Dickinson's "What Answer?" have been sold by her publishers. That answers very well.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Dec. 31—Am three-masted schr Forest King, E W Tuttle, 19 days from Port Townsend, W. T.
Jan. 9—Am three-masted schr A P Jordan, A B Perry, 18 days from Humboldt.
12—Am wh bk Henry Taber, Packard, from sea, clean.
12—French gun-boat Hamelin, M Pouthier, 14 days from Tahiti.
14—Stmr Kilauea, Harrison, 7 days from Midway Is.
17—Brit ship Oracle, Freeman Given, 14 days from San Francisco.
18—Am bk D C Murray, Bennett, — days from San Francisco.
23—Brit bark Henry Adderley, Chas. Hartman, 81 days from Newcastle, N. S. W.
24—Brit stmr City of Melbourne, H. Grainger, 18 days from Auckland.
24—Am stmr Moses Taylor, R. S. Floyd, 9½ days from San Francisco.
26—Am schr C. M. Ward, G. B. Rickman, 18 days from Howland's Is.
26—Haw. schr Kona Packet, King, 21 days from Ocean Island.

DEPARTURES.

Dec. 24—Am wh sh Danl Webster, Marvin, to cruise.
26—Stmr Kilauea, Harrison, for Ocean Island.
26—Brit stmr Wonga Wonga, J Stewart, for Auckland and Sydney.
27—Am sh Ceylon, Woods, for New Bedford.
27—Am wh bk Mary, Herenden, to cruise.
Jan. 7—Haw wh bk Paiea, Newbury, to cruise.
9—Am three-masted schr Forest King, Tuttle, for Port Townsend.
10—Haw wh brig Comet, Silva, to cruise.
13—Brit bk Antipodes, Kirkpatrick, for Port Townsend.
13—Am wh bk Henry Taber, Packard, to cruise.
18—Brit ship Oracle, Given, for Hongkong.
25—French S. G. Boat Hamelin, Pouthier, cruise.
26—Brit stmr City of Melbourne, Grainger, for Auckland and Sydney.
27—Am three-masted schr A. P. Jordan, Perry, for San Francisco.

MEMORANDA.

Report from Howland's Island.

By the arrival on the 25th of the schooner *C. M. Ward*, from Howland's Island, we have the following report of ships loaded with guano at that island, from August to December, 1870:

	Tons guano.	Days.
North German ship Mathilde.....	1,350	28
British bark Favorite.....	1,100	18
North German ship Solo.....	1,500	15
American bark A. W. Weston.....	1,050	13
American ship Electra.....	1,400	18
North German bark Terese.....	530	7
American ship Reynard.....	770	10

December 11th, while loading the clipper ship *Reynard*, wind moderate from the S. E., a light squall formed in the S. W. A heavy surf had been running on the island for the previous 24 hours. The squall seeming to work fast to windward, ceased loading, and with the aid of the whaleboats and a spring, got the ship's head to the N. N. W., with all fore and aft sails set. After getting sternway way on the ship and the boats alongside, the gale struck her with full force, laying her over with the rull even with the water; the weather shutting in dark. Did not deem it prudent to approach the island, and made an offing under close reefed sails, and unavoidably carried the superintendent Captain Ross and boat's crew to sea. The weather continued very stormy, with much thunder, lightning and rain, until the 15th. On the 12th the gale blew with such violence that the *Reynard* could only carry a close reefed mainmast. On the afternoon of the 19th, while running for the island, picked up the mooring buoy of Howland's Island, E. N. E. 65 miles, having drifted that distance with the current in three and a half days. The *Reynard* communicated with Howland's Island and then proceeded to Baker's Island to complete loading. At Howland's, during 30½ working days, 3,700 tons of guano were dispatched, each vessel, during the process of loading, discharging from 275 to 400 tons of ballast. During a period of nearly ten years, the above mentioned gale has been the only real break up of the regular trade winds experienced at the islands of the American Guano Company. Immediately after this gale subsided, the trades resumed their usual course with pleasant weather up to January 7th.

Ship Lost at Baker's Island.

During the westerly gale of December, the North German ship *Liebig*, Captain Bornholt, went ashore at Baker's Island, and became a total loss. Two of the crew were drowned in getting to the shore, the remainder were brought to Honolulu in the *C. M. Ward*.

The bark *D. C. Murray*, N. T. Bennett, master, left San Francisco on the 4th of January, and arrived at Honolulu on Wednesday, January 18th, 13 days passage. Light favorable winds and fine pleasant weather the whole way.

The N P T Co's steamship *Moses Taylor*, R S Floyd, commander, sailed from San Francisco January 15th at 11:40 A M, and arrived at Honolulu January 25th at 7 A M, a passage of 9 days and 20 hours.

The *C M Ward*, Captain Rickman, left Honolulu December 10th 1870, and arrived at Phoenix Island 25th; left on the 26th and arrived at Enderbury's Island the same day; left for Baker's Island January 3rd, 1871, and arrived there on the 5th; left for Howland's Island January 7th, and arrived same day; left Howland's Island for Honolulu at 2 P M January

7th, and arrived on the 25th, making the run from Howland's Island to Honolulu in 18 days.

Bark Henry Adderley, Hartman, master, left Newcastle, N S W, October 31st, 1870, with cargo of coals for Australian Steamship Co, and arrived at Honolulu, January 22nd, 1871, 84 days passage.

Steamship City of Melbourne, Grainger, commander, left Sydney January 1st, and Auckland on the 7th. Experienced strong northerly winds most of the passage. Arrived at Honolulu January 24th at 10 o'clock P M

The following notice of the San Francisco Pilot Commissioners will explain itself:

MARINE SIGNAL OF DISTRESS—"We, the Pilot Commissioners of San Francisco, Mare Island, Vallejo and Benicia, at a meeting of the Board, held this day, adopted the following signal for vessels in distress, off the Heads or in the harbor, desiring the services of a steam tug: SIGNAL—The national flag of the vessel in distress, to be hoisted at the main truck.

"Pilots are hereby instructed to invariably adopt this signal, and notify captains of vessels of the same."

THOS. W. BADGER,

AMOS NOYES,

DAN'L MCNEIL,

Pilot Commissioners.

Pilot Commissioners' Office, Dec. 5, 1870.

PASSENGERS.

FROM SAN FRANCISCO—Per D. C. Murray, Jan. 18th—Mr C B Morgan, Dr W W Howard, Capt J M Snow, Mrs J M Snow, Master Snow, Miss S Brown, Mr H B Brown, Mr J Hanna, Jr, Mr H Coulter, Mr J J Lyons, Mr Geo McIntyre, Mr F M Weed, Mr R C Stewart, Mr A Young, Mr E Bower, Mr J S Gurney, Mr D J H Babbett, Mr J Waters, Mr G L Dalrymple, Mr D Porter—20.

FROM SAN FRANCISCO—Per Oracle, Jan. 18th—W L Wallace—1.

FOR HONGKONG—Per Oracle, Jan. 18th—Kamu, Tchang Yan, Amun, Akuna, Asu, Awai Aiona, Pakana, Moses, Anoe, Palana—10

FROM NEW CASTLE, N. S. W.—Per Henry Adderley, Jan. 23d—John Welsh, Miss Bailey, Miss Bramley—3.

FROM SYDNEY AND AUCKLAND—Per City of Melbourne, Jan. 25th—F E Oswald, Mr Bandmann, Mrs Bandmann, infant and servant, Mr Hitchens and wife.

—In transitu for San Francisco—Hon J Vogel, wife, two children and servant, Chas Wehle, A Saqui, Dr H J Jordan and wife, Mr S Jordan, Miss M Jordan, Mr C Milbard and wife, C J Hoyt, A Darut, A Bart, J Wilson, W Grey, G Fox, Dr Tait, Mr and Mrs Hall, L Smiles, Mr Jaffe, Mr Ritsch, Miss Roberts, W Rhets, Thos Broad, Mr Rawson, Mr Ellis, Mr Wilson, Jas Maloney, Mr Bulter, Mr Madigan, Mr C Rrice, W B Clark, wife and four children, Wm Henderson, C Rrice, S Maxwell, Miss Maxwell, C G Borau, Mrs Crossland, Mr Divann, Jos Volkel—Total, 56.

FROM SAN FRANCISCO—Per Moses Taylor, Jan. 25th—Mrs Spencer, Wm H Davis, T P Madden, H C Angel, Col Sam'l Norris, T N Noble, Thos Graham, A Block, Jas R Gould, Geo Platt and servant, M S Grinbaum, Miss Spencer, J C Merrill, Maurice Dore, Jr, Geo E Elliott, Adolph Kugelmann, Charles Green, Thos Henderson, Jr, Robert Newcomb, J J Kane, S Magnin, J B M Stewart, and 5 others.

—In transitu for Auckland and Sydney—Mrs B Bell, Wm James, C R Darton, wife and two children, Dr W E Strong, W W Allison, A Stevenson the mail agent, and 14 others—Total, 51.

FROM GUANO ISLAND—Per C. M. Ward, Jan. 25th:—Capt John Ross, Capt Wetherbee, A J Kinney, C Marston, J Gramm, A J Raimans, A Robinson. Captain, officers and 15 seamen from wrecked ship *Libby* and 20 native laborers.

FOR AUCKLAND AND SYDNEY—Per City of Melbourne, January 26th:—J W Atkinson, Capt W Berrill, J W Glaring, and 24 in transitu from San Francisco.

MARRIED.

DEWING—HOOMANA—At Kapalama, on the 8th inst., by Rev. B. W. Parker, Mr. A. W. DEWING, of Honolulu, to Miss HOOMANA, of Waimanalo, Koolapoko.

MC CONNELL—BURNS—On the 11th inst., at St. Andrew's Cathedral, by the Rev. C. G. Williamson, Mr. Geo. H. MC CONNELL to Miss DORA BURNS.

KING—WUNDERBERG—In Vallejo, Cal., December 13th, at the residence of the bride's mother, by the Rev. Mr. Treadway, Mr. THOS. JAMES KING, of Oakland, to Miss JOSEPHINE WUNDERBERG, of Vallejo.

COOPER—O'NEILL—In this city, on Sunday evening, Jan. 22d, at the residence of the bride's parents, by the Reverend Father Hermann, Mr. HENRY COOPER to Miss KATE W. O'NEILL. ☞ San Francisco papers please copy.

DIED.

WEEKS—On Monday, January 9th, at Kaimali, Kona, Hawaii, HENRY WEEKS, a native of Portsmouth, England.

COFFIN—In Honolulu, Hawaiian Islands, January 14th, 1871, EDWARD R. COFFIN, a citizen of the United States of America, aged 66 years.

RILEY—In this city, January 23d, at the Queen's Hospital, ALFRED RILEY, aged 35 years, a native of London, England. Deceased was second mate of the British brig *Robert Cowan*, and died of injuries received in falling from aloft on board that vessel, December 31st.

PROHL—At Kealakakua, Hawaii, January 16th, of bronchitis, HENRY PROHL, aged 23 years, a native of Nuremberg, Germany. ☞ Stockholm papers please copy.

HELLMANN—At Kona, Hawaii, December 25th, CONSTANTINE HELLMANN, a native of Silesia, Prussia. Mr. H. was lately from San Francisco.

BROWN—In Honolulu, January 28, EDWARD BROWN, aged 72 years, a native of Ireland; leaving a wife and family to mourn the loss of a faithful husband and father. For 42 years he had been a resident of these Islands. ☞ Boston and London papers please copy.

Sabbath at Joppa.

Our traveling companion has furnished an interesting sketch of our departure from Egypt and arrival at Joppa. We proceeded immediately to Jerusalem, and returning to Joppa, there spent the first Sabbath of 1870. We attended at the English-German mission premises, divine service in the morning, when the service was read by a German clergyman connected with the mission of Bishop Gobat. The sermon was preached by the Rev. Mr. Frazer, a Scottish Presbyterian clergyman, who is a Professor in the Syrian College at Beirut. In the evening a social religious meeting was held at the residence of the American Vice-Consul. The mother of the Consul, Mrs. Hay, and her sister, Miss M. B. Baldwin, we found excellent Christian ladies, who were then forming their plans for opening a school for Syrian boys and girls. A school for girls was in existence within the walls of the city, kept by a Miss Arnott, a Scottish lady. We are glad to learn from the following Appeal, published in the New York *Observer* of December 22d, that they have been successful in their plans of organization, and now only require the necessary funds to do much good. We can say, in the language of Paul in his epistle to the Philippians, "Help those women." They are worthy of aid. The Bethel Sabbath-school has sent its *mite*. Miss Baldwin was formerly attached to the school of Mrs. Hill at Athens, Greece.

"ORPHANAGE AT JOPPA.—Mr. John B. Hay, United States Vice-Consul at Joppa, whom travelers in Syria will remember with great pleasure as the accomplished and attentive Acting Consul at Jerusalem during the last year, is now in this country making preparations to occupy a new official position in Syria, to which he has just been appointed. During his stay, he is seeking to raise funds for the better establishment of the school and an orphanage in connection with the Protestant Mission at Joppa. The Mission comprises a school for boys, under the direction of Miss M. B. Baldwin, assisted by native teachers, with sixty-five scholars; and a school for girls, under the direction of Miss J. Arnott, assisted by native teachers, with seventy scholars. It is proposed to establish an orphanage for boys and girls, under the direction of Mrs. Hay, Miss Arnott, and Miss Baldwin. This is the only Protestant Mission in a district numbering fifteen thousand inhabitants. We have no doubt that many of the friends of missions will take great pleasure in contributing to the maintenance of this Mission, and it will commend itself with peculiar force to those who have tarried at Joppa and seen there the need of such labor for the education of its inhabitants. Contributions may be sent to Mr. John B. Hay, 19 Bible House, New York city. Mr. Hay refers to the following among other gentlemen who endorse the enterprise: Rev. Howard Crosby, D. D., Rev. S. D. Denison, D. D., Rev. E. D. G. Prim, D. D., Rev. S. H. Tyng, D. D., and Rev. Dr. J. Cotton Smith."

Extracts of a Letter from Rev. T. Coan.

It is cold, and yet with warm hearers, warm hearts, and cordial hospitalities, we have had a good Christmas. We do long for the dear friends of the Islands, and for the beauty and balm of the "Emerald Bower." We hope to be with our tropical friends in April.

We had a pleasant reception by the Hawaiian Club at the United States Hotel in Boston. About sixty were present,—a most precious re-union with friends. I cannot tell you all the places we have visited, and all the dear friends we have seen. To-day I go to Newark, to talk in the evening about volcanoes and earthquakes; to-morrow evening I speak at M——; on the 29th back to Boston, to speak three times on the Sabbath. On Monday to Newburyport, thence to Albany, and again to Philadelphia; then to Delaware and Washington. From thence we hope to go to West Missouri, then across the Plains, "over the hills, and far away," to the Isles, once afar off, but now brought nigh by a thousand bands of grace and love.

Were I to express the master feeling of my heart in regard to our country, I would say, *Expansion*—Expansion in territory, in population, in wealth, in institutions, in improvements, in luxuries, in intellectual powers, in business energies, in all the vital forces and activities of life. I speak with less assurance as to morals, and the growth of spiritual life, though a vast amount of well directed thought and heart and toil flows in this direction.

In all things, ours is a *great nation*—a nation of matchless growth and marvelous power. The great American heart beats from the Atlantic to the Pacific, and from the St. Lawrence to the Southern gulf; or, in Bible language, "From sea to sea, and from the river to the ends of the earth." In all things the nation is becoming gigantic in its proportions. May it not be left of the Lord to commit national suicide. "Happy is that people whose God is the Lord."

I have met numerous large bodies of clergymen in our cities, and made the acquaintance of many noble and excellent men.

DEATH OF ALBERT BARNES.

News has just come to us of the sudden death of that dear venerable man, Albert Barnes. Thousands on thousands will mourn his departure; but with him, "it is far better" than all this life. He still lives, and will speak to millions yet unborn. One week ago I met him with fifty clergymen in Philadelphia, in good health, and we expected to see him again at his own house in the *fraternal* city; but he has gone before to the "city which hath foundations of precious stones, with streets of gold," and a "River of Life."

Chaplain Stewart.

Rev. C. S. Stewart, D. D., late Chaplain in the United States navy, and long known to the Christian public, and beloved by all who knew him, died at Cooperstown, New York, on the 14th inst., aged 75 years. His life has been eventful, useful, honored and extended, and would furnish material for a biography of great interest and value. We might speak of his early life in this city, of his entrance into the navy, of his devoting some years to missionary labor in the Sandwich Islands, of his subsequent wanderings over the world in Government vessels, of his correspondence with the New York *Observer*, of his devotion to his work as Chaplain at the Naval Hospital at Brooklyn, of his often attendance at the Fulton Street Prayer Meeting, of his deep spiritual piety, of his declining health, his sojourn at Clifton, and his final release at Cooperstown.

He was a native of Flemington, New Jersey, and received his education at Princeton College. After his graduation, in 1815, he studied law and theology, and subsequently went to the Sandwich Islands as a missionary, returning in 1825. He published a journal of his residence there in 1828, which passed through six editions in America, and was re-published in England. He received the appointment of Chaplain in the navy in November, 1828, and made his first cruise to Brazil, Peru, and other South American countries, on board the *Vincennes*, in 1829–30. He published an account of the cruise, which was received with great favor, and went through several editions both in this country and Great Britain. He also wrote a book on English and Irish society, which was published in 1834. He became editor of the *Naval Magazine* in 1836, and subsequently acted as Chaplain of several Navy Yards. His last cruise expired in 1862, after which he retired from the service.

Connected by marriage with one of the oldest families in this city, a gentleman of high culture and of the most refined and delicate sensibilities, he maintained through life and in all associations the most complete consistency of Christian character, and to the roughest sons of the ocean he made himself accessible as a brother and friend.—*N. Y. Observer*.

BOOKS.—God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of the past ages. Books are the true levelers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, or Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship; and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*Channing*.

The King of Greece received Gen. Sheridan with the exalting remark that he was glad to take by the hand a countryman of George Francis Train! Little Phil. proposes to travel in disguise hereafter.

Young Men's Christian Association of Honolulu.

Trust.

The same old baffling questions ! O, my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of Science, nor the natural light
Of Reason's sun and stars ! I cannot learn
Their great and solemn meanings, nor discern
The awful secrets of the eyes that turn
Evermore on us through the day and night
With silent challenge and a dumb demand,
Proffering the riddles of the dread unknown,
Like the calm Sphinxes, with their eyes of stone,
Questioning the centuries from their veils of sand !
I have no answer for myself or thee,
Save that I learned beside my mother's knee ;
"All is of God that is, or is to be ;
And God is good." Let this suffice us still,
Resting in child-like trust upon his will,
Who moves to his great ends unthwarted by the ill.

—Whittier.

Raffling.

We notice with regret the increase of raffling enterprises in our community and the support which they receive from all classes.

The miserable Mercantile lottery scheme seems to have sowed the seed for a host of similar progeny, which spring up wherever its influence extended.

It cannot be denied that the element of what men call *chance*, and which means *uncertainty*, in various affairs of life, especially certain amusements, gives to them a peculiar fascination, with men. This feeling is natural to all, and we recognize it in the zest it gives to anticipations of every kind ; the eagerness for unknown news on the arrival of a mail ; the unbounded enthusiasm of children in the uncertain possibilities of Christmas Eve, are among the many instances of the existence of this trait of the human character. But this element of uncertainty is not the objectionable feature of raffling and gambling, and games of chance do not seem to be wrong, simply as amusements. It is when the end is profit and not amusement, that they become immoral : and they become immoral then, from the fact that the element of uncertainty, innocent in itself, is prostituted to a system which takes from some, money for which they receive no equivalent, and gives to others, money or prizes for which they have paid no equivalent ; the principle of which, experience has shown to be without exception, utterly demoralizing in its effects on trade and morals.

In principle there is no difference between gaming and taking chances in a lottery or raffle. Our laws punish the former with heavy penalties. But neither of these practices need laws in the Statute books to define their characters and tendencies. It is surely the part of consistent manliness to be guided by conscientious principles rather than by Police regulations, which exist for the unprincipled and unruly.

It is needless to say a word about the business character of a speculation which no sane business man, as such, can favor. But many doubtlessly indulge thoughtlessly, and more for amusement than profit. The dulness of our situation and the want of variety in amusement would seem to excuse some indulgence ; yet the example of such is educating others, who are perhaps less gifted with brains, or have not yet reached years of discretion, to play for profit, and to acquire a passion which may lead to the worst results of a gambler's career.

A special business meeting of the Association was called for the twentieth ult., which was attended by but a small number of members. A donation of twenty dollars to the Association, from a friend, name not given, was reported by the Secretary.

The regular meeting of the month for Friday evening of the twenty-seventh, failed for want of a quorum. We regret exceedingly that any of these meetings should fail for want of a sufficient attendance, and to have this occur twice in succession is decidedly discouraging to those who have the enterprise at heart.

The Association is somewhat in debt, mostly on account of the expenses of the Reading-room, which expenses would be a mere trifle if equally distributed among all the members, but make a heavy tax for one-third or one-quarter of the number to be responsible for. The Reading-room has now been open nearly a year and a half, and is a complete success, as is evidenced by the large number of persons who come in, through the year, for the purpose of reading and writing. The selection of reading matter on the tables includes a good variety of English and American periodicals and pictorials, both religious and secular. Writing materials are always at hand for any who wish to use them. If there are any who do not belong to the Association who would like to assist this enterprise, their help will be gladly received. And we feel sure there are many such from the liberal assistance which was given to the first founding of the Reading-room.

It is to be hoped that the next regular meeting will be well attended, as there are matters of some importance to be discussed, and one or two changes proposed for the action of the members.

The study of Chinese has been commenced in Cornell University, and it is said a class of forty in that language has been organized to learn it. It is also said further that a professorship in Asiatic languages will be attached to the institution after the present term.

Power of the Bible.

Father Hyacinthe, in a sermon preached and printed more than a year ago, expressed the following sentiments in regard to the value of the Bible to a nation giving it free circulation and adhering to its principles :

"Do you know why Prussia triumphed in the field of battle (with Austria) ? It was not because there was a lack of bravery on either side ; it was not the effect of that wondrous weapon, for the acquisition of which men are now so eager ; but it was because the assailant was better educated than the assailed, and had a superior religious training ; it was because every Prussian soldier had a Bible in his cap or helmet. In other places I have asserted, and I assert again here, that that which constitutes the strength of the Protestant nation is that when the people come home from their work they enter the family circle, and, sitting by their hearths, read the Bible and their national poetry. We [France] are behindhand with Protestant nations, and especially those who dwell beyond the Atlantic and the Straits of Dover. Twice have I trodden English soil ; and I have come to the conviction that the strength of that country is from the Bible."

BOUND FOR THE NORTH POLE.—Capt. Hall, the Arctic explorer, in his lecture at Brooklyn last night, said he should start on his third trip about the first of May, and will never cease his labors until he has put his foot upon the 90th parallel of north latitude. He will go first to Newfoundland and stay for about a week to obtain some sealers to make up his party ; from thence he will proceed to the western coast of Greenland to procure some skins and a supply of stock fish. From Greenland he will cross Davis' Straits and obtain dogs of the Esquimaux, then cross Baffin's Bay to Smith's Island, thence westward through Jones' Sound and go to the north as far as possible before winter sets in. His sailing master has spent twenty years in the arctic regions, and his first and second officers ten years. If he cannot reach the North Pole in 1872, he will stay another year, or, if necessary, five years.

A foreign correspondent of the *Times*, alluding to the age of the Prussian King, who is past seventy, gives the account of the family complications of the Crown Prince :

"Frederick William is married to a sister of Albert Edward, Prince of Wales, who in due course of time will occupy the throne of England. The Princess of Wales, future Queen of England, is a sister to the heir presumptive of the crown of Denmark. A second sister will hereafter appear as Empress of Russia, while a brother occupies the throne of Greece. Thus the sovereigns of England, Russia, Prussia, Denmark and Greece will form, at no distant period, a nice little family circle, and the party would have received an important addition by placing on the Spanish throne Prince Leopold of Hohenzollern, closely connected with the Prussian dynasty, a brother to the reigning Prince of Roumania, and at the same time brother-in-law to the King of Portugal and the King of the Belgians."



New Series, Vol. 21. No. 3.

HONOLULU, MARCH 1, 1871.

{ Old Series, Vol. 29

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THE FRIEND.

MARCH 1, 1871.

SAILOR'S HOME.—Mrs. Crabbe has resigned the management of the Home, and sold her interest to Mrs. Whiteus. For five years has Mrs. Crabbe successfully managed this institution, and it is with sincere regret that we learn of her departure from the Islands. She is extensively known among seamen in the Pacific, and her influence for good has been felt. The Home was never in better condition for the accommodation of the seafaring community. There are twenty-five beds for seamen, nine for officers, and six rooms for families, all in good condition. We trust Mrs. Whiteus' success will be similar to that of Mrs. Thrum, Mrs. Oat, Mrs. Miller and Mrs. Crabbe. Thus far the Trustees have been peculiarly fortunate in securing the efficient services of female managers for the Home.

Treasurer's Report of the American Relief Fund Association.

Receipts from Subscribers.....	\$688 00
Receipts from Estate W. H. Bound.....	7 00
Receipts from Walter Montgomery.....	91 08
Balance of cash from last year.....	331 40—\$1097 48
Expended for relief.....	786 76

Leaves Cash on hand..... \$310 71

To give the public some idea of the transactions of the society since its formation, we publish the following :

Total Receipts.....	\$ 6205 97
Total Expenditure.....	5895 26
Balance on hand.....	\$ 310 71

NEWS.—There is really so much foreign news, that we can only note the leading fact that Paris has surrendered, and there is a good prospect of Peace! For this we heartily give thanks.

Death of Rev. W. F. Snow.

Never were we more surprised than to read the sad announcement of the death, January 11th, of this youthful minister of the Gospel, under thirty years of age. From the fact that he was once a member of our Bethel Sabbath-school, and his parents were so long members of our congregation, we had come to feel a personal interest in him as a most scholarly and promising young minister, before whom there was a long career of usefulness and renown. Most truly do we sympathize with the bereaved friends. In the Boston *Congregationalist*, Lawrence *American*, and San Francisco *Pacific*, we see extended notices of his life and death. During all his career as a student at the Royal School, Oahu College, Harvard University, Andover Seminary, and as a chaplain and preacher, there was a peculiar uprightness and integrity of demeanor, a scholarly finish and religious fervor, which impressed most favorably the minds of all with whom he came in contact. There never was a more affectionate and dutiful son. Most heartily can we subscribe to every word which we have seen printed respecting him, whose death we now so much deplore. It is a blessed thought, however, that good men never die. The following notice of his funeral we copy :

"**FUNERAL OF REV. MR. SNOW.**—The funeral of Rev. W. F. Snow took place yesterday afternoon from the Eliot Church, Lawrence, of which he was pastor, and was attended by a large concourse of people. Professors Park, Thayer and Taylor of Andover, and nearly all the Protestant clergy of all denominations of Lawrence, Andover, Methuen and North Andover were present. The pulpit was decorated with beautiful flowers, and wreaths of the same were upon the coffin, which was in front of the pulpit. The 'vacant chair,' usually occupied by the deceased clergyman when in life, was also tastefully ornamented with a wreath of white roses. Among those from Boston was Rev. Dr. R. H. Neale. The services were conducted by Rev. Mr. Hamilton of North Andover. They consisted of a chant by the choir, reading of passages of Scripture selected by Mr. Snow for the occasion by Rev. Mr. Fisher, a prayer by Rev. W. E. Park, and the singing of a second hymn. The funeral procession was of great length. The services at the cemetery were a prayer by Rev. Dr. Cheney of Chelsea, and the singing of a hymn. The remains were placed for the present in the tomb of W. A. Russell, Esq."

Visits to Places of Special Interest in the Old World.—No. 3.

"Therefore, friends,
As far as to the sepulchre of Christ,
* * * * * in those holy fields,
Over whose acres walked those blessed feet,
Which, fourteen hundred years ago, were nailed,
For our advantage, on the bitter cross"

—Shakespeare.

Our "compagnon de voyage" has graphically described, in Nos. 1 and 2, our visits to several places of special interest in Egypt, and sketched our departure from that oldest of lands, and our arrival in Palestine. He insists that we shall furnish a sketch of our visit to Jerusalem. What hallowed memories are awakened on landing at Joppa, where Jonah embarked for Tarshish twenty-five hundred years ago, and to be informed that yonder are the "hills of Judea," far away over "the plain of Sharon." The moment the traveler lands in Palestine, the Bible becomes the very best of guide-books. It was in Joppa that Tabitha lived, whose name "by interpretation is called Dorcas." She died, and "they laid her in an upper chamber." At that time the Apostle Peter was at Lydda, a few miles away over "the plain of Sharon." He is sent for, and coming, "he prayed, and turning to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up." It was in Joppa that Peter had that remarkable vision, recorded in the tenth chapter of the Book of Acts. The good people of Joppa point out the very house where tradition reports lived "Simon the tanner, by the sea-side." Of course the traveler visits the spot!

We must not linger "by the sea-side," but hasten away to Jerusalem, a distance of thirty-five miles. We go on horseback, and as it was late before we were able to start, Ramleh is made a stopping-place for the night. We find comfortable lodgings in the Greek Convent, but as we reach the place before night, a good opportunity is afforded for visiting a Saracenic tower, built of hewn stone, from the lofty summit of which we obtain a grand panoramic view of the surrounding country; to the west the blue waters of the Mediterranean reflected the rays of the setting sun, while the rugged mountains of Judea, to the east, formed a mighty rampart. On returning from our evening rambles, we witnessed a pastoral scene, such as called forth the remark of Isaiah, "he shall gather the lambs in his

arms and carry them in his bosom." We saw a shepherd returning home with his flock, but carrying a weary little lamb in his arms!

Long ere the sun arose, we were galloping over the plain, and hastening away to Jerusalem. The country had been suffering for many months for the want of "the early and latter" rains. We reached "the city of the Great King" about noon, and entered by the Damascus gate on the north, and found very comfortable lodgings at the Mediterranean Hotel, kept by a German. We do not propose to furnish our readers with a sketch of our walks and rambles in and about the city; at one time to the Mount of Olives; at another to the Holy Sepulchre; at another to Bethlehem; at another to the wailing-place of the Jews; to the Pool of Siloam; to Gethsemane; to the Tower of David; to the remains of the arch mentioned by Josephus, and to many other places of special interest; but we do desire to call the reader's special attention to the spot where now stands the Mosque of Omah, and where formerly stood the Temple of Solomon.

Under the dome of the mosque there is an object of special interest. It is believed to be the identical rock upon which Abraham was about to offer up his son Isaac. It was not until within a few years that Christian visitors or any persons but Mohammedans were allowed to enter the Mosque of Omah. Even within a few years it required a special permit from the Sultan, and a large fee, to obtain a pass to the sacred enclosure; but now all that is required is that *your* Consul send in your name to the Turkish Governor of Jerusalem, and the "fee" of a dollar.

For a description of the place and the sacred rock, we shall quote two authorities, one that of the Rev. W. L. Gage, a writer for the "Sabbath at Home," published in Boston, and the other the Rev. Dr. Newton, of Philadelphia. The former visited the spot a few months prior to our visit, and the latter having followed us in March, 1870, our visit having been made in December, 1869.

"On the summit of Moriah lay the round, bare threshing-floor of Araunah the Jebusite. This was purchased by David, and became the altar of the future temple. That stone, rough as in the days of Araunah and David, never touched, except on the margin, by human tool, may be seen to-day under the dome of the Mosque of Omar. That remarkable out-cropping ledge, guarded with its strong iron fence, is what has given the Arabic name to the mosque,—Kubbet el Sakhrab, the 'Dome of the Rock.' It is but a few years since this exceedingly interesting historical memorial was displayed to the eyes of Gentile pilgrims; but now the payment of an English sovereign admits any one to look upon the threshing-floor of Araunah the Jebusite, and the foundation of the great altar of Solomon's Temple."—W. L. Gage.

"But it is only of late years that strangers have been allowed to enter this sacred place at all. Eighteen years ago, when Stanley visited the Holy Land, as he gazed on the temple enclosure from the top of Olivet, he spoke of it thus: 'A dome, graceful as that of St. Peter's, though of course on a far smaller scale, rising from an elaborately finished circular edifice—this is the Mosque of

Omar: 'the noble sanctuary,' the second most sacred spot in the Mahometan world—that is the next after Mecca; the second most beautiful—that is the next after Cordova. I, for one, felt almost disposed to console myself for the exclusion, by the additional interest which the sight derives from the knowledge that no European foot, except by stealth or favor, had ever trodden within those precincts since the Crusaders were driven out, and that their deep seclusion was as real as it appeared. It needed no sight of the daggers of the black Dervishes who stand at the gate, to tell you that the mosque was undisturbed and inviolably sacred.'

"This is no longer true. The gate of entrance opened before us, as soon as our stately bearer of the silver mace made his appearance there. The first thing required of us, on crossing the threshold, was to encase our feet in huge felt slippers, that no outside dust from infidel feet might pollute the hallowed ground.

"The temple enclosure is called 'The Haram.' The first thing about it that strikes the observer is its great size. It contains about thirty-five acres. Its outline and boundaries are so irregular, that it is difficult to arrive at accuracy in its measurement. It is about 1500 feet on the east side, 1600 on the west, 1000 on the north, and 900 on the south end. The central object of interest within this enclosure is, of course, the Mosque of Omar. 'This is a large octagonal building, of different colored polished marble. It is about 170 feet in diameter, each of its sides being 67 feet long. There are four doors at the opposite cardinal points. It is surmounted by a dome, sustained by four great piers, and has twelve arches which rest on columns.

"Directly under the dome of the mosque is a great rock, which is said to be the summit of Mount Moriah, on which it is supposed that Abraham was about to offer up Isaac as a sacrifice, when God stayed his hand, and showed him a ram, which he offered instead of his son. See Genesis 22. The rock stands about six feet above the floor of the mosque. It is irregular in form, a mass of about fifty feet by forty. The building is richly ornamented in the style of the early Christian and Moslem buildings, with gilded Mosaic work covering almost the entire walls. Here and there pieces of antique marble and porphyry are let into the walls, as if to preserve them. These, and some of the columns supporting the pointed arches, are of great antiquity; and some have supposed that they may even be relics of the original Temple itself.

"The Jews and Mohammedans believe in the sacredness of this rock, and they both have many traditions connected with it. The Jews profess to believe that the ark of the covenant, built by Moses in the wilderness, and which has been lost since the time of the first captivity, is hidden away within the bosom of this rock.

"The Mohammedans say that when Mahomet went to heaven he ascended from the top of this rock. They point to a mark in the side of the rock, resembling somewhat the shape of a man's foot, which they say is the impression left by the foot of the prophet when he took his flight up to heaven. And then they point to three other marks, near

this, very much like the marks which a man's fingers would make, if pressed upon a mass of clay; and these, they affirm, are the marks of the angel Gabriel's fingers. For when Mahomet went up to heaven from this spot, the rock was going up after him, when Gabriel took hold of it and held it down and these are the marks which his fingers left on the rock!

"There can be little doubt that the great altar of burnt-offering in Solomon's Temple stood upon this rock. Directly under the rock itself is a curious chamber, enclosed and surrounded by stone walls, reaching from the floor to the under side of the rock. A hole has been drilled through this rock, from the top into the chamber beneath. In the floor of this chamber there is a well, or passage, which is said to lead down into the Valley of Kedron, beyond the limits of the Holy Place. This hole in the rock, and the well, or passage, from the chamber beneath, were, no doubt, used for the purpose of carrying away the blood of the sacrifices offered, at times, in such vast numbers in the temple."—Dr. Newton.

Instruction of the Chinese and Japanese.

A few days since we received a note from an American lady on one of the sugar plantations, from which we quote as follows:

"I do not find a necessity among the natives for special effort for their instruction, but on the plantation are twenty or thirty Chinese and Japanese, *real heathens*, and it has occurred to me that we may do something for them, but we are quite ignorant of the plans pursued, books used, &c., &c. Seeing a notice in the *Friend* of October 1 in regard to Chinese schools, I have taken the liberty of writing you. We shall be happy to purchase books, &c., &c."

We have sent forward a dozen English primary reading and spelling-books. As other persons may be similarly situated with the writer of the above paragraph, we would remark that for some years a few Chinamen in Honolulu have come to the Bethel vestry for instruction. The school was taught for some years by Mr. Watt, who was quite successful. Some of the leading Chinese merchants and their clerks were taught by him to read and write in English. After his death, the school was revived by Mr. Aheong, and is now continued by Mr. Dunscombe. Mr. Tucker and some others taught for a time. During the whole of last year—1870—the school averaged from twelve to fifteen pupils a month, being taught three evenings each week. Most of those receiving instruction are willing to pay, and some quite liberally, considering their low wages. Many are quite apt to learn, and in a few months become good readers of English books. We think every possible encouragement should be given to these schools, when they can be established on the plantations; the way is open for doing much good. It was after this manner that Mr. Aheong was taught at Makawao by members of the Rev. Mr. Green's family, when he was in the employ of Mr. Talbot.

Cowper's Thoughts in the Retirement of the Country.

In our last issue we noticed the origin of a familiar hymn, written by Addison. We now shall trace out the origin of a hymn composed by Cowper. The Psalms of David, to be fully appreciated, the occasion which called them forth must be learned. This is equally true of many of the beautiful hymns which have become the *property* of the church universal; hence how delightful to read the lives of many of our English lyric poets—Cowper, Newton, Watts, Charles Wesley.

Before Cowper became known as a poet, he was called to experience a very deep affliction. For eighteen months he was under the care of an eminent physician at St. Albans' Hospital. On leaving the city of London, he retired to a quiet country parish a few miles from Cambridge, where his brother resided. For nearly two years Cowper had been unable to attend public worship, but on the first Sabbath after reaching the country, he was present at the morning service of the parish church. His mind was most deeply impressed with a sense of the goodness of God. By His good Providence, the officiating clergyman read that morning the parable of the prodigal son. Cowper felt the whole scene realized in his own experience. The poet's mind was almost overcome with tender emotion. On leaving the house of God, he retired to a quiet spot in the fields, where he composed the following hymn. If our readers will peruse this beautiful hymn, keeping in mind the circumstances under which it was originally written, we think they cannot but see increased beauty in this charming specimen of lyrical composition. There, "far from the world," in "that calm retreat" and "silent shade," his soul communed with God. How exquisitely touching and beautiful his allusion to the nightingale, whose "solitary lays" were doubtless the only audible sounds which fell upon his ear.

1. Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.
2. The calm retreat, the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow thee.
3. There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God!
4. There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.
5. Author and Guardian of my life!
Sweet Source of light divine,
And—all harmonious names in one—
My Saviour!—thou art mine!
6. What thanks I owe thee, and what love—
A boundless, endless store—
Shall echo through the realms above,
When time shall be no more.

Visit to Canada.

My first introduction to Canadian sights was dashing on the Grand Trunk Railroad into the Victoria Bridge. It is as long as from Honolulu to Punahou—two miles, lacking fifty feet. Going into it is like entering a long cavern. It is built of iron on the tubular principle, enclosing the railroad, also a pathway for foot passengers on either side, and rests upon two long abutments and twenty-four massive piers of solid masonry.

Montreal, of which this bridge is the gateway, surpasses my expectations. Its population is already double that of the Hawaiian Islands, a hundred and fifty thousand, and is steadily increasing. Most of the houses are built with arched door-ways and windows, of a hard, dark-gray lime stone which looks like granite. They rejoice in steep slate roofs, double windows and double doors. One would think they were fortifications constructed to resist eternal winter; but I am told that when spring fairly sets in, the outer windows are taken off and replaced by green blinds, which, together with the springing grass, opening flowers and singing birds, quite change the aspect of the now sombre city.

The difference in climate between New York and Montreal is quite remarkable. When I left New York, Hartford and Springfield a month ago, there was no snow on the ground, the grass was becoming green, the buds starting, and a few flowers already blooming. When I reached Montreal the thermometer stood twenty degrees below zero. In many places the fences were completely buried in the snow. In some places where it had drifted it was piled ten feet high each side of the track. We were detained several hours in plowing our way through it. Today the snow is considerable deeper than it was a month ago. Yesterday I walked over the St. Lawrence on the solid ice from two to ten feet thick. The river, notwithstanding its swift current, makes as solid roads as the dry land. Everybody is dressed in furs; fur caps, overcoats, vests and gloves, with thick over-shoes or moccasins. All carriages and vehicles of every description are on runners, even the fire engines and the city cars. There is not a wheel to be seen on the street. It is a novel and pleasing sight for a New Yorker to see lines of twenty or thirty handsome sleighs—large buffalo robes covering the seats—with their horses and drivers, standing in the middle of the principal streets waiting for customers.

In some streets the snow is piled six feet high, so that standing in the sidewalk, you can not see the passengers on the opposite side of the street. One happy consequence of the snow is that the busy city is almost as still as the country, save the merry ginging of the sleigh bells. Another result is that by the entire absence of all mud or flying dust, everything out doors and in is delightfully clean.

The island on which Montreal is built is about thirty miles long and ten wide. In the centre of the island, right back of the city, is a wooded hill about two-thirds as high as Punchbowl. The Montrealers call it with pride "The Mountain," and are greatly shocked if it is disrespectfully spoken of as a hill. The finest residences of the

city are built on the ascending slope of this hill—beg y'r pardon—mountain. The view from their balconies, of the city, the majestic St. Lawrence, and the landscape beyond, is really very fine. I was invited to join a party of a dozen young ladies and gentlemen in a "snow-shoe tramp" to the summit of the mountain. As the snow is anywhere from two to ten feet deep, it is quite necessary to wear the snow-shoes in order to travel with comfort and speed over unfrequented regions. Let me say for the edification of those who have never seen a snow-shoe, that it is a huge sandal, between two and three feet long and ten or fifteen inches wide, in shape similar to an elongated taro leaf, the toe being placed near to the stem of the leaf. This sandal is made of a fine wicker-work of cat-gut fastened to a light rim of ash or hickory. It is bound to the moccasined foot with buck-skin thongs, but in such a manner as, in stepping, to swing loose from the sole, except at the toe, where it is fastened tightly. The ladies present a most comical appearance to the eye of an ungodly Philistine as they go paddling along with these immense understandings. The members of the awkward squad are very likely to get a tumble, and once down, it is difficult to rise without assistance.

Our party ascended the mountain by moonlight, and got an enchanting view of the snow-veiled city and river by combined lamp-light and moonlight. When we reached, by a circuitous route, the brow of the hill, which is about as steep as the front face of Punchbowl, what was my amazement to see the young ladies sit down on their snow-shoes and sail down the declivity,—streamers flying like comets. Gallantry compelled me to follow at whatever peril of my neck. Thanks to my early training on barrel staves down the slippery sides of Round-top, I made the descent gracefully amid the applause of the surrounding fair. But a clerical friend in white choker who essayed to follow us, turned four distinct summersaults, his huge snow-shoes flying wildly in the air at every turn, and came to a sudden pause, minus hat and gloves, half smothered by the snow, and looking as though a barrel of flour had been emptied on his head, amid shouts of laughter and applause.

VIATOR.

FIRST CHINESE MISSIONARY TO AMERICA.—A letter to our missionary Secretaries from Rev. Dr. Maclay, Superintendent of the Methodist Episcopal Mission at Foochow, China, announces the departure of Rev. Hu Sing Mi, one of the native Chinese preachers, for San Francisco. He speaks English moderately well, a qualification of considerable importance to a pastor among the Chinese in this country. His wife, also a devoted Christian worker, is a native of Canton, and familiar with the Cantonese dialect, which is largely spoken in California. Hu Sing Mi, with his good wife, sailed from Foochow, September 10, for Canton, where he will stop for a couple of months in order to perfect himself in the Cantonese dialect, and then proceed to his mission work in California. Twenty-four years ago American Methodism had not one representative to China. Now Chinese Methodism sends the first native missionary to America.—N. Y. Advocate.

THE FRIEND.

MARCH 1, 1871.

Editor's Table.

THE COMING EVENT; or, Freedom and Independence for the Seven United Provinces of Australia. By John D. Lang, D. D., A. M. Sydney: 1870.

This is a neatly printed and handsomely bound volume of 450 pages, advocating the idea that the time is rapidly approaching when the "United States of Australia" will form an independent nation. The writer chooses for his motto the remark of Lord Macaulay, "England was never so rich, so great, so formidable to foreign powers, so absolutely mistress of the seas, as since the loss of her American colonies."

This is an interesting volume, and presents a most instructive portraiture of the present condition of the Australian colonies. Dr. Lang's long residence in that part of the world, approaching to nearly fifty years, his intimate acquaintance with the rise and progress of the colonies, his abilities as a political writer as well as divine, and his hearty love for his adopted home, eminently qualify him for thoroughly discussing this important subject. We are specially interested in the perusal of this volume, because the writer draws so many of his facts and principles of illustration from the American writers of the eighteenth century—Samuel Adams, Benjamin Franklin, and all those writers who advocated the independence of the United States. American ideas and principles appear to have taken firm root in the Australian colonies, and ere long must bring forth fruit, resulting in the independence of those colonies.

It will be remembered that Dr. Lang is author of a work on the "origin and migration" of the widely scattered Polynesian nation. (See *Friend* for August, 1870.) He has long been pastor of the Scotch church in Sydney, and member of the New South Wales Parliament.

THE OLDEST AND THE NEWEST EMPIRE; or, China and the United States. By William Speer, D. D. Hartford, Connecticut: 1870.

This is a volume of 672 pages, neatly printed, and illustrated with many plates and wood cuts. No more timely publication has been issued from the press for a long time, and few writers are better qualified to speak with authority upon the various topics under discussion. Mr. Speer's residence in China, his familiar knowledge of the Chinese language, his subsequent residence in San Francisco, and his life-long devotion to missionary labors, have fully qualified him to write intelligently upon the present aspect of the Chinese question. In referring to the immigration of the Chinese into the United States, he remarks on page 27th: "Taken in what-

soever aspect we will, the coming of the Chinese to America is excelled in importance by no event since the discovery of the New World. It is one of the impulses, beyond all human conception and management, by which God is moving the history of mankind onward to its grand consummation." Mr. Speer appears fully committed to the idea of Mr. Seward, that "the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theatre of events in the WORLD'S GREAT HEREAFTER."

At the present moment, when the reading public in America is alive to the Chinese question, this book cannot fail to be extensively read and circulated. We should now be glad to see some sensible Chinese writer or writers discuss the same topics from their point of observation. As yet the Chinese do not appear to be so anxious to acquire knowledge respecting the political, economical and industrial affairs of other nations as the Japanese. A Chinaman is more shrewd in trade and much more given to money making than a Japanese, but the latter is more inclined to acquire new ideas and thoughts. A Chinaman goes abroad to labor with his hands and acquire money, but how seldom to hear of a Chinaman who travels away from home to acquire new ideas about education, political economy and the principles of government, whereas it is for such purposes that the Japanese Damios are now sending abroad their smart young men to America and Europe for an education. Some years ago we had a young Japanese under instruction for a few weeks, and in answer to the question why he went abroad, his reply was, *to study the political economies of other nations*. No John Chinaman ever made such a reply. The Japanese are ready to adopt new and foreign ideas into their system of literary and military education, but the Chinese are slow upon this point. Railroads, telegraphs and steamboats are indicating the march of improvement in Japan, while it is exceedingly difficult to introduce improvements into China. Both nations form a subject for study, inferior to no other importance; hence we bespeak for this new book a wide circulation. Perhaps in no respect do the Japanese evince a more liberal and enlightened spirit than in sending so many of their young men abroad for an education.

Society Protecting Itself against Rum Selling.

In the Government newspaper of February 22d, there is the report of a trial before the Supreme Court (with a full bench), which confirms the statute law of this Kingdom that debts incurred for liquor obtained at a hotel, cannot be collected in the courts. This principle once established, goes far towards establishing another, that it is wrong to allow

the sale at all. Society has a right to protect itself. Licensed liquor dealers complain that having paid their license, they cannot *trust* and *collect* their bills as other merchants. The Judges reply that they cannot when they take out the license, and it is fairly understood that the law of the land expressly denies them the right to prosecute for liquor debts in the courts. The moral effect of such a decision is incalculable. Chief Justice Allen, in drawing up the decision, quotes the opinion of an eminent American statesman, "That it is a question not yet satisfactorily settled, how far and in what way the law of the land can be applied to remedy the tremendous evils arising from intemperance."

Such decisions as the present will tend to settle this question. The following are additional principles which we hope to see settled, viz: Liquor sellers should be made liable for the support of those families, when, for example, the husband and father has spent his property and earnings at a public house. Furthermore, the police should be authorized to prohibit liquor dealers from furnishing liquors to habitual drunkards. If society will not sanction a Maine Law, it is well to get as near as possible in that direction.

It is a fact which cannot be denied, that a very small amount of the money made by liquor selling in Honolulu has ever done any good to the families of liquor dealers after their death. Our Marshal has some facts and statistics upon this subject worthy of the consideration of all those engaged in the liquor business.

In discussing this subject, we would only add that we cannot see the moral guilt of selling at retail is any greater than selling at wholesale; and yet many a wholesale dealer would scorn the business of selling at retail, rum, whisky and brandy to drunkards. One thing is certain, rum making, rum selling, or rum drinking, cannot be made to harmonize with the principles of Christianity.

The following item of telegraphic news by the last mail, will indicate that legislation is tending in the right direction.

WASHINGTON, January 30.—HOUSE.—The following bills were introduced and referred: By Morrill of Maine, declaring that any one who shall sell or give to any civil, military or naval officer of the Government intoxicating liquors, to be used as a beverage, shall be deemed guilty of a crime against the peace of society, and on conviction thereof shall be punished by fine and imprisonment; also, providing that employees or officers of the Government who shall continue to use intoxicating liquors, or shall become at all intoxicated, shall be summarily dismissed, and shall not be reinstated for two years.

☞ Letters have been received by the Chaplain for Charles C. Draper and Charles Adams, on board the *Progress*, and for Thos. S. Connor.

Chinese Correspondent.

We think many of our readers will be interested in the perusal of the letter from Mr. Aheong. It is a most singular fact that while English and American newspapers abound with communications and editorials respecting the Chinese, it is very seldom we meet with anything from the pen of a Chinese writer. Perhaps there are nearly as many of the Chinese who can read and write as of all the other readers in the whole world. The Chinese element is gradually making itself felt in the politics and commerce of the world. There is a party in the United States desirous of passing a law to prohibit the Chinese laborer from going to America, and in New Zealand and Australia the same inimical feeling prevails towards them. How ridiculous and absurd such an idea, when England and America are pushing their trade and commerce into every port and up every river of China. Only a few years ago, the English carried on the opium war in opposition to the will of the Chinese nation, and forced opium upon the nation. Until the English, American, French and Russian governments are willing the Chinese merchant and laborer shall go to those countries, and there "buy, sell and labor," we think those powers should be modest, at least, in asking privileges of the Chinese government. The Chinese are shrewd and industrious, given to trade and merchandise; only give them fair play and an even chance, and they will work their way, asking no favors. Daily observation makes the fact more and more apparent, that in a very few years they will control the labor on these Islands, and a good share of the foreign and domestic trade.

Custom House Statistics for 1870.

We have read Collector General Allen's report for the year 1870, as published in the *Gazette* of February 15th, with much interest. To be sure statistics are always rather *dry reading*, and so would be a dictionary, if you commence and read right through from A to Z; still we are of R. W. Emerson's opinion that "a dictionary is not a bad book. There is no cant in it, no excess of explanation, and it is full of suggestion,—the raw material of possible poems and histories. Nothing is wanting but a little shuffling, sorting, ligature, and cartilage."

This is equally true of statistical tables—about imports and exports; passengers arriving and departing; goods in and out of bond; value of imports and exports; duties and fees; Hawaiian vessels and foreign shipping; arrivals and departures. Then, too, we learn all about the kind of goods consumed, and how foolish somebody must be to drink 509 gallons of rum, 6,307 of gin,

5,910 of brandy, 4,232 of whisky, besides many more of sherry, port, bitters, to say nothing about porter and ale.

How interesting such a table as this would be of ancient Joppa, in the days of Jonah, when he sailed for Tarshish; or of Athens, in the days of Pericles; or of Ezion Geber, in the days of Solomon, when his ships sailed away on their voyages of three years' duration, and brought back for a return cargo, "gold and silver, ivory, and apes, and peacocks" (I. Kings 10:22); or of Tyre, in the days of King Hiram, when she shipped cedar lumber to King Solomon, landing it at Joppa. We hope our friend Allen will deposit one of his reports in some safe place, so that it may be referred to one or two thousand years hence. Such tables would then be read with more interest than the poems of Homer, Milton or Shakespeare.

P. S.—Since the above was written, the *P. C. Advertiser* has appeared, containing additional statistics relating to the Islands. They were prepared with much care by H. L. Sheldon, Esq., whose pains-taking and accurate method is worthy of much praise. The truth is, the reading public in Honolulu, during the past twenty years, is more indebted to his pen than is generally known or acknowledged. In actual measurement, as "a penny-a-liner," his writings would probably exceed those of any other writer for the Honolulu press. He richly merits the testimonial of a gold watch. Who will give it?

THE EARTHQUAKE.—At ten minutes past ten o'clock Sabbath evening, February 19th, many of the people in Honolulu and elsewhere on the Islands experienced a *new* sensation. There was no doubt about the reality of the agitation of the earth. Hitherto, however severe the shocks may have been on the island of Hawaii, this island has escaped. This time, from all accounts, the islands of Oahu and Maui have been more seriously affected than Hawaii. The vibrations continued not over thirty seconds on this island, but elsewhere report says they lasted two or three minutes. Several houses and public buildings were more or less cracked, and in some places crockery and glassware were thrown down and broken. There is a report of an eruption on the summit of Mauna Loa, Hawaii, but the old crater of Kilauea, report says, remains in statu quo.

NAVAL.—H. B. M.'s steam corvette *Scylla*, Capt. Frederick A. Herbert, arrived at this port February 2d, 21 days from Victoria. The *S.* is 1,467 tons, 400 horse power, and rates 16 guns. She exchanged salutes with the Panchbowl Hill battery yesterday morning. The following is a list of her officers:

Lieutenants—H. L. Pearson, C. A. Tucker, H. T. Wright, C. R. Wood.
Navigating Lieutenant—John Riches.
Chaplain and Naval Instructor—Rev. R. L. Neale, B. A.
Surgeon—C. Keenan.
Paymaster—F. Burne.
Chief Engineer—J. Gillies.
Navigating Sub-Lieutenant—T. B. Moody.
Acting Sub-Lieutenants—Wm. Somerset, G. L. M. Lech-rje, J. Brant.
Assistant Surgeon—T. Redfern, M. B.
Assistant Paymaster—T. F. Harrison, Wm. O. Bedford.
Engineers—C. Ware, J. Bainatyne, Thos. Heuston.
Gunner—Thos. Skardon.
Boatswain—Jno. Gotter.
Carpenter—Thos. Heeler.
Midskipmen—H. D. Law, Wm. G. Reid, Thos. Hadley, W. T. Warren, F. E. Poulter, Thos. F. Abbott.
Navigating Midskipman—M. S. Bearley.
Clerk—A. K. Luson.

—P. C. A., Jan. 4th.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Jan. 29—Brit ship Wm le Lacheur, Jno Lucas, 147 days from London.
 Feb. 2—Am schr Maggie Johnston, S A Dayton, 32 days from Fiji Islands.
 2—H B M's steam corvette *Scylla*, F A Herbert, 20 days from Victoria, V I.
 3—Brit bk Violet, 42 days from Hongkong.
 5—Am bark Nabob, J. H. Shatswell, 194 days from Boston.
 6—Am bark Comet, A. Fuller, 17 days from San Francisco.
 6—British brig Susan, J. W. Hughes, 26 days from Tahiti.
 11—Am bk Grace Roberts, Knocke, 22 days from Eureka.
 22—Haw bk Ka Mo, S Goerke, 107 days from London.
 22—Am bk Mary Ella Roberts, Spearwell, 18 days from San Francisco, passed the port, dropping late papers.

DEPARTURES.

Jan. 28—Am bktn Jane A Falkenburg, Cathcart, for Portland, O.
 28—Am strmr Moses Taylor, Floyd, for San Francisco.
 Feb. 2—Am schr Margaret Crockard, Godfrey, for San Francisco.
 2—Haw bk Count Bismarck, Dallman, for Hamburg.
 2—U S gun boat Nyack, Glass, for San Francisco.
 6—Haw'n bark Eagle, H. Hechter, for Falmouth, for orders.
 7—N. German ship Otto and Antonie, Simonsen, for Baker's Island.
 9—British bark Henry Adderley, Hartman, for San Francisco.
 9—Haw'n schr Kamaile, W. H. Johnston, for Jarvis Island.
 10—Am schr Maggie Johnston, Dayton, for San Francisco.
 13—Am schr C M Ward, Rickman, for Guano Islands.
 17—H B M's S corvette *Scylla*, Herbert, for Victoria, B C.
 17—Haw bk A J Pope, Plasse, for Valparaiso.
 18—Am bk D C Murray, Bennett, for San Francisco.
 22—Brit ship Wm Le Lacheur, Lucas, for Costa Rica.
 24—Am bk Comet, Fuller, for San Francisco.

PASSENGERS.

FOR SAN FRANCISCO—Per Moses Taylor, Jan. 28th—L Beckers, H Thoman, Rev C G McCully and wife, Miss J E Scott, H A P Carter, wife, child and servant, Miss Hempstead, J Wm Schutte, Miss Olide Desnenbours, T Collins, H D Fairweather, Miss Lottie Alexander, Dr T Shipley, J C Merrill, J F Jackman, A Lazarus, John Joseph, Max Ward, Warren Goodale, F Schwander, Joe Silva, Jas Forbes, T W Armstrong, Geo L Dalrymple, Fred Heins, Chong Yee, Mam Chong, J R Gould, F P Madden, Geo Platt and servant, J B M Stuart, C Knowles, Commander M Sicard and 87 officers and crew from late U S S *Saginnaw*, and 48 in transitu from Sydney and Auckland, per *City of Melbourne*—Total, 172.

FROM AUSTRALIA—Per Wonga Wonga, February 25—Alfred Farcade, G Andrews, and 2 in steerage. *In transitu for San Francisco*—Mr and Mrs J Curtis, Mr and Mrs Chas Matthews, M Prior, Mr and Mrs Perry, Messrs F Peel, Lilburn, Stapleford, Y R Morgan, D Barnard, S Farrar, C Humbergher, D Clarkson, Mr and Mrs G Clarkson and child, Miss Smith, Mrs Massey, child and servant, Mr and Mrs J Finnie and child, Miss Bolton, L Cole, W A Hunt, H Vivian, C Vivian, W Finlay, H Gilmer, Mrs Pudding, Mrs Roy, W J Young, R J Morrison, H Orum, H Varley, J Weir, W Clime, S Cochrane, M Forsythe, A Sorenson, Chas Welsh, and 36 steerage—total, 84.

FROM SAN FRANCISCO—Per Moses Taylor, February 26—Judge Lyons, Miss C Lyons and maid, Gen E D Keyes, W E Barron and servant, Mr Bonner, M Hyman, H Lundt, George Nebeker, R Bolognissi, A B Clark, Miss H S Wager, Dr C S Kittridge, A S Nichols, Miss Smith, Mrs C J Brenham, child and nurse, Master Robert Brenham, Miss Mary Reilly, Mrs Kidwell, 3 children and nurse, C A Kitter, W J Kitter, J L Spear, E C Bond, F H Williams, Geo Harper, Mrs L W Bradford, Mrs Stewart and infant, Miss Carpenter, and 15 others. *In transitu for Australia*—H H Hall and wife, Alfred Felton, Mrs Howe and infant, Thos Casley, wife and 3 children, Hopson P Walker, Charles Wiltshire, Mrs Abbee, James Hunter, Robert Tait, mail agent, and 15 others—total, 81.

MARRIED.

LLOYD—STEWART—In this city, February 20th, by the Rev. Father Herimann, THOMAS LAWRENCE LLOYD to CATHERINE J. STEWARD. ☐ London papers please copy.

DIED.

MELCHERS—In Bremen, Germany, December 5th, 1870, A. F. MELCHERS, after a long illness. Deceased was formerly a transient resident here.

BURGOWNE—January 18th, at 4 A. M., M. R. BURGOWNE, chief officer British bark *Violette*, fell overboard while in the act of reefing the main top-sail, but owing to the wind, sea and darkness of the night, it was impossible to save him. Mr. B. was 55 years of age, and a native of Harrington, Cumberland, England.

KNEIBEN—Fell overboard and drowned, Mr. CHRISTIAN KNEIBEN, carpenter of bark *Nabob*, of Boston. He was a native of Norway, and 33 years of age. At the time, he was over the side at work upon a stage. The vessel pitching threw him off, and all efforts to save him were unavailing. This unfortunate event occurred a few days before the vessel arrived in port, and about 10° north latitude.

FYFE—In this city, February 22d, EUNICE, wife of D. K. Fyfe, aged 22 years.

Letter from Mr. Aheong.

CHEW YOUNG, CANTON, CHINA, }
August 29th, 1870. }

REV. S. C. DAMON—Dear Sir:—Three weeks ago I wrote you from Hongkong, where we took passage on board the steamer *Sunshine* for Shawtow on the 28th of last July, which place we reached after a passage of only twenty hours—distant about nine miles from my native town. I might have reached home the same day, but a friend of mine invited me and my family to stay with him over night, and also took the trouble to forward a letter to my brother, informing him of my arrival from the Hawaiian Islands. That afternoon one of my cousins came to meet me, and about ten o'clock P. M., an uncle and another cousin came. My brother was not well, so he did not visit me. How glad I was to see my uncle and cousins once more, after an absence of seventeen years!

The next day I embarked for home on board a junk; but, before leaving, I took off my foreign clothes, and put on a Chinese suit. As soon as our junk reached the landing, I jumped on shore, and was warmly welcomed by my brother, who shook me by the hand and wept bitterly. A large number of my more distant relations also came to welcome me, among whom were several boys and girls, besides a great number of the people. Hundreds followed us through the streets, and so great was the jam at my uncle's store, that it took me ten minutes to enter it. Here I met my grandfather. But the great day of our joy was turned to sadness, for I learned that my father had been dead twenty-six months. His remains lie in a coffin in the middle of our parlor. I was disappointed at not being able to see my father again alive in this world. I, together with my mother and brother, wept for him the whole of the first day after my return. My wife also wept, for she expected to see my father; but God decided it should be otherwise. My children also shed tears, for they saw that we were afflicted.

Ever since our arrival, large numbers of men and women, both from the town and surrounding country, have visited us. The greater proportion come to see my wife and children, very few of whom have ever seen visitors from foreign lands. Some sent eatables, and expected us to give them gold and silver in return, thinking that we had returned with whole trunks full. How mistaken they are!

I manage to keep busy every day by receiving visitors and making calls. My wife is enjoying very good health, but is quite home-sick. My boys are all well and happy. As we cannot find a place of Christian worship here, we are forced to keep the Sabbath at home. My mother and children are idolaters, but I am trying to explain to them the Gospel of our true God.

I learned that a short time ago an Eng-

lishman came here and tried to build a church for the worship of our Heavenly Father, but the people were mad at him, and tried to stone him; but he escaped. The church was not built, for which I am very sorry. Yesterday a number of large idols were carried through the streets by the people, and while they were passing our door I embraced the opportunity to address them against idolatry, telling them they were very foolish; but they only stoned me. I hope God will make them wise and cause them to be born anew, so that they may turn from worshiping idols to our Saviour.

My grandfather is very old and weak. I am afraid he will not last long. My mother is also sick; her health is not good. On this account I have postponed visiting different parts of my native land. It is impossible for me to tell when I shall return to the Islands, but I never fail to think of them daily. I hope you will not forget to pray for me and my family, and for all of my countrymen. I will write you again.

Your brother in the Lord,

S. P. AHEONG.

The Missing Earl of Aberdeen—The True Story of the Nobleman's Life and Adventures.

BOSTON, January 2d.—A writer in the *Sunday Times*—Charles F. Payne—gives what purports to be a true and authorized statement of all the circumstances in connection with the remarkable career and early death of the late Earl of Aberdeen. The writer assisted in taking evidence in regard to the Earl in this country, and inasmuch as the accounts heretofore published are in a large degree purely sensational and false, and calculated to wound the feelings of the Earl's surviving relatives, he deems it his duty to give to the public "the true account of this wonderful case." He denies that a commission was sent to this country, which employed detectives to discover the young Earl's whereabouts. The Earl, he says, gave minute and interesting accounts, under an assumed name, to his mother, of almost every voyage he made, and it was entirely from the clue which the letters gave that an intimate private friend of the family followed him step by step in America. The Earl was of age when, with the full knowledge and consent of the family, he left home, after all efforts to dissuade him failed. It was also well known to his mother and his dearest friends that he meant to assume a strict incognito, and it was only when an unusual silence of several months alarmed his mother, that the intimate friend came by her request to America and traced him step by step by the light of his own letters alone. The very silence was but too well explained. He was no longer alive, having been washed overboard from a Boston vessel three days out of port, on the 21st of January last. Mr. Payne states that the Earl was fond of children, but there is no evidence that he had shown particular attention to any young American lady, and hence could not have been "jilted" by a capricious "fair one." The Earl left home without an attendant in 1866, and shipped as landsman on board a vessel bound to America, assuming the name of George H. Osborne. In the spring of that year he visited his uncle at Fredericton, N. B., but

was quite restless during the visit, apparently disliking company and the deference paid to his rank. His uncle, the Hon. Arthur Hamilton Gordon, C. M. G., was Lieutenant-Governor of New Brunswick at the time.

He next came to this city and shipped before the mast in a New Brunswick bark bound for Cardenas. It is not known whether he really performed the voyage, but it is known that he sailed several voyages in the coasting and West India trade, and thus acquired an intimate knowledge of working schooners. His career has been traced along the coast from Maine to Pensacola. Becoming intimate with a shipmate, Sewell Small, he accompanied him to his home in Richmond, Me., and for several years, when on shore, made Sewell's home his abiding place. While living in Richmond he, in company with Small, purchased a boat, and supported himself by fishing. His excellent character, great strength, and well known ability as a seaman and navigator, soon led to promotion, and he finally became captain of the schooner *Waltow*, owned in Richmond. He joined a Masonic Lodge while there, and also became a Good Templar. He was regular in his attendance at church, and strictly temperate. He was a very skillful marksman, and wonderful stories are told by his Maine friends of his performances with gun and pistol. He played the piano-forte well, and spoke several languages fluently. His knowledge of navigation was something quite wonderful in one so young, and he was always willing to impart it to others when desired; and, indeed, for some time taught the science in both New York and Boston. He was very fond of the writings of Artemus Ward, and could repeat whole chapters from the great showman. All his shipmates testify that his disposition was gentle and generous, his character irreproachable, and his abilities, mental and physical, extraordinary. At one time he applied to Mr. Alpheus Hardy of this city for the position of first officer on the missionary vessel *Morning Star*, and Mr. Hardy was so impressed with his manners and appearance that he would have employed him but that the underwriters demanded a man who was personally known to them as an experienced navigator. He was provident as well as industrious, and had accounts with a savings bank in Philadelphia, another in this city, and still another in Richmond, Me.

After a variety of adventures, in several of which he nearly lost his life from the perils of the sea, and was only saved by his great personal strength and daring, the young man came to Boston, and, taking a fancy to the new three-masted schooner *Hera*, commanded by Capt. James H. Kent of Chatham, Cape Cod, owned by Nickerson & Co. of this city, and chartered for a voyage to China, via Melbourne, by Messrs. Henry W. Peabody & Co., he secured the position of first mate, and sailed from Boston in her, as has been stated, in January last. A few days out from this port, in a heavy sea, he was caught by the downhaul, thrown overboard, and drowned. A letter from Capt. Kent, received here, gave the first intimation of his death, of which there seems to be no doubt.

Of the manner in which the identity of the missing Earl with George H. Osborne was discovered, Mr. Payne says nothing, with the exception of the mention of the identification

of his handwriting and photographs by a large number of witnesses, and the wonderful coincidence of the various testimony with the letters which his family received from him at various times. Mr. Payne offers no theory as to the cause which led the young Earl to take so anomalous a course, but says he is authorized to deny the various statements which have been made in this matter by various journals and reporters. The commission with and for whom the writer acted are going to China to take the deputations of the officers and crew of the *Hera*, which from what is already known, can only put a thing beyond a doubt which is already morally certain.

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17

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Two copies, " 3.00
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Young Men's Christian Association of Honolulu.

Fast Literature.

Three years ago the police of New York city made a raid on some of the news-stalls and seized a lot of publications which came under the ban of the law against the sale of indecent literature. It was ascertained, however, from this experiment that the carrying out of the regulations of such a law was either behind or ahead of the Age, (we mean of the New York Age,) and the city subsided from its virtuous effort with evident relief, and in a few days the news-stalls were doing again a brisk business in the forbidden trade, with profits increased doubtless, by the notoriety given by the seizures.

Although we have laws in our Statute books against the introduction of and traffic in this kind of literature, similar to those of many of the United States, papers of the same character as those seized by the New York police are largely imported and freely exposed for sale in different parts of the city. But we do not now refer to this subject in its legal aspect. It would be easy to draw an analogy between this trade and that of liquor selling, and therefrom to show, perhaps, reasons for restricting the former, like the latter, under the conditions of licenses, and thus in a measure to control and lessen the evil influences necessarily resulting from it; but we do not know that we are in favor of the principle of licensing any of the direct causes of human sin and suffering; rather would we be disposed to classify them all as common nuisances, and there to wage war upon them.

But morally, this matter is one of importance, and calls for earnest thought from all who are interested in the moral sentiment of the community, and who is not interested! Places in town where many of us find it convenient to trade, and which are frequented more or less by our children, have their counters laid with such pictorials as the *Police Gazette*, *Day's Doings*, and others of like tendencies—papers which no man of refinement would be willing to have seen in his house or examined by his children. It is impossible not to see them, and as the outside cuts are well drawn, many are tempted to take them up and look further into them. The pictures are generally of incidents of a doubtful character, and are of such a nature as, with the literary part of the paper, to form a lowering and corrupting influence on those who examine them. It speaks badly for the refinement of the community that there are enough whose tastes agree with this kind of literature, to make the trade as profitable as it seems to be.

Dealers, whose own sense of propriety is insufficient to banish such matter from their counters, ought to respect to some extent the feelings of their customers: regard for their own interests one would think would be sufficient to make them careful how they drive away any of their customers by the introduction of offensive features in an otherwise legitimate and useful business.

There is little doubt but publications of this kind come under the restrictions of our law against common nuisances.

"Here a Little, There a Little."

We notice that the Marquis of Lorne, to whom the Princess Louisa of England is engaged to be married, is a Presbyterian. Furthermore, only a straw perhaps, but indicating in a certain measure the coming of the Church Universal, that Queen Victoria has lately partaken of the Communion in a Dissenting church, and at the hands of a Dissenting clergyman. Somebody denies this, but as she was present through the rite, we prefer to believe that she acted in a manner most to her credit, and joined with the rest.

The Roman Bishop of Quincy, Illinois, lately excommunicated for a year an entire church in that State, for engaging in a dance on Sunday evening in honor of a new house of worship. Under the circumstances, it is possible that the Bishop has been a little too severe in his discipline, as it seems evident that the unhappy flock were dancing to the glory of the Lord, or thought they were.

We notice with pleasure the appearance of the *St. Andrew's Magazine*, a religious monthly, edited by Rev. C. G. Williamson of St. Andrew's Church of this place, the first number coming out with January of this year. With its neatly printed twenty-five pages, its fine illustrations and its pretty, gothic title-page vignette, it makes a very attractive paper. A good serial story, entitled, "James Golding's Boy," is commenced in the first number, the subject of which, like "Ginx's Baby," represents a host of little souls who are all too much uncared for by those even who profess the most to care for 'the least of these His brethren.' With the suggestions that a higher and wider field of information than the Episcopal Church might have been chosen for cultivation, and that possibly a more local character would add value to the magazine, we defer further criticism to a further acquaintance.

Visitors calling at the reading room and desirous of writing, will be furnished with materials by application to E. Dunscombe, who has charge of the room and Bible Depository.

The regular meeting of the Association for February was held at the rooms on Friday evening of the 24th ult. After the minutes were read, and committee reports made, there was some discussion in regard to adding new features of interest to the meetings, besides the ordinary matters of business, but no action was taken. A motion was made that the Association conduct a series of public readings and lectures, similar to those given a year ago, which after discussion was unanimously carried, and a committee of three appointed to manage the enterprise. Further notice will be given by advertisement. The Society hope by these entertainments, besides supplying a want widely felt here, to replenish to a certain extent their somewhat exhausted exchequer. The success of a year ago give hope that this new effort may receive equal encouragement.

Lectures in the Rooms of the Young Men's Christian Association of New York.

We copy the following extract from a private letter: "Your scientific taste would have been satisfied with two lectures that I attended by Professor Doremus. In the first he traced the history of astronomy from the earliest times down to the present, showing the wonderful triumphs of modern times by the aid of the lens and prism. He illustrated different points which he wished to bring before us, by many of those brilliant experiments with light and electricity for which he is especially famous. The second lecture was on the nature of the earth and the heavenly bodies, the means of determining their distance, size, etc.; also he had much to say on the subject of volcanoes, earthquakes, etc. These lectures were delivered in the hall of the Young Men's Christian Association, which place I have often visited. They have a magnificent building, just completed at a very great cost. The library is filled with some very choice works. The reading room is always crowded with young men; it is well furnished with newspapers in various languages. The parlors are very handsomely fitted up—quite like a modern private drawing room, and contain pictures, statuary, piano, etc. There are also bath rooms, gymnasium, etc., which are well patronized. One of the charms of the institution to me, is its delightful catholic basis, not in the least sectarian; any one is welcome to all its advantages."

A weekly Sunday afternoon prayer-meeting is conducted by the Association in the vestry room of the Fort Street Church at half-past three o'clock, to which all men are invited.



New Series, Vol. 21. No. 4.

HONOLULU, APRIL 1, 1871.

{ Old Series, Vol. 29

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THE FRIEND.

APRIL 1, 1871.

English or Samoan Missionaries sent to the Gilbert Islands.

The Kingsmill, or Gilbert Islands, were first occupied by American and Hawaiian missionaries in 1857. News was received a few days since, in a letter written by the Rev. S. G. Whitmee, a missionary of the London Missionary Society in Sydney, giving the information that Samoan missionaries under the London Missionary Society, had been placed on two of the southern islands of the Gilbert Group. In order to understand the facts in the case, it must be remembered that some of these are north and some south of the line, as follows :

NORTH OF THE EQUATOR.	
Makin and Butaritari (Pitt's Island,.).....	2,000
Maraakei (Matthew's Island,.).....	1,000
Apaiang (Charlotte Island,.).....	3,000
Tarawa (Knox, properly Knoy's Island,.).....	3,000
Maina (Hall's Island,.).....	3,000
Kuria (Woodle's Island,.).....	1,500
Aranuka (Henderville's Island,.).....	1,000
Apamama (Simpson's Island,.).....	4,000
SOUTH OF THE EQUATOR.	
Nonouti (Sydenham's Island,.).....	3,000
Taputeuwa (Drummond's Island,.).....	6,000
Peru (Francis Island,.).....	1,500
Nukunau (Byron's Island,.).....	4,000
Onoatou (Clerk's Island,.).....	3,000
Tamama (Rotcher's Island,.).....	2,000
Arorai (Hope Island,.).....	1,500

Total population of the group.....39,000

This estimate is probably too high, there being perhaps not over 35,000 on the whole group. No accurate census of the whole group has been taken. About two years ago the American missionaries stationed Hawaiians on Drummond's, south of the line, although there was the understanding that the English Society should evangelize south,

and Americans north of the equator. At that time it was not supposed the English would wish to occupy any part of the group, and now there is no difficulty, as the Rev. Mr. Whitmee, writing in behalf of the London Missionary Society, approves of what has been done, and sends to Honolulu for books published in the Gilbert Island dialect for the use of their native missionaries from Samoa, and a supply has already been forwarded.

Oahu College.

It was with sincere regret that we learned of the resignation of President Alexander, to become Surveyor General of the Hawaiian Kingdom. His long, able and faithful labors as President and teacher have been of most signal service to the cause of education on the Hawaiian Islands. No teacher ever more endeared himself to his pupils. They literally loved him, and obeyed him because they loved him, and had such perfect confidence that he "knew everything!" We have had four sons for the last twelve years more or less under his instruction, and can write from personal knowledge. He retires with the love and esteem of pupils, parents and patrons. We trust and doubt not his future career will be eminently successful, for he enters upon a sphere of labor for which he is eminently fitted.

It affords us pleasure to announce that the Trustees have secured the services, as teacher, of Mr. W. H. Chickering, a member of the senior class in Amherst College, who is expected promptly on the 1st of September, or opening of the new year. He will come with the highest recommendations. Prof. Seelye writes in the most flattering manner respecting the young man's abilities and qualifications for the post, adding, "I think you will find him all you desire. His father resides in Pittsfield, Massachusetts."

FRENCH WAR DEBT.—The French have agreed to pay the Germans a sum about equal to one-third of the national debt of the United States, or about 850 millions of dollars, in three annual installments, besides the cession of Alsace and Metz.

Visits to Places of Special Interest in the Old World.—No. 4.

RHODES.

Why man! He doth bestride the
Narrow world like a Colossus; and we
Petty men walk under his huge legs.—Shakespeare.

[By our "Compagnon de Voyage."]

The sun was gilding the high mountains on the coast of Lycia and Caria in Asia Minor, as we anchored in the harbor of the beautiful Island of Rhodes—the land of roses, whence its name—the land of the Colossus, and the land of some of the most memorable sieges of modern times. The clear morning air made every object on shore distinct, and as we passed between the two projecting promontories upon which the famous Colossus of Rhodes is reported to have stood, imagination transported us to those days when the Colossus was one of the seven wonders of the world, and when Rhodes was one of the finest and most renowned cities of antiquity. According to Canon Trevor, this brazen statue was one hundred and five feet high, and fifty feet in the stride. It stood at the mouth of the harbor with one foot on either side, the ships sailing beneath as they entered. It was hollow, and contained a winding stair ascending to a lookout on the head. Every finger was as large as an ordinary statue, and the thumb could scarcely be clasped with both arms. After standing sixty years, it was broken off at the knees by an earthquake, B. C. 288. Nearly nine hundred years later, a Saracenic Caliph sold the brass to the Jews, when it was found to be still seven hundred and twenty thousand pounds in weight.

The beauty of the harbor of Rhodes, its streets and its walls, and the magnificence of its monuments, rendered it famous among ancient cities. Its schools in the time of the Romans were so celebrated, that they were attended by the greatest men of Rome. Here Cæsar, Pompey, Cicero, Cato, Brutus and Cassius received a portion at least of their education. But the modern city as we visited it, built on the ancient ruins, possesses no remarkable antiquities. All its ancient statues and monuments have been destroyed by Turkish superstition or been carried away. It is true that the walls and towers erected by the famous Knights of Rhodes still exist, and bear glorious testimony to their heroic resistance. The Turks, who now hold the

island, have made a desert where formerly were fruitful plains, and the city, which once was the pride of the archipelago, now has a population deficient in energy, and seeming to exist only for the sake of existence.

The Knights of St. John—are not their deeds of prowess pictured in glowing language in all the histories that treat of the attempted conquests of the Crusaders? For months they defended the city against the attacks of the Saracens. History shows no deeds of greater valor than were performed by those Knights of Rhodes. As we walked the silent streets, we were carried back to the time when Solyman the Magnificent attacked the city with a fleet of four hundred ships, and an army of one hundred and forty thousand men. Day after day the city was gallantly defended, but at last the Grand Master, overpowered by numbers, was obliged to give up the city, and from that time to this the Turks have held possession. Prescott states that for six months the brave Knights with their own good swords, unaided by a single European power, withstood the whole array of the Ottoman Empire, and when at length compelled to surrender, they obtained such honorable terms from Solyman, as showed he knew how to respect valor, though in a Christian foe.

The coats of arms of the Knights from England, France and Germany, and from every Christian country of Europe, still remain engraved on the houses, and it is to the credit of the Turks that they have allowed them to remain. There is one street remaining as the Knights left it, now uninhabited, and it was with a melancholy interest that we walked through that deserted street with its knightly symbols—the only things remaining in Rhodes, except the walls of the city, to remind us of its once glorious defenders.

Death of Dean Alford.

Late English papers announce the death of this distinguished Biblical scholar. He was Dean of Canterbury Cathedral. His edition of the Greek Testament was an invaluable contribution to sacred learning. We have now lying on our table his "New Testament for English Readers, with a Critical and Explanatory Commentary," in four volumes. In concluding his remarks upon the Book of Revelations, he thus modestly writes: "This, my labor of now four and twenty years, is herewith completed. I do it with humble thankfulness, but with a sense of utter weakness before the power of His word, and inability to sound the depths even of its simplest sentence." (1866.) If one of the best scholars in England and most learned men of the age could thus write when laying down his pen, after a life-study of the Bible, how utterly contemptible those flip-pant persons appear, who without much reading of the Bible, even in the English language, presume to pass a judgment upon the sacred volume. Dean Alford's remarks remind us of the words of the late Mr. Barnes of America, in reviewing "nearly forty years" of continued study of the Bible. See his preface to the Book of Psalms.

Law of Religious Amity.

There is much said and written of late years respecting the law of nations. Grotius, Wheaton, Woolsey, and others, have written upon this subject, yet the principles of the law of nations are not as yet fully defined. Just so in regard to the law of religious amity. This is a law supposed to regulate the various sects and denominations of Christians in their intercourse with each other. As an illustration of this law, we would instance the *tacit* understanding between the London Missionary Society and the American Board of Missions, that the former should occupy and evangelize islands in the South Pacific, and the latter in the North Pacific.

Another illustration of this law is now being exhibited by the English missionaries sent to the island of Madagascar. The London Missionary Society has the honor of having commenced the missionary work, and of having vigorously and successfully carried it forward in Madagascar. Now the friends of this Mission in England maintain that it would be a gross violation of this law of religious amity for any other missionary society, the Society for the Propagation of the Gospel for example, to send missionaries to Madagascar, because they would naturally introduce dissensions and divisions among the converts. This subject has been warmly discussed in England during the past few months. The case of Bishop Staley at these Islands has been frequently cited for illustration. We are glad to learn from the March number of "St. Andrew's Magazine," that the subject is likely to issue in a way to harmonize with the law of religious amity; and furthermore, we rejoice to learn, from the same source, that the English Bishop Selwyn advocates views and opinions upon this important subject in harmony with the Rev. W. Ellis and the Rev. Dr. Anderson. We copy as follows from the "St. Andrew's Magazine:"

"The Rev. R. H. Baynes, the Bishop Designate of Madagascar, has declined to occupy the bishopric, fearing that, under the present circumstances of the Malagasy Mission, disappointment, scandal and failure would inevitably ensue. His decision is supported by Bishop Selwyn, who says: 'If the fairest opening for missionary effort lie before us, if the ground has been pre-occupied by any other religious body, we forbear to enter. I can speak from observations ranging over nearly one-half of the Pacific Ocean, that whenever the LAW OF RELIGIOUS AMITY is adopted, there the Gospel has its full and unchecked and undivided power; wherever the servants of Christ endeavor to keep the unity of the Spirit in the bond of peace, there the native converts are brought to the knowledge of one Lord, one Faith, one Baptism, one God and Father of us all.'"

In the London Record of December 26, 1870, there is an interesting report upon this

subject by a committee of the Church Missionary Society. In that report we find the following sentence: "The difficulties connected with the Bishopric of Honolulu afford a caution against sending a bishop into a sphere of a native church organized upon another principle." From this it would appear that the affairs in our little Kingdom of Hawaii are made to influence missionary and ecclesiastical operations on the other side of the globe.

A Lamentable Accident.

In the London Times of December 26th, 1870, there is an account of the death by drowning of the oldest son of the proprietor, Mr. Walter.

"The deceased was a young man of great promise, and had only on Thursday returned, by way of New York and San Francisco, from a long course of Eastern travel. It was intended to have returned thanks in Bearwood Church yesterday (Christmas day) for his safe return. Festivities on a large scale had been prepared for Monday (this day.) Great gloom has been cast over the whole neighborhood."

When in England, it was our privilege to spend some days in the County of Berks, where Mr. Walter owned large estates, and where the family mansion was situated. We distinctly remember the situation of the lake and appearance of the region where the young man was drowned. We copy as follows:

"There is a fine lake in front of the house extending over many acres, and in parts of considerable depth. The family were assembled in the house to spend Christmas together, and in the afternoon a large party were enjoying themselves on the ice. Mr. John Walter, the eldest son, who had just returned from a lengthened tour, was skating with his brothers, Mr. Arthur Walter and Mr. Henry Walter. Another brother, Mr. Thomas Walter, was pushing his cousin Richard before him on a chair. Mr. Walter himself, with some of his younger children, was upon another portion of the lake. On a sudden an alarm was raised, and on looking round nothing could be seen of Mr. Thomas Walter and his cousin but their heads. Mr. John Walter instantly threw himself on his face upon the ice, and stretched out his arm, but he had scarcely reached his brother's hand when the ice gave way beneath him, and he, too, was immersed. On seeing this Mr. Henry Walter promptly followed his brother's example, and stretched himself along the ice to rescue his two brothers and his cousin. But just as his elder brother had grasped his hand the ice gave way under him also, and four of them were thus in the water together. Both Mr. John Walter and his brother Henry were excellent swimmers, and had perfect confidence in themselves; but their position was evidently perilous. Meanwhile Mr. Arthur Walter, with great presence of mind, had skated as fast as he could towards the home farm, calling out as he went for assistance and for a rope. Happily his cries were heard, and a rope was at hand. It was soon brought to the spot, but too late to save a very precious life. Mr. John Walter had disappeared."

Death of Deacon A. S. Cooke.

We copy from the *Gazette* an obituary of our friend, and we give to him the title of his official position, because it was as a member of the church of Christ that he always wished to be known. Infirmary had removed him for some years from the active duties of life, but however great were his disabilities, he was always true to his Divine Master, and would surrender life sooner than swerve a hair's breadth from what he felt to be his duty. Habits of a religious nature formed in early life were scrupulously continued up to the last. Even writing in his journal was practiced for a long time after he could not write a legible word. At his funeral we were glad to see many of his old pupils, including Prince William, the Honorable David Kalakaua, and the Honorable Mrs. Bishop, Dominis and Pratt. His labors and those of Mrs. Cooke as teachers of the Royal School will long be remembered.

Obituary.

Amos S. Cooke, just deceased, was born in Danbury, Connecticut, in 1810, the son of pious parents of the highest respectability. His ancestors were among the settlers of the place. When young he entered a store in his native town, and after a season went to New York, where he was a book-keeper in the large commission house of Tomlinson & Booth, in Front street, for several years. His employers were both pious, excellent men, and here he first found that Saviour of whom he had been taught in his childhood, and immediately united with the Presbyterian church under the care of Rev. H. G. Ludlow, from which he and a number of others subsequently colonized to form another church,—to which they called that eloquent and devoted man, Rev. Dr. Lansing—with which he maintained his connection till he came to the Hawaiian Islands. He was one of the few who, from a sense of duty, remained at his post when New York was first visited by that terror and scourge, the cholera, in 1832. He finally left his position in New York, for which he was well adapted, and where he was highly appreciated and esteemed, to study for the ministry, but before he had completed his studies, an urgent call from the A. B. C. F. M., for teachers for these islands, led him to finally select this calling and field of labor as his work. He sailed from Boston December 14th, 1836, and reached here April 9th, 1837. No man was ever more in earnest in his calling than was Mr. Cooke, and none more instrumental than he during the voyage in bringing about that change in the captain, second mate and crew, which led those officers and several of the men on their arrival here to unite themselves with the Mission Church, under the pastoral care of the Rev. Hiram Bingham.

When the General Meeting assembled, he and his excellent wife were selected to take charge of the Royal School, then about to be established, and the subsequent experience of twelve years proved that no better selection could have been made. In this Christian family, the present and late King, and nearly all the nobles of the realm, found a Christian home and instruction through the period of their youth, which home and instruction I believe to be remembered with gratitude by them all.

In 1849,—Mr. Hall, one of the agents of the Mission, having been appointed director of the Government press,—Mr. Cooke, who had received a mercantile education suitable for the position, was called to act as agent for the Mission. In 1851, in consequence of the transition state of the Board's work at the islands, and at its request, he took his dismission from the Board's service and aided in establishing the mercantile house of Castle & Cooke, with which he remained connected till the time of his death, though the state of his health for a few years past had disabled him from active business.

In 1852, on the organization of the Fort Street Church, he was chosen its first deacon, in which capacity he continued to serve as long as his failing health allowed.

For the warmth and earnestness, and stability of his zeal, he has had few equals. As a merchant and as a Christian, he was known and highly esteemed here for many years, as well as a missionary teacher and principal of the Royal School. He leaves a wide circle of friends who will bear testimony to his purity, single-mindedness, and upright honorable character.

Our readers will notice in the account of the loss of the bark *Dashing Wave*, that the king of Ualan, or Strong's Island, extended "the utmost hospitality" to the captain and his fellow sufferers. It is a remarkable fact that the pastor of the church is a son of old King George, under whose reign such fearful barbarity and cruelty were inflicted upon certain crews of vessels, about thirty years ago. By referring to the *Friend* of October 28th, 1843, it will be seen that at Strong's Island, in 1835, Capt. Cathcart and crew of the brig *Waverly* were murdered and vessel burnt; in 1836, Capt. Scott and thirteen of the crew of the schooner *Honduras* were murdered; and in 1841, Capt. Bunker and all of the crew of the whaleship *Harriot* were murdered and ship sunk. The American Board of Missions sent the Rev. B. G. Snow to this island in 1852, where he remained ten years, when he was removed to the Marshall Islands; but so thoroughly had he planted the Gospel seed, that now on that island there is a church of one hundred and fifty members, with a native pastor. At present there is no missionary on the island, but still the good work is progressing. (See *Friend* extra for June, 1870.) Surely it is better, even for the interests of commerce, that the islands of the Pacific should be evangelized. It was at Strong's Island that the *Morning Star* was wrecked.

Practical Religion among Seamen in the British Navy.

The sixty-fifth anniversary of the Battle of Trafalgar was commemorated at the British Admiralty in London by the issue of an important order, so far as the religious seamen in the navy are concerned. For ten years and more, zealous chaplains and religious officers have been urging the importance of being allowed some place on ship-board where they could quietly retire for Bible reading and a prayer-meeting. Sometimes commanders have granted this favor, but the officers and seamen could not claim it as a right. Now the Admiralty has issued an order making it obligatory on commanders to grant this privilege when asked. The order was issued on a day remembered by all British seamen, the anniversary of the Battle of Trafalgar. This was the day when Lord Nelson issued the famous order, "England expects every man to do his duty." (Does not God expect every man will do the same?) Nelson's order, in his own handwriting, is still preserved in the museum at Greenwich Hospital. There we saw it a few months ago on the slate!

We are in circumstances for knowing that the recent order of the Admiralty will be highly prized by many seamen in the British navy. Often have we heard religious

seamen and officers speak upon the subject. We hope the intimation of the correspondent of the London *Times* may not be correct, that possibly this Admiralty order may prove a "dead letter." It surely ought not so to be. Every encouragement should be extended to well disposed and religious seamen. We have had an opportunity for becoming acquainted with some of these men when British war vessels have visited Honolulu.

Robber Crab.

In the little book of the Rev. Thomas Powell upon Savage Island, or Niue, there is the following sketch of a peculiar species of crab:

"Here, as in Samoa, the large robber crab (*Birgus latro*) is found in great numbers, and the natives are very expert in catching them. The sagacity of these crabs is surprising. A young man in my family, in Samoa, saw one up a cocoanut tree twenty-five feet high push down (not twist off as the natives do) a dark brown cocoanut; that is a nut in just such a state of ripeness as to be easily detached from its stalk; just such a one as a native would have selected. The habit of this crab is, after having thrown down a cocoanut from the tree, to descend, go to the nut and tear off with its strong claws the fibrous husk; then it re-ascends the tree with the nut, holding it by a bit of the husk which it leaves on for the purpose, and lets it fall upon a stone or rock to break it. It then again descends, either to feast upon the broken pieces or to carry them away to its hiding place. Sometimes, instead of taking it up the tree again to let it fall upon a stone, it will gnaw, with its strong nipper-like claws, a large hole in the nut, beginning at the eye. If these crabs perceive themselves discovered up a tree by any person, they draw up their legs and claws, form themselves into a ball, drop down, and immediately endeavor to escape; or if discovered near a precipice they roll down it. They feed on other fruits besides the cocoanut; such as the candle nuts, nutmegs, figs, and many other kinds of rich and oily nuts and fruits. The trees yielding these are, at certain seasons, covered with them, feasting upon their fruits, and when thus found basket loads of them are taken. They go periodically into the sea, about the change and full of the moon just before she rises. They go, according to the opinion of the natives, 'to bathe and drink.' Roasted, baked, or boiled, they furnish a delicious dish. They are often taken, denuded of their shells, in the state which constitutes the *purse crab*. Each one is then like a congealed mass of fish and oil, and is, in the estimation of the natives, a very great delicacy."

TWO HUNDRED ISLANDS TO BE EVANGELIZED.—The Rev. William Gill, author of "Gems from the Coral Islands," asserts that "there are still upwards of two hundred islands in the North and South Pacific Oceans, where the inhabitants are still in the same state of idolatry and degradation as these once were, whose Christian reformation" is recorded in his book.

THE FRIEND.

APRIL 1, 1871.

Pitcairn's and Norfolk Islands.

We are glad to meet Mr. Nobbs, a son of the Rev. Mr. Nobbs, pastor of Norfolk Island. He is directly from that part of the world, and has furnished us with much interesting information respecting the descendants of the "old Pitcairners," now living on both Pitcairn's and Norfolk islands. On Pitcairn's there are 60 inhabitants, and among them Betsy Young, a daughter of John Adams, the venerable old patriarch, under whose instruction the Pitcairners were really trained in the fear and nurture of God.

On Norfolk Island there are 325 inhabitants; hence the total number, about 385 now living, who have descended from the Pitcairners of the *Bounty*. They are under the Colonial Government of New South Wales, but are allowed to govern themselves much after their own views. The Rev. Mr. Nobbs still continues in his old age to officiate as pastor and physician. He is truly a patriarch among them, having 10 living children, and about 50 grand-children. Of the second generation of "old Pitcairners," there are now living on Norfolk Island, Arthur Quintal, George Adams, and Rachel Evans—the latter a daughter of John Adams, above alluded to.

Bishop Patterson, the English missionary Bishop of Melanesia, is also living upon Norfolk Island. He received the grant of 1,000 acres of land for a mission school. He has established a school, which now contains 140 pupils, gathered from New Hebrides, Solomon and Banks' islands. Once every year he visits those islands, taking teachers, who have been educated in his school. The missionary vessel *Southern Cross* is under his direction. The present prospects of the mission are quite prosperous.

From all we can learn, Norfolk Island is a beautiful spot—a gem of the South Seas. It is about 21 miles in circumference, and admirably diversified with wood-land and cultivated fields, being well watered and advantageously situated for the supply of whale-ships cruising in that part of the ocean. The following have recently touched for supplies:

- Jan. 1—Bark *Far Away*, Cleveland, of Sydney, 9 months, 130 sperm and 150 whale.
 4—Brig *Highland Mary*, of Sag Harbor, 42 months, 50 sperm and 150 whale.
 22—Bark *Robert Towne*, Edwards, of Sydney, 8 months, 150 sperm and 80 whale.
 25—Bark *Northern Light*, M. Baker, of New London, 39 months, 1,750 sperm and 450 whale; 150 since leaving the Bay of Islands in December.
 26—Bark *Osmanli*, Williams, of New Bedford, 27 months, 600 sperm and 1,650 whale.
 Feb. 1—Bark *Napoleon*, Fuller, of New Bedford, 31 months, 1,225 sperm and 600 whale.

Since writing the above, we have found the following correspondence relating to Pitcairn's Island, published in the *Alta* of San Francisco. A ship bound to England touches

there, and the master communicates as follows:

EDINBURGH, January, 1871.

EDS. ALTA.—On my passage home from your port, I called at Pitcairn's Island, being nothing out of my way, but rather the means of shortening the passage by going due south when out of the trades, thereby passing quickly through the light winds. I found some 70 persons on the island—a healthy and moral people, and obtained several hundred oranges and limes, my giving them a little medicine and clothing. The latter they stand much in need of, the women particularly being very short. Some charitably disposed person coming that way with a stock of women's and men's second-hand clothing, would confer an everlasting favor upon them. There is plenty of goats, wild pigs and water.

I am not bound to California this voyage, or I would certainly do all I could to bring things with me from here. Excuse this, and oblige me by inserting the matter.

Yours, etc., JOHN PURDY,
 "Master Whittington."

PITCAIRN'S ISLAND, Oct. 6th, 1870.

MR. EDITOR:—As many ships pass this island on the route to and from San Francisco, but at too great a distance to board them in our canoes, it is our opinion that they do not know the island to be inhabited. There are no dangers of rocks or shoals, and if they come within a mile they would most always get a supply of fruit, etc. We number 60 or 70 persons, and we always like to show hospitality to strangers and to hear the news. This is the third day we have seen ships pass, and this day one is standing in by which we send this. The landing is on the north side of the island.

If, dear sir, you would have the kindness to give this a place in your valuable paper, you would greatly oblige your humble servants,
 THE COMMUNITY ON PITCAIRN'S ISLAND.

Lecture on the Siege of Jerusalem, by the Crusaders.

The lecture-going people of Honolulu were highly favored on the evening of March 27th in listening to a lecture on this subject by the Rev. W. R. Fletcher, of Melbourne. This lecture, in addition to the sermon preached in the Bethel Sabbath morning, has left a favorable impression in many minds respecting the reverend speaker's ability as a man of reading, eloquence and culture.

The lecturer commenced by giving a historic picture of the condition of Jerusalem from the 7th to the 11th centuries, during which period the city was in the hands of the Moslems. He spoke of the practice which kept growing with greater and greater importance, of going on pilgrimage to the holy sites, and how when Peter the Hermit was at Jerusalem, he left the city with the avowed intent of awakening the sympathies and gathering the forces of the western nations. He next took his audience to Clermont to the great council convened by Pope Urban II. in 1095 to inaugurate the crusade,

and narrated how under the potent eloquence of the Pope the people caught by a sudden inspiration the famous war-cry of the crusades, "It is the will of God."

After some words about the 'chivalry' which was so powerful a social principle in those days, the march of the army was described. Peter the Hermit set off first with his vast undisciplined army, and was totally defeated. The regular army under the great leaders, Godfrey de Buillon, Tancred, etc., followed. Their victories and defeats were hastily sketched, the lecturer wishing to give more prominence to the events around Jerusalem. The disposition of the army around the city, the disasters of the first days of the siege, the timely arrival of succor, the terrible days of the onslaught, the repulse, the renewed attack and the second repulse, the legend of the appearance of St. George on Mt. Olivet and the final capture of the city were all detailed.

The lecturer concluded with a few words of earnest appeal, in which he, a minister of the Gospel, disavowed all sympathy with the principle of religious wars, but expressed his admiration for all benevolent enthusiasm. The crusade of the true Christian is more honorable, more heroic and more enduring than those of history.

FRENCH FAIR IN BOSTON.—An American correspondent thus writes:—"Boston, and all Massachusetts in fact, seem to be preparing for the great French Fair, to be held in April. Here in Amherst Professor Montague receives contributions. Miss ——— is painting some very pretty flower pieces in water colors. One of the great features of the Fair is to be an autograph album, which a Mrs. Professor Bolta is now getting up, to contain the autographs of the literati, sketches from our artists, &c., &c. Price, \$5,000. A nice little sum! Every one seems to be doing something to aid the Parisians.

"Apropos of affairs Hawaiian, I received yesterday a circular and note from General Marshall, telling of an island table at the Fair, and asking for contributions. He writes that Hawaiian boys and girls will preside at the table. It is thought that this will prove one of the most attractive features of the Fair—not the youths and maidens, but the table. I see the names of Frank Lyman and General Armstrong attached to the circular. The Fair will be held April 10th, quite right for me, as I hope to be in Boston about that time. In my spring vacation."

This Fair takes place at the same time as the French Fair in Honolulu.

FAIR FOR THE FRENCH.—By a letter from Madame Ballieu, wife of the French Commissioner, published in the *Gazette*, we learn that on Monday, April 10th, at the residence of the Commissioner, will be sold at auction certain articles, the proceeds going to aid the wounded and the families of the fallen in France. In the evening there will be an entertainment, to which the public are invited.

NEW GUINEA.—We are glad to learn that the London Society's missionaries are about to occupy mission stations on the great island of New Guinea.

Peace Celebration.

The German residents of Honolulu celebrated the Restoration of Peace on Saturday, March 25th, by public religious services in Fort Street Church at 11 o'clock, and by a dinner at the German Club Rooms, together with fire-works, a torchlight procession, and various other methods in the evening. At the church, the entire services were conducted in the German language. Prayer was offered by Father Hermann, belonging to the Catholic Mission, and an address was delivered by Dr. Hillebrand. The speaker gave an historical sketch of Germany since the famous battle of Jena, in 1806, and the dissolution of the German Empire. He dwelt upon German unity as now established under the leadership of Prussia. The exercises were closed by the benediction of Father Hermann, after the singing of one of Luther's grand old hymns, which has again and again been sung by the German soldiers during the late war, as they have marched to battle and to victory. We find a translation of this hymn in the "Lyra Germanica," by Catharine Winkworth, (London, 1869.) This hymn is supposed to have been written by Luther when he departed for the Diet at Worms, and when he made the oft-quoted reply to those who would dissuade him from going, "Go tell your Master, that even should there be as many devils in Worms as tiles on the house-tops, still I will enter it."

A sure stronghold our God is He,
A trusty shield and weapon;
Our help He'll be and set us free
From every ill can happen.
That old malicious foe
Intends us deadly woe;
Arm'd with the strength of hell
And deepest craft as well,
On earth is not his fellow.

Through our own force we nothing can,
Straight were we lost for ever;
But for us fights the proper Man,
By God sent to deliver.
Ask ye who this may be?
Christ Jesus named is He,
Of Sabaotb the Lord;
Sole God to be adored;
'Tis he must win the battle.

And were the world with devils fill'd,
All eager to devour us,
Our souls to fear should little yield,
They cannot overpower us.
Their dreaded Prince no more
Can harm us as of yore;
Look grim as e'er he may,
Doom'd is his ancient sway;
A word can overthrow him.

Still shall they leave that Word His might,
And yet no thanks shall merit;
Still is He good in the fight,
By His good gifts and Spirit,
E'en should they take our life,
Foods, honor, children, wife—
Though all of these be gone,
Yet nothing have they won,
God's kingdom ours abideth!—Luther. 1530.

☞ We have received a most interesting letter from Mrs. Coan, giving an account of a week spent in Washington, but we regret that it is too late for this number.

THE REV. W. R. FLETCHER.—We are happy to welcome this gentleman, on his way from Melbourne to Europe and the Holy Land. He is a leading clergyman among the Congregational churches of the Colonies, and Professor of Moral Philosophy, Hebrew, etc., in the Congregational College of Victoria. We are glad the Australian steamers enable us to cultivate a more intimate acquaintance with our Christian friends from that part of the world.

INSTALLATION.—Sabbath evening, March 26th, the Rev. Walter Frear was installed as Pastor of Fort Street Church in Honolulu. The following was the order of exercises on the occasion:

Reading of the Scriptures, and declaring the result of the Council, by Rev. Hiram Bingham.
Sermon, by Rev. S. C. Damon.
Installing Prayer, by Rev. L. Smith, D. D.
Charge to the Pastor, by Rev. B. W. Parker.
Right Hand of Fellowship, by Rev. A. O. Forbes.
Charge to the People, by Rev. H. H. Parker.
Benediction, by the Pastor.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 25—Brit stmr Wonga Wonga, Stewart, 18 days from Auckland.
26—Am stmr Moses Taylor, R S Floyd, 94 days from San Francisco.
26—Brit brig Byzantium, R Calhoun, 23 days from Tahiti.
7—Am brig Curlew, A Christian, 18 days from Magdalena Bay.
9—British bark Maud Helen, F Ross, 68 days from N. Castle, N. S. W.
9—Am wh ship Reindeer, B F Loveland, 5 months out from New Bedford, 150 bbls sperm oil.
Mar. 11—Am wh bk Geo Howland, J H Knowles, 5½ months out from New Bedford, 115 spm, 15 wh.
13—Am wh bk Gay Head, R T Gifford, 5 months out from New Bedford, 160 spm.
13—Brit bk Henry Adderley, Hartman, for San Francisco, put back, 31 days at sea.
14—Am bkn Victor, R C Walker, 21 days from Port Townsend, W. T.
22—Am wh bk Fanny, L W Williams, from cruise to Southward, clean.
23—Am wh bk Concordia, Rob't Jones, from cruise to Southward, 45 bbls sperm.
24—Brit stmr City of Melbourne, H Grainger, 18 days from Auckland.
24—Am schr Mary A Reed, C H Hewitt, 15 days from San Francisco.

DEPARTURES.

Feb. 26—Brit stmr Wonga Wonga, Stewart, for Auckland and Sydney.
Mar. 2—Am stmr Moses Taylor, Floyd, for San Francisco.
6—American bark Nabob, Shatawell, for Hongkong.
8—Brit brig Robt Cowan, R Brown, for Victoria, B. C.
10—Haw schr Kona Packet, King, for Petropaulski.
11—Brit bk Maud Helen, Ross, for San Francisco.
11—Brit bk Violette, Wilson, for San Francisco.
11—Nor Ger bk Courier, Selt, for San Francisco.
14—Brit brig Susan, Hughes, for Kawaihae and Tahiti.
16—Am wh bk Geo Howland, Knowles, to cruise.
16—North Ger bk Wilhelm I, Moller, for Howlands Is.

PASSENGERS.

FOR PORTLAND, O.—Per Jane A. Falkenburg, Jan. 28th—J M Painter and two daughters—3.
FOR SAN FRANCISCO.—Per Margaret Crockard, Feb. 1st—Captain Weeks, C Maloney, Charles O'Neill, Miss Susan O'Neill—4.
FROM FIJI ISLANDS.—Per Maggie Johnston, Feb. 2d—Mr Richards, W Wood—2.
FROM HONGKONG.—Per Violette, Feb. 4th—114 Chinese.
FROM SYDNEY.—Per Susan, Feb. 6th—J C Burton—1.
FOR BAKER'S ISLAND.—Per Otto & Antonio, Feb. 7th—Captain Snow, wife and child, 64 native laborers—57.
FOR JARVIS ISLAND.—Per Kamaile, Feb. 9th—Win Thompson, J J Gramm, 20 native laborers—22.
FOR SAN FRANCISCO.—Per Henry Adderley, Feb. 9th—John Welsh, Miss Bailey, Miss Bromley—3.
FOR SAN FRANCISCO.—Per Comet, Feb. 6th—Miss Ino Gedge, Mr I B Tilston, Frank Kohn, Theo Toel, R Dexter—5.
FOR SAN FRANCISCO.—Per Maggie Johnston, Feb. 10th—H Hornkehl, W Wood, Mr Richards—3.
FOR GUANO ISLANDS.—Per C. M. Ward, Feb. 13th—Chas Marston and 1 native laborer—2.

FOR SAN FRANCISCO.—Per D. C. Murray, Feb. 18th—H Coulter, H W Brown, Edward Pana, C pt C W Gelett, Morris Dore, Jr, Mrs Morrison and daughter, Dr W Howard, Mrs P N Makee, E H Stoddard, Mrs R O Crabbe, Mr H G Crabbe and two children, Richard Steward, Mrs J O Carter and daughter—17.

FOR SAN FRANCISCO.—Per D. C. Murray, Feb. 18th—Mrs Morri on and daughter, Mrs J O Carter and daughter, H Coulter, H W Brown, A J Williams, M Dore, Jr, Ed Baner, Dr W W Howard, C W Gelett, Mrs P N Makee, E Stoddard, A C Lyons, Jno McLean, H T Bornholt, J R Logan—17.

FOR SAN FRANCISCO.—Per Comet, Feb. 24th—Frank Jones, J W Knight, Mrs Knight, Miss Maggie Knight, Alfred Singer, Robt Swift—6.

FOR AUCKLAND AND SYDNEY.—Per Wonga Wonga, Feb. 27th—Mr A Patterson, Mrs Patterson and 3 children. *In transitu from San Francisco*, 40—45.

FROM TAHITI.—Per Byzantium, Feb. 27th—H C Victor, Kama, and 65 Chinese—67.

FOR SAN FRANCISCO.—Per Moses Taylor, March 2d—Mr Bandmann, wife, child and servant, C B Morgan, M T Donnell, Carrie Birdsell, L Zublin, W H Davis, N A Sands, R C Stewart, Mrs R O Crabbe, H G Crabbe and two children, N Grinbaum, Jos Rayner, J H Blauvelt, H C Victor, J B Herman, Peter Larsson, W L Lloyd, Jas Neill, J Warnke, Chas Kang, A J Wight, J G Kelly, John Bulger, and 77 in transitu from Sydney and Auckland—105.

FOR HONGKONG.—Per Nabob, March 6th—Tung Hook and wife, Ah Yan and wife, Ne Sun, Son Yau, wife, child and nurse, You See and child, Hou Son, Achung, wife and two children, In Tung, Hin Wan, Afon, Asing, Ah tung—21.

FOR VICTORIA, B. C.—Per Robert Cowan, March 8th—Wm McIntyre—1.

FOR SAN FRANCISCO.—Per Violette, March 11th—Mr Kane, Mr Head, Mr Fuller, Mr Allen—4.

FOR SAN FRANCISCO.—Per Courier, March 11th—B Just—1.

FROM PORT GAMBLE, W. T.—Per Victor, March 14th—James Dungey, Henry Dungey—2.

FOR HOWLAND'S ISLAND.—Per Wilhelm I, March 16th—John Ross, H Wilson, E G Reiners, and 30 native laborers—33.

FROM SYDNEY AND AUCKLAND.—Per City of Melbourne, March 24—C W Mitchell. *In transitu for San Francisco*—E Trenevy, Rev W R Fletcher, & M Pinnell, Miss Martin, J Garhide, E Miller, J E Davidson, Mr and Mrs Pinnell, Mr and Mrs Burnley, A Seddon, Lieut G Verney, A Archer, R Lane, C Taylor, M Samuel, H E Kater, Mrs McGillicuddy, Mrs Marsh, S Barclay, C C Shaw, A B Kitchener, Rev P Byrne, Col G S Whitmore, J Z Credley, A Stenson, Mrs Seligman, Miss E Wilson, C H Semmauer, A Ewin, P Gillies, and 51 in the steerage—84.

FROM SAN FRANCISCO.—Per Steamer Ajax, March 28—S H Phillips, H D Fairweather, Mrs L W Williams, J W Hayselden, J A Sherman, W H Kelly, E B Laplan, R T Haskins, P Good, Thos Mooney, wife and child, Wm S Marshall, Ah Wan.—*In Transitu for Australia*—John Heath, Miss L Heath, Miss F Heath, Mrs Gardemaux and 3 children, A R Green, Dr Gustavus Wolf and wife, Robert Farmer, J Morris, O Doud, wife and 2 children, C Day, C Gavals, W Henderson—33.

MEMORANDA.

The C, N Z & A mail steamship City of Melbourne, 12 Grainger, Esq, Commander, left Sydney on the 1st inst at 9 A M, arrived at Auckland on the 6th at 6 P M, and left at 2 P M on the 7th for Honolulu; experienced for the first part variable winds and weather, latter part strong NE and ENE winds until her arrival in port at 2 P M on the 24th. On the 12th a delay of several hours took place, through an accident to the machinery. She brings a fair amount of passengers en route to San Francisco, viz: 32 cabin and 51 steerage. Mr Pinnell, late American Consul at Melbourne, together with Mrs Pinnell and Mr Pinnell, Jr, are passengers by her for New York.

SHIP ROMAN.—During the visit of this ship at the Marquesas Islands, in consequence of the crew being refused liberty (although promised it at Honolulu), seventeen of the crew fled, stealing boat and escaping to the mountains. They had a severe encounter with the mate, who was severely injured, but he is now at the United States Hospital doing well.

MARRIED.

SUNTER—ROGERS.—At Hilo, Hawaii, in the Foreign Church, March 2d, by the Rev. Frank Thompson, Mr ALBERT SUNTER, of New York city, to Miss SARAH E. ROGERS, of Honolulu.

HINTON—KUAHIKU.—In Honolulu, February 24th, by Rev. H. H. Parker, JAMES SIMPSON HINTON of this city to KUAHIKU of Kohala, Hawaii.

ROTH—KREUER.—In this city, on Saturday evening, March 11th, by the Rev. S. C. Damon, Mr SIMON ROTH to MARGARET S. KREUER, both of this city. ☞ San Francisco papers please copy.

DIED.

BECKLEY.—In this city, on the 6th instant, Mr. WILLIAM C. BECKLEY, aged 56 years, eldest son of the late Captain George Beckley, who was for many years a resident of these islands.

COOKE.—In Honolulu, on Monday evening, March 28th, Deacon AMOS S. COOKE, aged 61 years.

Information Wanted.

Respecting Mr. W. D. Gower, who left the ship "Arctic" last autumn at Honolulu. An information will be gladly received by the Editor, or Mrs. Maria S. Sargent, Sergeant, Maine, U. S. A.

Respecting Mr. Joseph Ellis, who came to Honolulu 12 or 15 years ago, whose brother, Deacon Ellis, of Jauwaka Plains, is anxious to learn his whereabouts. Any information will be gladly received by J. W. Atherton, Esq., or the Editor.

Editor's Table.

CHRISTIANITY AND GREEK PHILOSOPHY. By B. F. Cocker, D. D., Professor of Mental and Moral Philosophy in the University of Michigan. Harper & Brothers: 1870.

Eighteen hundred years ago, the Apostle Paul declared on Mars' Hill, in Athens, that God had "made of one blood all nations of men." There is not only a unity of race, but a unity in the desires, thoughts and aspirations of all men. He who would truly understand what is in man, or mankind at large, must study not only human nature as manifested in one part of the world and in one nation, but he must study the peoples of all lands and all ages. In order to do this, we see the importance of studying carefully the influence of those old Greek philosophers, Socrates, Plato, Aristotle, whose thoughts and teachings have exerted such a controlling influence upon the world. Not long since we read with intense interest Draper's "Intellectual Development of Europe," in which work the reader's attention was directed to the influence of the Grecian poets, mathematicians and philosophers upon the condition of knowledge as it now appears in Europe and America. Now we have another work upon a somewhat kindred subject, "Christianity and Greek Philosophy," while another of close relationship, Tyler's "Theology of the Greek Poets," is lying on our table. All these works take us back to Greece, and make us realize that there may be much of truth in the somewhat strong language of R. W. Emerson, when he says, in remarking upon books, in "Society and Solitude:" "Of Plato I hesitate to speak, lest there should be no end. * * * He contains the future, as he came out of the past. In Plato, you explore modern Europe in its causes and seed, all that in thought, which the history of Europe embodies or has yet to embody. The well-informed man finds himself anticipated. Plato is up with him. Nothing has escaped him."

Alas, we fear the world is not much wiser than it was two or three thousand years ago. It may know a little more about chemistry, geology and astronomy, but that is about all. Even long ere Grecian and Roman supremacy lived those old Egyptians. They knew many things respecting which the world is now ignorant. We are reading Dr. Cocker's book with much interest, and although not coinciding with all his reasoning, we still find his writings eminently suggestive. "While passing along through the New World," (see *Friend* for December, 1869,) it was our privilege to hear Dr. Cocker preach an interesting sermon upon *the brotherhood of the human race*. It was preached in Delaware, Ohio, before the graduating class of the Wesleyan University. He is an Englishman by birth, but has traveled extensively throughout Australia and Polynesia, visiting even the cannibals of the Fiji Islands. Strange as it may seem, the knowledge derived from these barbarous tribes of Polynesia enables him to write with more intelligence about the philosophy of Plato and Aristotle in its bearing upon Christianity. Dr. Cocker appears to

have fully adopted the sentiment of the Latin poet Terence,

"Homo rum, humani nihil a me alienum puto,"

I am a man, and think nothing relating to man foreign to myself.

GEMS FROM THE CORAL ISLANDS; or, Incidents of Contrast between Savage and Christian Life in the South Seas. By the Rev. W. Gill. London: Yates & Alexander, Publishers.

For sixteen years (1838-1854) the author of this volume was a missionary of the London Missionary Society on the Island of Rarotonga. During his sojourn in the South Seas, he visited various neighboring islands and gathered abundant materials for a most interesting volume, with the above title. It is now just fifty years since native missionaries from Tahiti first introduced Christianity into the Hervey Group, of which Rarotonga is one of the principal islands. This volume contains interesting sketches of not only the Hervey Group, but also several islands in what is called Western Polynesia, namely: Aneityum, Tana, Fotuna, Eromanga (where Rev. J. Williams was killed), Fate, Mare, Lifu, New Caledonia, and other islands. English missionaries who have labored under the patronage of the London Missionary Society have issued several most interesting volumes, illustrative of missionary life, including the following: "Turner's Nineteen Years' Residence in Polynesia;" "Buzecott's Mission Life;" "Murray's Missions in Western Polynesia," and several others which we could mention. Persons desirous of reading works relating to Polynesia, can take up no more interesting books. The volume now noticed, "Gems," &c., is for sale at Thrum's book-store.

SAVAGE ISLAND: a brief account of the Island of Niue, and of the Work of the Gospel among its People. By Rev. Thomas Powell, F. L. S., Twenty-three Years Missionary of the London Missionary Society to the South Seas. London: John Snow & Co.

This is a small tract of only seventy-two pages, but it is full of interest. This island is situated in 19° S. latitude, and 169° W. longitude, three hundred miles south of the Samoa Islands, and six hundred W. N. W. of Rarotonga, of the Hervey Group. It is a coral island, eight miles broad and twelve long, containing about five thousand inhabitants. If our limits would permit, we should be glad to print the whole of this little book, for the record of the introduction of Christianity is full of interest, and the character of the inhabitants is worthy of special notice. We would acknowledge our indebtedness for this sketch of Niue to the Rev. W. W. Gill.

SIXTH ANNUAL REPORT OF THE VOYAGE OF THE "DAY SPRING" AMONG THE NEW HEBRIDES AND LOYALTY ISLANDS, DURING THE YEAR 1869. Melbourne: 1870.

The *Day Spring* is a missionary vessel, owned and sailed under the auspices of the Presbyterians of Missions in the Provinces of British North America and of the Australian Colonies. From this report, we should infer that her voyages much resembled those of the *Morning Star*, but in another part of Polynesia.

Loss of the Bark "Dashing Wave."

FEARFUL SUFFERINGS OF THE CREW.

We have to record one of the most miraculous escapes from death at sea in many forms that have ever been made public. The bark *Dashing Wave*, a successful China tea clipper, is down as missing in the *Sydney Morning Herald*. Captain Vandervord was the master of the vessel, and from him we learn the following particulars:—He left Foochow on July 29 bound for Sydney; and on the night of August 31, the weather being thick and squalls coming down at intervals, Captain Vandervord took in the maintop-gallantsail at 10 p. m., and went below to lie on the sofa in the cabin; at half-past 10 he went on deck again and was just in time to see a small island right ahead; he shouted to the man at the wheel to put the helm down, and the vessel had nearly come round when her heel touched on the reef which surrounds the island. Half an hour after taking the bottom the copper came over the weather-side in sheets, and the foremast sunk 18 inches; the mainmast was cut away, but the ship began to break up fast. The island proved to be Wake Island, small and uninhabited, surrounded by a reef, rendering it impossible to land if there is any wind blowing at all. Captain Vandervord says it is 10 miles out of the position given in the chart, 10° 30' N., 167° E. The crew took to the long boat, and Captain Vandervord secured a chart and nautical instruments, but strange to say no compass was saved; a case of colonial wine, a bag and a half of bread and two buckets were put in the boat, but no water; and for 31 days the thirteen men were in the open boat without seeing land or a ship, or receiving any assistance whatever. They left the wreck at 10 the morning after, and with sail made of blankets sewn together, and fixed to an oar, began their weary journey in search of some inhabited island. Their sufferings may be imagined. For the first five days they had not a drop of water, and the captain served out one bottle of Cawarra daily between the thirteen; that saved their lives; after that time they had rain and caught water, but except at the time it was actually raining a half pint of water each only a day was served out and a handful of bread. To the credit of the men and their commander there was no insubordination, no attempt to obtain more than their share of the scanty provisions and precious water; silently but resigned they passed day after day, the sun pouring down on their unsheltered heads. Every day Captain Vandervord got the boat's position by means of his instruments, but when the weather was dull of course they went in all directions for want of a compass, and especially on cloudy nights; it was the master's intention to make for the Kingsmill group, but the current was against them, and then a course was steered for Ascension Island, and had any of the party been able to row they might have reached it, but, weak as they were, all they could do was to keep their boat before the wind with the blanket sail. After 30 days of suffering, their mouths parched, tongues swollen, wet with grateful showers, scorched by a tropical sun; fully undergoing Coleridge's "Ancient Mariner's" sufferings:

"Water, water every where,
And all the boards did shrink;
Water, water every where,
Not a drop to drink,
And every tongue through utter drought
Was withered at the root,
We could not speak no more than if
We had been choked with soot"—

They sighted Strong's (Ualan) Island, the easternmost of the Caroline group. Here the castaways saw a canoe outside taking produce from one part of the island to another, and had they been able to get some provisions Captain Vandervord would have kept on, and tried to make one of the islands of the Marshall or Gilbert groups adjacent. The boat refused to trade with them, and they went inside and were received by the King with the uttermost hospitality; he took the captain and mate to live with him, and assigned quarters to the men in the town. After some days Captain Vandervord and part of the crew took the boat and tried to reach Kingsmill, and were fitted out by the King with sails, mast, and provisions of every kind, but met with a gale and had to return to Strong's Island. Altogether 38 days were spent on the island, when the *Oriti* put in short of provisions, and they came on in that vessel and arrived on Thursday at midnight. Captain Vandervord desires to acknowledge the kindness of Captain Benson to himself and his unfortunate crew. —*Fiji Times*, January 7.

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Young Men's Christian Association of Honolulu.

How Shall We Fight Intemperance?

All men agree that intemperance is a terrible curse to mankind. Even the liquor-seller will point to the drunkard, and remark the wreck he is. But how to oppose it, how to lessen its ravages and to diminish its effects; there is wide and honest difference of opinion. Total abstinence pledges, temperance societies, temperance tracts and lectures, have all been enthusiastically and faithfully tried with varying success. The law has been invoked to force a reformation by shutting off the supply of intoxicating agents; but the destruction still goes on to a frightful extent, in spite of all these influences. Great progress, however, in the right direction has been made. All of these different lines of effort have effected much, doubtless, directly and arbitrarily, as oaths of abstinence, and prohibitory laws, but their real and most valuable result is the better public sentiment which they have built up and cherished. And here, in the field of public sentiment, lies the hope of temperance. Unless *that* is healthy and true, pledges, and laws, and cold water legions, will go for little or nothing: if *it* is sound, men will shun excess and intoxication, just as now they shun forgery or burglary.

It is clear that under this view, the condition of public opinion on this matter is considerably below the proper standard. A young man may drink under social conventionalities until he loses his ordinary behavior belonging to good breeding, in an uncertain demeanor in which novel eccentricities of manner, combined with an unexpected and often startling association of ideas, produce an effect which would be comedy itself, were it not so really and sadly tragic, and we are only amused by it, instead of being shocked; or if we are shocked, the impression is light and transient. We scorn and shun the confirmed drunkard, who, in the grasp of his terrible habit, from which he is well-nigh powerless to escape, deserves our deepest pity, while the festive reveler, starting, of his own choice, down the same road is a "good fellow," and suffers not in our esteem. In other words, intemperance in itself is not criminal in the view of society, which only passes sentence upon its victims when from its effects they become no longer bearable. Results are punished, the causes are passed over. Under the prevalence of this sentiment, it is not strange that men should thoughtlessly and freely indulge in stimulants which custom has made social, and easily overstep the limits of a temperate use, and that without any compunctions of con-

science as long as no very ridiculous stage of inebriation is reached.

It is a fact, perhaps not most creditable to our race, that no power is so supreme and universal in its direct influence on men as that of public opinion. But this being so, it follows that the straight-forward way of moving and reforming mankind is to raise the standard of public opinion, and any plan or recipe of reformation which ignores this, will fail utterly.

In our next we shall continue this subject, and endeavor to show more fully the reality of this position, and the importance of making the sentiment of Society a greater and grander auxiliary to the cause of temperance than it has ever been heretofore.

"Here a Little, There a Little."

The Portland, Maine, Young Men's Christian Association recently dedicated new rooms in Mechanic's Hall. . . . Shall women take part in social prayer-meetings? was a question lately discussed in a Conference held in Portland. The answer was unanimously in the affirmative.

The New York Young Men's Christian Association is eighteen years old. . . . The Boston Young Men's Christian Union has opened at its rooms a branch of the City Savings Bank.

We observe with interest in one of the papers a notice of General Armstrong at one of the meetings of the "Radical Club" of Boston. The subject of discussion was "essential Christianity." General Armstrong, or the "orthodox General" as he was titled, was called upon, and spoke of Christianity as it was to him, a thing to be judged of from the lives of its believers, rather than their catechisms: a grand warfare under the leadership of Christ.

The Established Churchmen of England are discussing measures looking to disestablishment, not in favor of it evidently, but making ready for the evil day.

At the quarterly Sunday-school Concert of the Kawaiahao and branch Sunday-schools, held on the 26th ult. in the Kawaiahao church, the Superintendent, Mr. William R. Castle, closed his relations with the school, and gave them his farewell in a brief but earnest address. He has been in charge of the school for over two years, and has great reason at this time to rejoice at the prosperous condition which it has reached under his care. Mr. Castle shortly leaves for the States for the prosecution of his studies.

Rev. Walter Frear was examined on Tuesday evening of the 21st ult. by an ecclesiastical council, with reference to installation

over the Fort Street Church. Whatever may be the difference of opinion in regard to examinations of this kind where the dogmatic skeleton of Christianity, or rather of a denominational view of it, is considered, somewhat to the neglect of the heart experiences and recognitions of its central forces, the exercises were interesting enough, and the pastor elect answered the tough theological questions which were put to him with a readiness which showed him to be well versed in the Orthodox system of Biblical interpretation. . . . The installation exercises took place at the Fort Street Church on the succeeding Sunday evening, and were of a very interesting character.

The most liberal response which the public has made to our application for assistance in support of the Reading Room, has placed that institution in a more prosperous condition than ever. It is peculiarly gratifying that its importance and usefulness, now established beyond a doubt, should be thus recognized.

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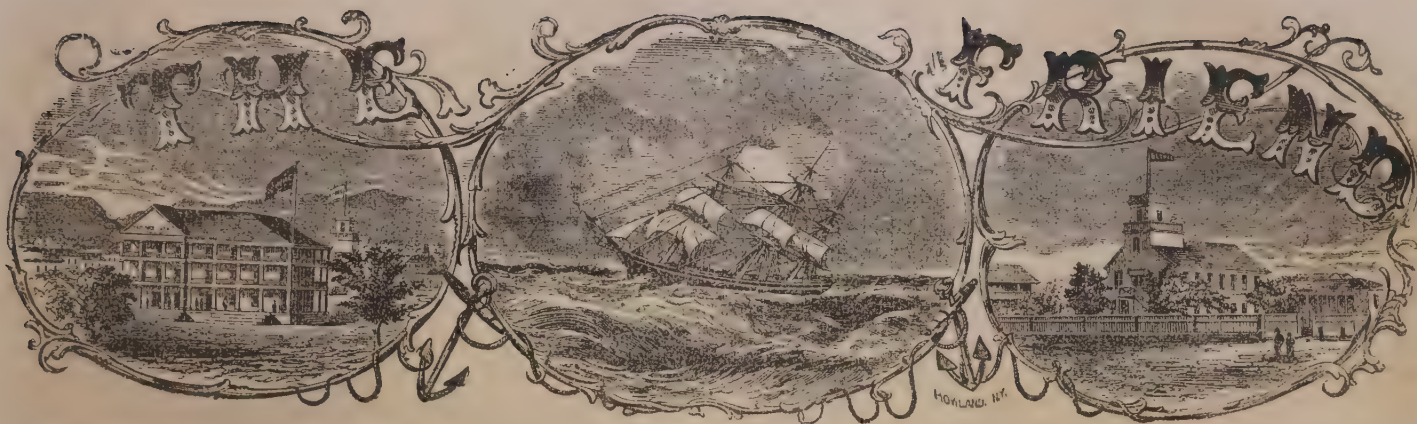
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The paper is published by a few persons, members of the Young Men's Christian Association, of San Francisco, for gratuitous circulation. It is designed to supply the great deficiency of moral and religious reading among the Pacific States and Territories. Everybody is invited to aid in extending the good work. Address "The Dial Publishing Company, 409 Washington Street, San Francisco."

This paper—the *Dial*—is devoted to the interests of "Sunday-schools, Temperance Societies, and Young Men's Christian Associations." We would acknowledge one hundred and more of each number, sent to Honolulu for gratuitous distribution. After the same manner and advocating the same principles, the *Friend* has been published in Honolulu since the 15th of January, 1843, or for more than twenty-eight years. From five hundred to one thousand copies of each number of the *Friend* have been gratuitously distributed ever since it was first issued, amounting in all to more than a *quarter of a million* of copies gratuitously distributed. Donations for this object thankfully received. Bound volumes for sale at the office, or on application to the editor and publisher.

READINGS.—The Association have made arrangements to give a series of public literary entertainments in the Olympic Hall, similar to those of a year ago, which were held in Buffum Hall. There will be three evenings devoted to readings and three to lectures. Full advertisement will be duly made.



New Series, Vol. 21. No. 5.

HONOLULU, MAY 1, 1871.

{Old Series, Vol. 29

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THE FRIEND.

MAY 1, 1871.

Profanity in Type.

It is bad enough to hear words of profanity drop from the lips of excited, thoughtless and wicked men who have not the fear of God before their minds, but positively inexcusable and indecent for editors and magazine writers to cover over their pages with profane words or expressions, although they may be included within quotation marks. Some California papers are highly culpable upon this point, but when the "Atlantic Monthly" allows low and profane expressions to disfigure its pages, it certainly forfeits the title of "immaculate" given to it by Hawthorne. Suppose Thackeray and other writers in their private correspondence with the editor of that magazine, so far forgot themselves as to write words of profanity, we hardly think the writer of the series of articles entitled "Whispering Gallery," is justified in putting their profanity in type. If it is wrong to use one profane word, how much more so to multiply it ten thousand times by printing and re-printing it?

NEWS FROM THE MARQUESAS.—By the return of the American whaleship *Concordia*, Capt. Jones, which took the Rev. S. Kauwealoha to the Marquesas last fall, recent news has been received. The long and severe drought has made food scarce upon the islands—breadfruit especially. Nothing of special interest to report. Mr. Keiwi was very low with sickness on the island of Fatuhiva. Capt. Jones supplied the missionaries with stores for their present necessities. The missionaries write in appreciation of Capt. Jones' kindness.

Lecture on the Origin of the Hawaiians.

On the 13th of April, W. C. Jones, Esq., delivered a lecture on the American origin of the Hawaiian people. He took the ground that the Malayan origin of this people could not be established by reason and fact, but that they must have come hither from the American coast. This idea he endeavored to prove by the natural course of winds and currents, by language and the habits of the people. While we are not quite prepared to accede to this new theory, we confess there is one strong argument against the old Malayan theory, which Mr. Jones urged with much force, i. e., the winds and currents. The lecturer also endeavored to sustain the proposition that the Hawaiians are the typical people of Polynesia, and other groups of islands have been peopled from this group. There was so much that was really new and interesting in the theory of Mr. Jones, that we sincerely hope the lecture may be published. It will be eagerly perused by that large and increasing class of readers who are interested in tracing the migration and origin of nations.

Whitney's Book Store.

The removal of the Post Office has afforded the proprietor of the Book Store a good opportunity for enlargement, which he has judiciously improved. Mr. Whitney's long experience in books and newspapers qualifies him to cater successfully for the reading public. In addition to his many improvements, he provides one arm-chair for some literary lounge. We would suggest that he extend his improvements a little farther in that line, and we doubt not he will find it profitable to do so. Books must be examined, and in this warm climate customers and readers desire to take things easy. During Mr. Whitney's contemplated trip to America, he will undoubtedly meet with additional suggestions, which will lead to still farther improvement on his return. May he have a pleasant trip.

Visits to Places of Special Interest in the Old World.—No. 5.

JERUSALEM.

"Movements are on foot for sending out under American auspices, an expedition for the purpose of making a thorough exploration of Jerusalem and the Holy Land."— [Latest telegraphic despatch.]

How much reliance is to be placed upon this telegraphic item we cannot say, but we met with it among other items relating to the operations of the Navy Department of the United States. For reasons which are not quite apparent to the public mind, the Government of the United States keeps an attentive eye upon movements along the shores of the Mediterranean Sea. It will be remembered that some years ago, an expedition was successfully fitted out and prosecuted under the authority of the Government for the exploration of the Dead Sea. The results of that expedition are embodied in a volume, entitled, "Narrative of the United States Expedition to the River Jordan and Dead Sea. By W. F. Lynch." This volume run rapidly through nine editions, up to the edition published in 1853, and now lying before us. Other volumes of travels and explorations, by Robinson, Thompson, Smith, and many more, both English and American, have been published during the last few years. Now appears another, which is noticed with much favor on both sides of the Atlantic. We refer to

THE RECOVERY OF JERUSALEM.—A narrative of exploration and discovery in the city and the Holy Land. By Captain Wilson, R. E., Captain Warren, R. E., etc., etc. With an introduction by Arthur Penrhyn Stanley, D. D., Dean of Westminster. Edited by Walter Morrison, M. P. New York: D. Appleton & Co. 8vo. pp. 435; \$8 50. For sale by Noyes, Holmes & Co.

We have not as yet met with this new book, but from a late number of the *Boston Congregationalist* we copy the following notice:

"In 1864, a prevailing drought occasioned great suffering in Jerusalem, and that benovolent English woman, Miss Burdett Coutts, gave £500 towards effecting some means of relief for the distressed inhabitants. Capt. Wilson of the Royal Engineers was sent out to see what could be done. This led to an examination of the old aqueducts and water courses by which the city was supplied, then filled with rubbish. Out of the interest

awakened by these investigations grew the Palestine Exploration Fund, with the institution of which our readers have already been made familiar, and now for more than six years the new work of exploration which that Fund enabled, has been in progress, under the direction of Captains Wilson and Warren, R. E. The statement of the present results of their labors forms the most interesting volume whose title stands at the head of this notice. If the actual discoveries so far made are not of the highest importance, certain clues have been gained which may lead to greater things hereafter, and a stimulus has been imparted to effort in this direction which must be widely felt. Already a movement has been made in this country, looking to similar explorations in the lands lying east of the Jordan. The narratives embodied in 'The Recovery of Jerusalem' are exceedingly minute, and are amply illustrated by maps and engravings. The information here gathered cannot fail to prove attractive to all antiquarians, but will have an especial fascination for students of the Bible and of the long history for which Jerusalem furnishes a centre. Reference has already been made to the drouth in 1864 which gave occasion for the present series of explorations. In this connection we make the following extract:

"The principal dependence of the inhabitants is on the cisterns, which receive the rain collected on the roofs and terraces of their houses. Those cisterns which have lately been built by Europeans in convents and dwelling-houses, are good, and, being carefully cleaned out once a year, always keep the water sweet, but it is far otherwise in the native houses. When rain commences to fall, every effort is made to collect as much as possible; all the channels are thrown open, and through these the summer's accumulation of rubbish is carried into the cisterns below; water is even collected from the streets, and the state they are in at the end of the dry season is almost too filthy for description. During early summer little evil arises from using the water of these cisterns, the heavier particles settling to the bottom; toward autumn, however, the water gets low, the buckets in descending stir up the deposit, and the mixture which thousands then have to use as their daily beverage, is too horrible to think of. It is at this time that a miasma appears to rise from the refuse, and that the fever season commences. It is difficult to obtain statistical information in Jerusalem, but one fact alone will show the unhealthy nature of the city: the Jewish population is estimated at about 9,000, yet in twelve months, more than 13,000 cases of sickness were attended to in their own hospital and that of the Protestant Mission. Much relief might be obtained by the adoption of a few simple sanitary precautions; every cistern should be well cleaned once a year and the refuse removed to a distance, instead of being thrown in front of the door to be carried back to the cistern by the first shower. The roofs and terraces of the houses should be well swept, and the water from them made to pass through wire gauze or some simple filtering apparatus, before entering the cistern."

Brigham Young is said to have lost twenty-seven mothers-in-law in five years.

Joseph, the Gilbert Island Translator and Proof-Reader.

"Look here upon this picture, and on this."—*Shakespeare.*

FIRST PICTURE.—Until 1857, no efforts were ever made to evangelize the Gilbert or Kingsmill group of islands. These islands lie about two thousand miles southwest of the Sandwich Islands. Fifteen low coral islands form the group. Eight of these islands are north of the equator, and seven south. The population numbers from thirty to forty thousand. They were literally a vast number of naked savages. Their social and moral condition is tolerably well described in the fifth volume of Wilkes' United States Exploring Expedition. Their language had never been reduced to a written form. Taking the most favorable view of their condition, they were hopelessly degraded and depraved. It was our privilege to visit the group in 1861, and from personal observation, we can add our testimony to Wilkes' narrative. (See "Morning Star Papers.")

SECOND PICTURE.—The *Morning Star* first visited the group in 1857, and left the Rev. Mr. Bingham and wife, with their Hawaiian associates. Then commenced the missionary work. Now what are the results? The language has been reduced to a written form. Primary school books have been printed in the language, and more than one-half of the New Testament. Hundreds, if not thousands, have been taught to read. The gospel has been preached. Small churches have been organized. A good beginning has been made. But we desire to call the reader's attention to what we consider the crowning feature of this picture. Yesterday, April 5th, we met in a street of Honolulu, near the post office, a native of Apaiang, one of the Gilbert Islands. His name is *Joseph*. The man held in his hand a *proof-sheet* of the translation of the Apostle Paul's first epistle to the Corinthians. He was hurrying on his way to the *Advertiser* printing office to correct *typographical* errors! Joseph is an invaluable assistant to Mr. and Mrs. Bingham in the work of translation. He makes the final copy for the printer, and possesses an accurate *grammatical* knowledge of his own language. He also reads and speaks English and Hawaiian very intelligently. To us, such a man as Joseph—the Gilbert Island translator and proof-reader—is a greater marvel than Max Müller with all his linguistical lore, or Prof. Addison Alexander, who is reported to have known *accurately* more than a score of languages, or Cardinal Mezzofanti, who could speak more than three score tongues. Fourteen years ago, Joseph's people, what were they? His language unreduced to a written form. Now he is a resident of Honolulu, correcting proof-sheets of a translation of the New Testament

into the Gilbert Island dialect. We congratulate our friends, Mr. and Mrs. Bingham, on the success of their labors, and conclude that it is not a vain and useless enterprise to keep the *Morning Star* plying among the islands of Micronesia. We hope the new *Morning Star*, now on her voyage around Cape Horn, may soon arrive in safety, and be speedily despatched on her errand of mercy to the Micronesian Islands.

Are not Americans Pig-Headed?

It has been customary to apply this term to the elder branch of the Anglo-Saxon race, when some reformatory measure moved tardily or could not be initiated. We think Americans will ere long merit to have this term applied to them. While all naval and commercial nations have abandoned side-wheel steamers for ocean service, the Americans hold on to them, although so much more expensive and less safe. An hundred screw-steamers are to-day crossing and re-crossing the Atlantic like so many shuttles weaving the intricate web of the world's commerce, but not one of those steamers flies the American flag. Not one side-wheel steamer is engaged in the American and European trade. Side-wheel steamers may do for rivers, such as the Hudson or Mississippi, but not for the broad ocean. The American Government has heavily subsidized the China line of side-wheel steamers, but screw and ship-rigged steamers might be run for one-half the expense. An effort is made to run side-wheel American steamers to Australia, but in the face of past experience they never will succeed unless subsidized three-fold more than a line of screw-steamers would require. European nations are out-stripping Americans upon the Atlantic and some other ocean routes, because the latter are so pig-headed!

There is another point upon which *our* pig-headedness is still more apparent. Congress will not allow the American flag to be hoisted upon any sea-going craft unless built in America, or unless an "American bottom." Old England held on to this old foggy doctrine for centuries, but when she gave it up, her mercantile marine shot ahead of the whole world. We cannot see why an American may not buy a ship built in a foreign country as well as a broad cloth coat, a watch or a book. We have no hope of seeing American commerce and shipping revive until our countrymen throw aside their old foggy notions and pig-headed ideas inherited from the nations of Europe.

THE VICTORIAN INDEPENDENT.—A copy of this first-class religious newspaper, published in Melbourne, indicates that the Christian people of the Colonies appreciate good reading.

Editor's Table.

Sydney Smith, or somebody else, remarked that there were no biographical books so interesting as *auto-biographies*. We think the book bearing the following title will abundantly confirm this remark:

THE STORY OF A WORKING MAN'S LIFE; with sketches of Travel in Europe, Asia, Africa and America, as related by himself. By Francis Mason, D.D. With an Introduction by William R. Williams, D.D.

Contents.—First Outlook on the World—York and History—The Moral Law and Superstitions—School-boy Days—Errand Boy and Prentice Boy—Hull and the English Lower Classes—Love of Mathematics developed—Parliamentary Reform—Society Reform—United States—Cincinnati, Alcohol and Tobacco—The Emigrant—From Cincinnati to the Falls of the Ohio—Lexington and President Monroe—St. Louis and Dueling—Indians at the West—Negroes at the West—White Men at the West—From St. Louis to New Orleans—Boston and Lafayette—Canton and Scepticism—"We must be born again"—Newton and Theology—Voyage to India—Calcutta—Maulmain—Tavoy—Burmans—Talaings—Karens—Khyens—Selungs—Residence in Maulmain—Translation of the Karen Bible—Return to America—Africa—London—The Continent—Leeds—Strikes—The North of England—Scotland—A Sail through a Cyclone—Bghais—Red Karens—Toungoo Pwo Tribes—Condition of the People in British Burmah—The Press—Progress in Seventy Years.

Old Dr. Johnson said he never read a book through. Now if there are any living of the Dr. Johnson style of readers, we think they would read the whole or greater part of this book at one sitting, even if it kept them awake into the small hours of the night. We commenced reading, hardly knowing what to expect, but onward we followed the career of a young shoemaker, the son of a Yorkshire shoemaker in England, through all his life in England, America and Asia, until we left him, now at the age of seventy-two, publishing a most learned work, entitled, "A Pali Grammar, on the basis of Kach-chayano. With Chrestomathy and Vocabulary." (Toungoo, 1868.) He has also published a work, entitled, "Burmah, its People and Natural Productions." This book is spoken of as quite learned and remarkable. Besides, the same *working man* has translated the entire Bible into the Karen language. In addition to his literary labors, he has preached from village to village among the Karens and Burmese people; yet up to the age of twenty-seven years, he was working as a journeyman shoemaker in Randolph, Massachusetts.

In his youth, the Rev. Dr. Mason desired to learn the printer's trade, instead of the shoemaker's, but circumstances did not favor his youthful plans, hence in the language of Shakespeare, he became

"A surgeon to old shoes."

Read now what this working man writes about himself when over sixty years of age:

"After the lapse of half a century, the desire of my heart to become a printer was gratified, and after I was sixty years of age I acquired the art of printing. Many will suppose that my attainments are superficial, but there are abundant witnesses to testify

to the contrary. With no workmen but Karens who have learned to print at my hands, without any binding or apprenticeship system, we now do printing equal to work done in the best printing offices in India. We print in English, Burmese, Karen, old Pali, and Sanscrit. The fact of my being able to acquire a new trade in old age, has been dwelt upon because it contains a valuable lesson to working men. In England especially, when a man has acquired a trade, he usually considers himself bound to that trade through life, much as a Hindoo is bound to his caste, but this is a great mistake. When a young man has learned a trade, he should feel that, if expedient, he can learn another." He adds: "When I was in Cincinnati, there was a Yankee in the shop who had a patch of broom corn in the suburbs that he visited occasionally; and when the corn was ripe, he gave up his shoe-making, reaped his corn, and went to making brooms, from which he realized a handsome sum of money."

After reading the autobiography of the Rev. Dr. Mason, and the life of the Rev. Dr. Judson, we are amazed at what one or two men can accomplish. Such men are an honor to America, and humanity. In view of the marvelous labors of such men, we do not wonder at the remark of such a man as Theodore Parker, that modern missions to the heathen would not be regarded as a failure if they had only produced one such man as Adoniran Judson, the Baptist missionary to Burmah; but here we have in Dr. Mason his peer, and considering his limited early education, even Dr. Judson's superior. We wish every working man in the world, and every man who does not work, would read this volume. It is now published in both England and America. We copy "the title and contents" from "Trubner's London Record" for February, 1871.

HISTORICAL NOTES OF THE EARTHQUAKES OF NEW ENGLAND FROM 1638 TO 1869. By Wm. T. Brigham.

The author of this "memoir read before the Natural History Society of Boston," appears to have strong predilection for earthquakes. He has been writing about the earthquakes of the Hawaiian Islands and other parts of the world, and now he finds that New England has been pretty well shaken in past years. We should infer, from his account and what we have read elsewhere, that the great earthquake of 1755 (when Lisbon lost 60,000 of her inhabitants in five minutes) affected New England about the same as our late shock affected this island. Of late years, shocks have not been so severe in North America, but they are not infrequent according to this "memoir."

CAPT. HEMPSTEAD.—We are glad to learn that the *Queen Emma*, running to San Francisco, will be commanded by this shipmaster, who was deservedly so popular when in command of the *Onward*. That vessel always went crowded with passengers, and Capt. Hempstead was a general favorite.

Revival of Greek Games.

When we visited Athens in January, 1870, laborers were employed in removing the rubbish and dirt which had accumulated in the old stadium. From the following notice, we learn that the work has been completed and the Olympic Games renewed:

Dr. Arnold writes to the *Chicago Standard*: "On the 28th of November last, the Olympic Games were celebrated in the ancient stadium, on the banks of the Ilissus, for the first time for many centuries. The revival of this ancient national festival dates back about ten years. This is, we believe, the third Olympiad of the new series—the games being held once in four years. But since the celebration four years ago, the *debris* accumulated for ages in the stadium have been removed and the old marble seats uncovered and repaired. An Athenian paper states that more than 30,000 spectators were present at the opening ceremonies, and that crowds of people daily throng the stadium. These modern Olympic Games differ little from those great national exhibitions which have been so frequent in different European countries during the last twenty years. In Greece, besides the exhibition of agricultural products, mechanical inventions, and works of art, a prominent place is assigned to athletic exercises and literary compositions; so that the festival may be described as the modern National Fair engrafted upon the old Olympic Games."

The "Christian Union."

Persons are often applying to us to recommend some good religious weekly newspaper, published in America. We take much pleasure in calling attention to the *Christian Union*, edited by the Rev. Henry Ward Beecher, and published by J. B. Ford & Co., 39 Park Row, New York. We have read every number of this sheet which has fallen under our observation. It is published at \$3 a year. Nearly every member of the Beecher family are contributors to its columns. Among other inducements to subscribe, the following is presented by the publisher:

"A new and charming serial, 'My Wife and I; or, Harry Henderson's History,' by Harriet Beecher Stowe, has been commenced in the *Christian Union*—a story of to-day, which promises to be one of the most vivid and interesting works that ever came from her pen. This story alone would be well worth taking the paper for, even if unaccompanied by the great variety and richness of other matter. And the paper is sent *free for two months*; that is, from the issue of November 12th, the beginning of Mrs. Stowe's story, to the end of 1870, to all new subscribers for the year 1871, being fourteen months for the price of one year's subscription."

P. S.—Subscribers may send forward their names by H. M. Whitney, Esq.

THE FRIEND.

MAY 1, 1871.

Lecture by Judge Austin.

This gentleman gave a most interesting and eloquent lecture on the 27th at the Olympic Hall, by invitation of the Young Men's Christian Association. His subject was "Egypt and the East." In imagination, the lecturer transported his hearers to the banks of the Nile, and there in good Ciceronian style, and like a *Cicerone*, he pointed out the numerous objects of interest which are scattered over the country. We went with him to the summit of the pyramid, and gazed on the sphinx; entered the tombs of Sakarra, and wandered through Cairo; looked out upon the beautiful valley of the Nile, and came down the Suez Canal to Port Said, where we embarked for Joppa, and went over the plains of Sharon and hills of Judea to Jerusalem. The lecturer gave a graphic sketch of the siege of Jerusalem by Titus, besides touching upon various points of interest around the city. From thence we were transported to the Isle of Rhodes, and were there told the story of the Knights of St. John. We think all present were much delighted with the lecture. Having so recently visited those regions in company with the Judge, it was like making a second visit to the shores of the Mediterranean. There is a strange fascination about those famous old lands, so marvelously historic. Our desire to revisit them is ten times stronger than it was two years ago. We do not wonder that men of leisure and learning delight to wander among the ruins of those classic and Bible lands.

Presentation.

Yesterday afternoon, His Excellency the Minister Resident of the United States presented to Captain Thomas Long, of this city, a beautiful gold watch, in the name of the American Government. The following letter, which accompanied the present, explains itself. The watch is a magnificent, heavy gold-cased chronometer, richly chased with emblems of California, and bearing within the case the following inscription: "A testimonial to Captain Thomas Long, from the U. S. Government, in recognition of services rendered the crew of the *Saginaw*." A beautiful present indeed,—one to be prized as an heirloom.

LEGATION OF THE UNITED STATES OF AMERICA, }
HONOLULU, April 28th. 1871. }

To Captain Thomas Long, late Commander steamer "*Kilauea*."

SIR:—In the name and behalf of the Government of the United States of America, I have the pleasant duty to present to you herewith a gold watch of American manufacture, suitably inscribed, in token of its appreciation of your generous, disinterested and valuable services, rendered voluntarily, and with some personal sacrifice, as Commander of the steamer *Kilauea*, when sent by order of His Hawaiian Majesty in December last, to rescue the officers and crew belonging to

the U. S. steamer *Saginaw*, wrecked on Ocean Island. That object you happily and successfully accomplished, with great skill as a seaman and navigator, and with the exhibition of that peculiar knowledge and experience necessary to contend successfully with the dangers and difficulties attending a landing on a reef-bound atoll, like that of Ocean Island.

The Hon. Secretary of the U. S. Navy, and Rear Admiral John A. Winslow, Commanding U. S. Pacific Fleet, are informed of and acknowledge the value of your services.

I am, Sir, very respectfully your Obedt. Servt.
HENRY A. PEIRCE.
—Adv. April 29. Minister Resident U. S. A.

ARRIVAL OF THE "ZEALOUS."—H. B. M.'s S. S. *Zealous*, carrying the flag of Rear Admiral Farquhar, arrived at this port and anchored outside at 9½ o'clock on Wednesday night last. She is 42 days from Païta, having sailed from Valparaiso on the 6th of February, and in the interim visited Coquimbo, Arica, Islay, and Callao. A flood had occurred at Païta, such as had not been experienced in forty years, the town being submerged, houses full of mud, the inhabitants paddling about the streets in canoes, while dead alligators lay along the beach.

The *Zealous* is armor plated, 3716 tons burthen, 500 horse power, 20 guns and has on board 564 souls all told. She will remain here about a week, before proceeding to San Francisco, en route for Victoria. Salutes were exchanged between the ship and the battery on Thursday. The following is a list of her officers:

Rear Admiral—ARTHUR FARQUHAR,
Flag Lieut.—Stuart H. Rickman,
Secretary—Richard Williams,
Clerk to Sec.—Matthew Wellington,
Captain—Francis A. Hume,
Commander—William E. S. Broome,
Lieutenants—William E. Fitzserald, Crawford Ciffin,
Alexander J. Leith, Sydney M. E. Wilnot, Reginald H. Thornton, Thomas Ramsbotham,
Nav. Lieut.—John J. A. Gravener,
2nd Capt. Marine Art.—Arthur French, Edward B. Birch,
Chaplain—Rev. Henry Alexander,
Staff Surgeon—John T. U. Bremner,
Paymaster—John Tweedie,
Nav. Instr.—Robert H. A. E. Nelson,
Chief Engineer—James W. Hushands,
Sub-Lieut.—Alexander Baring, John A. Home, Lawrence H. Eliot, Edward P. Hocker, Frederick A. Blackett, Alfred A. Taylor, Cyril Corbet, Erasmus A. Ommoney,
Asst. Surgeon—Matthew Trevan, Edward T. Lloyd, James A. Allen,
Asst. Paymt.—Thomas D. Muir,
Engineer—Thomas Bail, Valentine Horne, Thomas B. Jordan, William J. Canter, Walter H. Brinfield, William J. Forbes, Benjamin F. Lewarn,
Gunner 1 Cl.—Henry Wallis,
Boatswain 2 Cl.—Thomas Rowe,
Chief Carpenter—Samuel Ward,
Midshipmen—Samuel G. Pechell, Harry C. Martin, Francis S. Ommoney, Arthur M. Farquhar, Charles S. Elton, Frederick B. Strickland, Herbert L. Messum, Charles E. Pyne, Douglas A. Wright, George L. Sunderland, Andrew L. Murray, Arthur G. Allen, Henry C. A. Baynes, Francis P. Taylor, Arthur R. M. Crough, James P. Montgomery, Powlett H. E. Hungerford, Frederick S. Ingledfield, Thomas V. Greet,
Nav. Midshipman—Eland H. H. Mossun,
Clerk—George A. Hoskyn, Frederick Elton, Wm. C. Gillies.
—Adv. April 29.

NAVAL.—It is reported that Rear Admiral John A. Winslow, commanding the U. S. Pacific Fleet at San Francisco, has ordered the U. S. ship *St Marys*, Commander Harris, to proceed from Callao to the Marquesas Islands, for the purpose of arresting the mutineers of the whaleship *Roman*,—an account of which affair was published in our issue of March 29. The U. S. ship *Jamesstown*, Commander Gherardi, it is expected, will shortly again visit these islands.

—Adv. April 29.

Feeling a patient's pulse by telegraph is the latest achievement. The sick man was in Washington and the physician in New York. The beats of the pulse were transmitted by a doctor with one hand on the patient's wrist and the other on the telegraph key.

The Earl of Aberdeen.

The story of George H. Gordon, Earl of Aberdeen, whose roving disposition and love of adventure led him from his home to seek novelty and change in the life of a common sailor, is still fresh in the memory of all. All communication with him having long ceased, his family, fearing he was dead, despatched a commission to the United States to ascertain if possible if such was the case. For some time they sought a clue in vain, until through Captain J. P. Wilbur, a well known shipmaster of Mystic, they received the first intelligence, by which they were enabled to trace his career after his departure from England. He had shipped with Captain Wilbur as mate, and served in that capacity during one voyage, leaving him to embark upon the vessel from which, when a few days out, he was swept overboard and drowned. Captain Wilbur recently arrived at Bristol, England, in command of the new bark *Sappho*, and on his arrival he found a letter from the present Earl of Aberdeen, cordially inviting him to visit Haddo House, the country seat of Lord Aberdeen, in Aberdeenshire. The house is situated in the centre of a park of a thousand acres beautifully laid out, and is arranged with every regard to comfort and luxury that a refined and elegant taste could desire; yet for the last few years it has been a house of sorrow. The father of Lady Aberdeen, who was premier before Lord Palmerston, died in 1860, and her husband in 1864. In 1868 a son was accidentally killed at Cambridge, and a year ago, George Gordon was drowned at sea. There are eleven hundred farms on the estate, and the other property of the family is immense, yet with all that is considered necessary to make life happy at his disposal, the young lord chose to forsake it and lead the roving life which terminated in his death. Capt. Wilbur was warmly received and hospitably entertained, and was able to comfort the mother with the words, "I believe he was a good young man and a Christian." In their religious belief the family are Scotch Presbyterians, and Lady Aberdeen said that "the day George left home he read the eighty-fourth psalm at morning prayer." Capt. Wilbur remained in Aberdeenshire several days and was overpowered with kind attentions while there, "All," he says, "because I was enabled some time since to show a little kindness to a stranger who proved to be Lord Aberdeen."—*Norwich Courier*.

On the arrival of the clipper *Galatea*, en route for China, Capt. Gardner made us a call, and reminded us of the days when he was a sailor on board the whaleship *Isaac Hicks*, Capt. Rice. That was twenty-four years ago, or in 1847. Most heartily we could congratulate him on his success in life, having been a shipmaster nearly twenty years. We were able to inform him that his old master, Capt. Rice, was still hale and vigorous, although nearly four score. We met him in New London in September, 1869, employed as a custom house officer.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- March 25—Am wh bk Seneca, E Kelley, from Southward 18 bbls sperm.
- 25—Am wh bk Carlotta, E E Smith, from southward, 45 bbls sperm.
- 27—Am stmr Ajax, R S Floyd, 9 days 10 hours from San Francisco.
- 27—Am wh bk Roman, J Jernegan, from southward, 208 sperm, 60 wh.
- 30—Am ship Syren, C A Johnson, 126 days from Boston.
- 30—Am wh bk Massachusetts, W Mitchell, 9 mos out from New Bedford, 190 sperm, 12 whale, (on board 70 sperm.)
- 30—Am wh bk George, A Osborne, from Coast California, 140 whale.
- 30—Am schr C M Ward, G B Rickman, 24 days from Howland's Island.
- 31—Am wh bk Oliver Crocker, J H Fisher, from southward, 146 sperm.
- 31—Am bk D C Murray, N T Bennett, 16 days from San Francisco.
- April 3—Nor Ger ship Susanne Godefroy, J Angelbeck, 123 days from Hamburg, in ballast.
- 3—Am wh bk Oriole, H S Hayes, 5 months out from New Bedford, 90 sperm.
- 3—Am wh ship Contest, L C Owen, 9 months out from New Bedford, 100 sperm.
- 4—Am bk Comet, A Fuller, 12 days from San Francisco.
- 6—Am ship Emerald, Wm Lull, 12 days from San Francisco.
- 9—Brit bk Delta, John Lynch, 145 days from Liverpool.
- 9—Am wh bk Thos Dickson, V Lewis, from cruise southward, clean.
- 9—Brit schr Cambria, Geo Meldrum, 27 days from Victoria.
- 12—Brit topsail schr Southern Cross, Geo Kinney, 82 days from Sydney.
- 14—Haw bk R W Wood, M Klencke, 64 days from Sydney, N S W.
- 14—Am brig Curlew, A Christian, from sea, in distress, 4 days out, bound to San Francisco.
- 14—Am ship Galatea, Chas L Gardiner, 15 days from San Francisco.
- 15—Am wh bk Progress, Jas Dowden, 6 months from New Bedford, 60 sperm.
- 16—Am bktn Jane A Falkenburg, Wm Cathcart, 17 days from Astoria, O.
- 16—Am stmr Nevada, J H Blethen, 8 days from San Francisco.
- 17—Am schr Sovereign, J Chambers, 28 days from Tahiti.
- 18—Haw wh brig Comet, J de Silva, from cruise south, 80 sperm.
- 19—Brit brig Crown, Wm Jewell, 54 days from Sydney.
- 19—Am three-masted schr A P Jordan, A B Perry, 14 days from Humboldt, Cal.
- 20—Haw schr Kamale, J Fletcher, 50 days from Jarvis Island.
- 22—Am ship Geo Green, C S Wilcox, 11 days from San Francisco.
- 25—Brit stmr Wonga Wonga, J Steuart, 18 days from Auckland.
- 27—H B M's S S Zealous, Admiral Farquhar, 42 days from Paia.
- 27—Am stmr Ajax, R S Floyd, 10 days from San Francisco.

DEPARTURES.

- Mar. 27—Am schr Mary A Reed, Hewitt, for Petropaulski.
- 27—Am bk Victor, Walker, for Port Townsend.
- 28—Brit stmr City of Melbourne, Grainger, for Auckland.
- 28—Am wh bk Gay Head, Gifford, to cruise.
- 29—Am wh bk Concordia, Jones, to cruise.
- 29—Am wh ship Reindeer, Loveland, to cruise.
- 30—Am bk Grace Roberts, Knacke, for San Francisco.
- 30—Am wh bk Seneca, Kelly, to cruise.
- April 1—Am stmr Ajax, Floyd, for San Francisco.
- 1—Haw bk Ka Moi, Geerken, for Bremen.
- 1—Am wh bk Fanny, Williams, to cruise.
- 3—Am wh bk Carlotta, Smith, to cruise.
- 4—Am schr C M Ward, Rickman, for Jarvis Island.
- 4—Am wh bk Oliver Crocker, Fisher, to cruise.
- 5—Nor Ger ship Susanne Godefroy, Angelbeck, for Baker's Island.
- 6—Am wh ship Massachusetts, Mitchell, to cruise.
- 6—Am ship Emerald, Lull, for Phoenix Is and.
- 8—Am wh bk Roman, Jernegan, to cruise.
- 10—Am wh bk Oriole, Hayes, to cruise.
- 10—Am brig Curlew, Christian, for San Francisco.
- 10—Am wh ship Contest, Owen, to cruise.
- 12—Am wh bk Thos Dickson, Lewis, to cruise.
- 12—Am wh bk Progress, Dowden, to cruise.
- 15—Am ship Galatea, Gardiner, for Hongkong.
- 15—Brit bk Castlehow, Campbell, for Sydney.
- 15—Brit brig Byzantium, Calhoun, for Victoria, B C.
- 17—Am wh bk George, Osborne, to cruise.
- 18—Am stmr Nevada, Blethen, for Auckland.
- 19—Am bk Comet, Fuller, for San Francisco.
- 19—Haw wh brig Comet, J de Silva, to cruise.
- 21—Am bk D C Murray, Bennett, for San Francisco.
- 21—Am brig Curlew, Christian, for San Francisco.
- 27—Am ship Geo Green, Wilcox, for Phoenix Island.
- 27—Brit stmr Wonga Wonga, Steuart, for Auckland.
- 28—Haw schr Kamale, Bridges, for Jarvis Island.

MEMORANDA.

The North Pacific Transportation Co's, Steamer *Ajax*, R. S. Floyd, commander, left San Francisco at 11:45 a.m. on the 15th, and arrived at this port at 9 p.m. on the 27th, reaching

ing her dock at 11 p.m., making the passage in 94 days. She experienced unfavorable winds nearly the entire trip. Brought 15 passengers for Honolulu, and 20 en route for Australia.

REPORT OF SHIP SYREN.—Left Boston Nov. 23d, 1870. The first week out experienced a constant succession of NW and SW gales. Had very light NE trades. Dec. 12th, lat 17° 40' N, long. 31° W, spoke ship Onward, from Mauritius to Cork. Dec. 21st, crossed the equator in long. 31° W, Dec. 23d, passed two miles west of Island Ferdinand Noronha. Dec. 23th, lat. 15° S, long. 35° W, were run into by an unknown ship, but sustained no material damage. Jan. 21st, 1871, saw the mountain tops on Hermit and Wollaston islands covered with snow. Were 22 days from Cape Horn to lat. 45° S, long. 84° W, with almost a constant succession of NW gales and heavy head seas. From thence to lat. 26° S, long. 93° W, (where we took the SE trades), had light variable airs, mostly from NW. Had the SE trades very light and baffling, with a heavy swell from SSW. Lost the SE trades in lat. 4° S, long. 116° W. March 14th, crossed the equator in long. 121° W. March 15th, lat. 1° N, long. 121° W, saw a whaling bark cruising. March 19th, took the NE trades in lat. 4° N, long. 124° W. Had the NE trades well to the northward, with plenty of rain. March 28th, saw Hawaii, bearing SSW. March 29th, at 6 P. M., hove to off Coco Head, 126 days from Boston. C. A. JOHNSON.

REPORT OF SCHOONER C. M. WARD, CAPT. G. D. RICKMAN.—Left Honolulu Feb. 13th for Phoenix Island, and arrived there Feb. 24th. Left for Enderbury's Is and Feb. 26th, and arrived at 8 A. M. the same day. Left Enderbury's for Baker's Island March 2d, and arrived March 4th. Left Baker's for Howland's Island March 6th, and arrived at 11 A. M. the same day. Left Howland's for Honolulu at 5 P. M. March 6th, and arrived March 30th. Reports the ship Julian at Phoenix Island, clean; also the Paia, at Enderbury's Island, clean; ship Otto & Antonio, at Baker's Island, with 800 tons guano on board.

REPORT OF BARK D. C. MURRAY.—First part, moderate winds and fine weather, middle part, light favorable winds from all points of the compass, and calms. Latter part, moderate winds from eastward and fine pleasant weather.

REPORT OF BARK COMET.—Left San Francisco March 22d at 2 P. M. First 2 days out, had light winds from S E to S with thick rainy weather, then the wind hauled to N W with fine weather, where it continued next four days. Have had the winds in the trades as far as N W. Last three days moderate trades with squally weather. 12 days passage.

REPORT OF S. S. WONGA WONGA, CAPT. JOHN STEUART.—The Wonga Wonga left Sydney on the 1st of April at 4 P. M., arrived in Auckland on the 7th, and sailed again for this port the same night, arriving here on the 23th instant at 4 P. M. On the return passage of the Wonga Wonga's last voyage from Honolulu, on the morning of March 23d, when within 100 miles of Sydney heads during a strong westerly wind, sighted a vessel flying distress signals, which proved to be the bark Dayspring, from Newcastle, with 600 tons coals, bound for Melbourne, having eight feet of water in her hold, and in a sinking state. The Wonga Wonga, having succeeded in rescuing the whole crew, proceeded on her passage, arriving in Sydney the same evening.

The North Pacific Transportation Company's steamship *Ajax*, R S Floyd, Commander, left San Francisco April 17th at 2:43 P. M. for this port, arriving at 10:30 A. M. April 27th.

WHALES AT THE BAY OF ISLANDS.—The following is the report from Russell, N. Z. March 4th: *Northern Light*, Baker, 1,850 sperm, 450 whale; *Tamartine*, Fordham, 260 sperm; 6th—*Omanli*, Williams, 270 sperm, 700 whale; 9th—*Matilda Sears*, Gifford, 960 sperm, 150 whale; 11th—*Coral*, Potter, 420 sperm, 1,255 whale; *Milton*, Wilson, 500 sperm, 50 whale; 13th—*Sea Ranger*, Allen, 400 sperm; *Janet*, Marcy, 125 sperm; 14th—*Louisa*, Bloucom, 300 sperm, 450 whale; *Hunter*, Chase, 1,750 sperm. March 25th, a severe storm was experienced all along the seaboard of New Zealand. The whaleship *Eliza*, Dimond, at Russell, lost all her boats, and stove bulwarks and stanchions.

PASSENGERS.

FOR AUCKLAND AND SYDNEY.—Per City of Melbourne, March 28th.—Mr and Mrs Mooney and child, W Monks, R Oswald. *In transitu* from San Francisco.—A R Green, Dr G Wolf and wife, Robt Farmer, John Heath, Miss L Heath, Miss Fanny Heath, Mr O'Dowd, wife and two children, C Day, John Betes, G I Neill, J Morris, Mrs Gardeneaux and three children, John Bedford, Chas Garvais, Wm Henderson, Mrs S Marshall.—Total, 28.

FOR SAN FRANCISCO.—Per Grace Roberts, March 23th.—John Stinton.—1.

FROM GUANO ISLANDS.—Per C. M. Ward, March 30th.—Capt D Hempstead, Mrs Rickman, 17 laborers.—19.

FROM SAN FRANCISCO.—Per D. C. Murray, March 31st.—Mrs H Cornwell, Miss B Cornwell, Miss L Irwin, Dr D E Dudley, wife and child, Mr Thos Dougherty, Steerage.—Mr W Shay, Mr Noah Bonnie, and 8 Chinese.—17.

FOR BREMEN.—Per Ka Moi, April 1st.—Geo Robinson and wife.—2.

FOR SAN FRANCISCO.—Per Ajax, April 1st.—Aug Flock, T Correlia and wife, R Bolognesi, C Kittredge, O G Clifford, R Dexter, Thos Wilson, Antonio Marks, J P Welsh, Mary Welsh, Annie Brumley, A O M de Grammond, F Rampey, C Lausch, P Miller, S Zollinger, J P Sorrenson, G Roder, F S Yonker, John Riley and wife, P McGuire, J D Bailey, Geo W Fowler, Judge Lyons, Miss C Lyons, M E Barron, M Bonnor, servant and cook, Mrs Brenham and 2 children, and 81 in transitu from New Zealand and Australia.

FOR JARVIS ISLAND.—Per C M Ward, April 4th.—A J Kinney, and 20 native laborers.—21.

FROM SAN FRANCISCO.—Per Bark Comet, April 4th.—Miss Jno Geige, Dr Shipley, Mr N A Sands, M T Donnell, Jno W Raynor, Wm Mails, T S Drake.—7.

FOR BAKER'S ISLAND.—Per Susanne Godefroy, April 5th.—J Wohlers.—1.

FOR VICTORIA, B. C.—Per Byzantium, April 15th.—T W Ross, A G Mosher, J Herker.—3.

FOR SYDNEY.—Per Castlehow, April 15th.—Henry Dungey, Jas Dungey, J Mortimer, wife and three children.—7.

FOR HONGKONG.—Per Galatea, April 15th.—Ah Woo, Hoo Nam.—2.

FROM PORTLAND, O.—Per Jane A Falkenburg, April 17th.—K MacLay, Mr Lillimark.—2.

FROM SAN FRANCISCO.—Per Nevada, April 17th.—Miss Schroeder, G Stockhausen, Rev G Masen, A H Mason, Rev T Coan and wife, Mrs R B Swain, Mrs Walbridge, Robt Moore, E Burdin, S E Ford, 10 Chinese and 36 en route for Auckland and Sydney.—57.

FOR AUCKLAND, N. Z.—Per Nevada, April 18th.—Geo Macfarlane, J K Lillimark, R G Morgan, and 36 from San Francisco.—39.

FROM TAHITI.—Per Sovereign, April 18th.—A Evans, C H Judd, Mr Morrison, Palama.—4.

FOR SAN FRANCISCO.—Per Comet, April 19th.—Jno W Raynor, Henry C Angel, A Kugelmann, H T Reynolds, Mrs Ramirez.—5.

FROM EUREKA, CAL.—Per A. P. Jordan, April 19th.—J E Hubbard.—1.

FOR SAN FRANCISCO.—Per D. C. Murray, April 21st.—Mrs J A Hopper and three children, Caleb World, wife and seven children, Eli Bell, wife and three children, Mrs Bradford, Mr W Weedon and wife, E Morton, Thos T Dougherty, Mrs Shipley and child, Mrs Paty, J M Pierce, A C Buflum.—23.

FROM SAN FRANCISCO.—Per Geo. Green, April 22d.—Albert Meyer, H D Campbell.—2.

FROM SYDNEY AND AUCKLAND.—Per Wonga Wonga, April 25th.—Mrs Donahue, D Quinton, R Lisham, P Cherry, Miss Cassel, Messrs Weismann, Cassel, J Thompson. *In transitu* for San Francisco.—J Jones, T Beaumont, T Cochrane, H Main, I Schlierebeck, W Voss, F Cowper, Dr Spicer, G Smith, W Coaker, Rev P Riordan, A Forman, J Hine, Mr and Mrs Connelly, Mr Dalrymple, wife and child, Mr and Mrs Swanwick, Capt and Mrs Burton, Capt and Mrs Baker and child, Messrs Cunningham, Chase, J Graham, J Sterry, G Cowie, A Horton, Capt Harrison, Messrs Watt, Christie, Booth, Porter, Capt Higgins, Messrs Chamberlain, Offord, Young, Sir Chas Clifford, Mr C Clifford, Jr, G R Burt, T Marshall, A Gordon, R Morrison, Mrs Connell and 4 daughters, and 53 in steerage. Total, 111.

FOR PHOENIX ISLAND.—Per Geo. Green, April 27th.—18 native laborers.

FROM SAN FRANCISCO.—Per Ajax, April 27th.—F Langois, J B Herman, H G McLean, Mrs McLean, J Harulsh, T Worth, Geo Lent, 5 Chinese. *In transitu* for Auckland and Sydney.—Geo W Tucker, F Cubby, wife and infant, E Williamson.—17.

FOR AUCKLAND AND SYDNEY.—Per Wonga Wonga, April 27th.—John O'Donnell and 5 in transitu from San Francisco.

FOR SAN FRANCISCO.—Per Ajax, May 1st.—J J Wheeler, E T Moller, W R Castle, Mrs Bailey, H A Widemann and servant, E Hoffschlaeger, Miss Emma Widemann, Miss Minna Widemann, Rev D Dole and wife, Bruce Cartwright, A Cartwright, Mrs A J Cartwright, J T Waterhouse, Jr, wife and child, H Segeken, C A Williams and son, Mrs Smith, Mr Klencke, S B Dole, Miss S Brown, J Hiller, E P Adams, Mrs Jernegan and 2 children, H M Whitney, wife and daughter, J McBryde and wife, H Baumeister, Capt Fletcher, and 94 in transitu from Sydney and Auckland.

DIED.

CARR.—In Honolulu, March 26th, Carlton Carr, aged about 45, a native of Franklin, Vermont, for the last twenty years a resident of these islands.

Information Wanted.

Respecting *William Davison Bentley*, who was in Honolulu March 22d, 1859, and wrote home from this port, but has not since been heard from. His mother writes, "I did once hear that my son was in the *Speedwell*. He had blue eyes, light complexion, five feet four inches in height, and had an impediment in his speech." Any information will be gladly received by Mrs. Thrum, Honolulu, or Mrs. Sarah Bentley, 1727 Warneck street, Philadelphia, or by the Editor.

Information is wanted in regard to *Andrew Harper*, of New Bedford. Height 5 feet, 11 inch. Light complexion, brown hair, blue eyes. A sailor. He left the Eastern States about twelve years ago, and has not been heard from since. If this should meet his eye, or the eye of any one who can give any information concerning him, they are requested to direct a letter to Mr. James Harper, New Bedford, Mass., and all expenses will be paid, and due thanks rendered.

Information wanted of *James Lockwood*, tinsmith, who left Honolulu, H. I., in the year 1861. When last heard from was in Victoria, V. I., and left there in or about the year 1863, bound for Cariboo or Alaska. Please address William C. Lecherty, No. 8 Astor House, New York city, C. S. A.

Of *Heman Webster*, formerly of Stephenson County, Illinois. Was last heard from in these Islands in 1853 or 1854. He will hear something to his advantage by calling on the Editor of this paper, or to E. A. Small Chicago, Illinois.

Information wanted concerning *John Weeks*, who some time since was supposed to have been on the Sandwich Islands. Any tidings of him will be thankfully received by the Editor, or by his mother, whose address is Mrs. Susan E. Towery, 566 South Fourth Street, Jersey City, N. Y.

Respecting *John Allen*, who left the *General Pike* at Honolulu some years ago. He originally shipped at New Bedford. Any information will be gladly received by E. Duncombe, Sailor's Home, or by Fletcher Allen, Colorado Territory, Sydney Station, Union Pacific Railroad.

Respecting *George Barrows*, of Norwich, Connecticut, who when last heard from, kept a store near Hilo. Any information concerning him will be thankfully received by his sister, Mrs. Mary G. Gardner, Colchester, Connecticut, or at the office of this paper.

Respecting *Lawrence Myer*, or *Myers*, supposed to be in some part of the Pacific. His friends have long looked anxiously for him, but without success. Any information concerning him will be thankfully received by the Editor, or by John K. Myers, 546 Myrtle Avenue, Brooklyn, New York.

THE UNCERTAINTY OF EVIDENCE.

The Howland-Will Case.

Knowing how essentially many of our readers among whalemens have contributed to enrich the Howland family of New Bedford, and amass the immense wealth about which there has been so much litigation, we publish the following report of the trial. It must be remembered, however, that the final decision was made in such a manner that the will was allowed to stand good:

What is truth? asked jesting Pilate; and the question comes up in many singular ways in the experience of every life. No stronger example of the difficulty of ascertaining the truth from conflicting evidence, has lately come under our notice than the celebrated Howland will case, the eventful history of which is related in the last number of *Little & Brown's American Law review*.

Hetty H. Robinson was the daughter of a New Yorker, Mott Robinson, and of Abby Howland, his wife. She lived with her aunt, Sylvia Ann Howland, in New Bedford, and was estranged from her father. Edward Mott Robinson died worth nearly six millions, all of which his daughter inherited. Sylvia Ann Howland, the aunt, was an old and feeble woman, childless, of simple habits, and living a retired life. She died some time after Hetty's father, "worth," as the phrase is, over two millions. Hetty Robinson was her chief companion in her later years; and when the old lady died, a will was found dated in 1863, giving about half of her estate in charity, and the income of the remainder to her niece. Hereupon Hetty Robinson produced another will, which gave her the whole estate; and asserted her claims before the courts of law. Her story was that she and the old lady, her aunt, had exchanged wills, each agreeing to bequeath to the other all her property; that this was done before the death of Mott Robinson, at the instance of the old lady, who did not like Hetty's father; and that it was a condition of this exchange of wills, that neither should alter the testamentary disposition without notice to the other. Now the opponents of Hetty Robinson's claims, disputed the genuineness of one of the signatures in this will—that on the "second page," which was in fact a fly leaf. It is an ugly word, but the fact is, they charged that Sylvia Ann Howland's signature on the two copies produced of this "second page," were forged. And it is here that we meet with the astonishing contradiction, on which we remarked above.

John E. Williams, president of the Metropolitan Bank; Joseph E. Paine of Brooklyn, thirty years an accountant; George Phippen, Jr., of Boston, a bank teller; Solomon Lincoln, cashier and president of a bank; Chas. A. Putnam, broker and banker, of Boston; William F. Davis, of Boston, formerly bank clerk, and for twenty years a student of handwriting; Lemuel Gulliver, a bank cashier, and others, testified that the signatures were undoubtedly forged. George N. Comer, president of the commercial college in Boston, an expert in handwriting, declared that both the signatures to the "second page," were forgeries, and that one was done by placing paper over a genuine signature and making

a tracing with a wetted lead pencil, which was afterwards written over with a pen and ink, while the other was thus traced, but without a pencil. Not only this, Mr. Comer testified that the "writing of no two persons stains the paper in the same way," or produces the same microscopical effect. James B. Congdon, treasurer and collector of New Bedford for thirty years, declared it "utterly impossible for any individual to write his name three times so that the resemblance may be such as appears" in the three signatures under examination. Alexander C. Cary testified that one of the signatures "slipped in the tracing." George C. Smith, an engraver, declared it impossible for signatures so closely to correspond. John E. Gavit, president of the American Bank Note Company, thought the same. George A. Sawyer, writing-master, of Boston, found the disputed signatures "unnatural, studied, made with great effort," to make them look exactly like the authentic writing. Dr. Charles T. Jackson, chemist and State Assayer of Massachusetts, asserted that under the microscope one of the signatures was shown to have been "written in pale ink, and covered with a very thick and black and gummy ink." Prof. E. N. Horsford declared the same signature to have been "rewritten or painted," and found indications of tracing in both the disputed signatures. Finally, Prof. Benjamin Peirce, a celebrated mathematician, asserted that the chances of three signatures being as much alike as the three under examination, were, mathematically considered, as two thousand six hundred and sixty-six millions of millions, against one.

Here were sixteen witnesses, all experts, some chemists and microscopists of renown, and all men of high character, who united in the assertion that the signatures were forged; and some even showed how it was done, and found the traces of bungling work. But see how these sixteen experts were met. To answer the assertion that no one ever writes his name twice or thrice in succession so nearly alike, one hundred and ten old checks of President John Quincy Adams were put into the hands of Mr. Crossman, an engraver of Boston. This passage from the *Law Review* gives the result: "These are carefully compared by him, one with another, and numbered—making twelve thousand one hundred comparisons. Twelve signatures are selected as being the most similar, and are photographed in a magnified form, with the assistance of Mr. Black, the photographer. Two copies of all are made, one upon transparent paper, so that any one signature may be superposed on any other. These are filed in the case as exhibits, and the accuracy of their covering speaks for itself. The signature is 'J. Q. Adams.' They certainly show a most striking similarity, both in the formation of the letters and the spaces between both the words and the letters. In like manner the checks of Samuel W. Swett, president of the Suffolk National Bank of Boston, are taken; sixty-four given to the experts, four thousand and ninety-six comparisons made of his signature, seventeen enlarged photographs are made, which are treated in the same manner, and show a most remarkable uniformity. The same course is pursued with the signature of Dr. Clement A. Walker, superintendent of the

Boston Lunatic Hospital; Stephen Fairbanks, late treasurer of the Western Railroad; George C. Wilde, clerk of the Supreme Judicial Court; Francis W. Palfrey, counselor at law, and special examiner for the court of the complainant's witnesses; and Joseph B. Spear, a copyist, former clerk to Governor Andrew. These signatures all show a remarkable uniformity, and in some of them the covering appears as remarkable as in those of the case at bar."

But this is not all; Sylvia Ann Howland's own signatures to bills of lading were tested, and, it is asserted, in some instances found to match as closely as the disputed signatures. What shall we say then to Professor Peirce, with his mathematical calculation of probabilities.

Other experts, George H. Morse, engraver, T. C. Mullin, writing-master, Joseph A. Willard, clerk of the Superior Court, C. French, principal of a commercial college, and John A. Lowell, engraver, all believe the signatures genuine. George Rye, draughtsman, experienced in tracing, found no evidence of tracing; George Mathiot of the Coast Survey Office, believes that no one but a practiced expert could have made a tracing which should be so well done, and holds, therefore, that the signatures are genuine. Finally to match Dr. Jackson and Professor Peirce, Professor Agassiz and Dr. Oliver Wendell Holmes, testify that under the microscope there are no signs of tracing, and Professor Agassiz remarks: "Under a compound microscope, with a power exceeding thirty diameters, the paper appeared to consist of 'fibers felted together, intercrossing each other in every direction, not unlike a pile of chips pressed together.' The action of the ink on these fibers is analyzed and explained with his usual clearness: the thicker portions being accumulated upon the superficial fibers, like mud along the river side after a freshet, while the more fluid portion has penetrated deeper. Pencil, not being a fluid substance, would have left a mark upon the superficial fibers: of this he finds no trace, nor is the surface of the paper disturbed, as it would have been if India-rubber had been used. He declares that the inequality of the distribution of the ink has led to a mistaken theory about the lead pencil. He sees no marks of tracing."

What is truth—in this conflict of evidence? Who shall decide when such eminent doctors disagree? Is it wonderful that the court, puzzled, no doubt, and hopeless to come to any reasonable decision on this point, decided the case upon another and minor point, not at all connected with the authenticity of the will? Being human, a court of justice could scarcely do otherwise.—*New York Evening Post*.

IMPROVEMENTS.—It is most gratifying to witness the improvements about the new Post Office, under the management of the Minister of the Interior. The Post Office is really an ornament to the city, and indicates vast improvement in the style of architecture. The owners of other properties in the vicinity have caught the spirit of improvement, and now the whole of Merchant street has assumed a new appearance. We hope the goodly example will be followed by property owners in other parts of the city.

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PUBLISHED AND EDITED BY

SAMUEL C. DAMON.

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Young Men's Christian Association of Honolulu.

Rainbows.

The rainbows hang across my path ;
 Their pure, prismatic glories bending
 In stately, air-hung arches bright
 Before the dark-browed clouds descending
 Upon my way. But when I seek
 To grasp within mine arms their splendor,
 I cannot reach the place, where, on
 The storm-beat Earth with touch so tender,
 Their pillared brightness rests, but on
 Beyond me, further on, receding
 To other heights, they mock my quest,
 My heart's fond fancies all unheeding.

Oh, hopes deferred ! Ye lead me on
 Through Life's bewildering, thorny mazes !
 When shall I reach the promised land
 Whose distant light beyond me blazes ?
 If this is Life, and Life is all ;
 It is not worth the pain of living :
 This toiling for we know not what :
 Our Now for unknown Futures giving !

Oh, friend of mine ; join faith to hope :
 Thou canst not see the life unending,
 Whose brighter joys our hopes presage,
 Its future with our present blending.
 Thou mayst not reach the visions bright
 That span thy life with flaming arches,
 But know, they ring that road with light
 Whereon the soul to Heaven marches.

Intemperance and Public Opinion.

In our last issue, under the title "How shall we fight Intemperance ?" we referred to public opinion as the greatest and most universal power existing, so far as regards its influence upon the motives of men. And therefore, if it is possible to mould and in a measure control public opinion, in that ability lies the path-way to all moral reform. The blind docility with which men follow the prevailing sentiment is a fact too evident to be earnestly doubted or disputed by any one. This public sentiment is allowed to take the place of conscience with many, or rather, to be perhaps more correct, to carry the conscience along with it, and to become its instructor, its governor and supreme controller. Under this protectorship of the conscience, sins of considerable inherent enormity are committed with little thought or compunction, being matters easily overlooked by society, while trivial faults which offend society, conventional mistakes, slips in matters of decorum, cause perhaps the keenest remorse which the conscience of the doer ever experiences, and often doubtless, as real a repentance as he is capable of.

If drinking to that excess which bends man's reason, his noblest dignity, to the power of stimulants, was regarded in the same light as stealing silver spoons or signing some other man's name, very few would be guilty of it ; a young man would be as careful about drinking too much wine at a

dinner-party, as now he is about eating with his knife.

It follows then that those who control public sentiment are responsible for whatever is false in the present standard of morality. And as all men and all women, who have any influence at all, help to make public sentiment, on each one, according to the measure of his or her influence, rests the work of reform.

We do not here take up the principle of total abstinence, which is but one of the means to the great end,—temperance. We do not here run a tilt on liquor-selling, one of the many obstacles in the way of progress, we save that for a future occasion, but on the simple moral ground, we speak of drunkenness as it is in itself,—and by *drunkenness*, we do not mean the beastly, *sleeping in the gutter*, phase of the indulgence only, but any and all of its stages as expressed by the forty synonyms of our fertile English language, from plain "drunken" up through the sliding scale of "tipsy," "mellow," "overcome," "slightly disguised," "jolly:" and because drunkenness is shameful, is dishonorable, is weak, is demoralizing to body and mind and soul, we condemn it, and for these reasons society ought to condemn it in a way that would stamp it with its true character. When this shall be done, the victory will be almost gained, for then the deterring influence of public sentiment will be felt by the young and those as yet unhardened by drink, whose feelings are still sensitive, instead of being wasted, as is now too much the case, on the seared and stupified veteran devotees of the jug ; and intoxication in all its degrees being frowned upon would be shunned by all as a disgrace.

It is hardly necessary to try and show drunkenness to be what we have characterized it : each man's sober judgment will condemn it in as severe terms as we have used. Each one who looks upon man with all his grand and high possibilities as sacred, as a living temple of God, cannot easily imagine a greater sacrilege than the overthrow of reason for the sake of the gratification of a sensual appetite. And if honest individual expression were freely given of these convictions, temperance would become popular and wide-spread, while intemperance would dwindle away and shrink into the darkest corners for very shame.

Visitors calling at the reading-room and desirous of writing, will be furnished with materials by application to E. Dunscombe, who has charge of the room and Bible Depository.

"Here a Little, There a Little."

Rev. W. Frear, pastor of the Fort Street Church of this place, devoted his remarks in one of the Wednesday evening meetings of last month, to the elucidation of the vexed question, "whether women should take part in social religious meetings?" Regarding it merely as a matter of feminine modesty and propriety, he sought to show that St. Paul was actuated by the same views, in his prohibition against women teaching in the church, and expressed himself to the effect that customs of society had so changed from the times of St. Paul, that what he discouraged might be perfectly proper now.

The Boston Young Men's Christian Association lately procured the arrest of one Rev. J. L. Hatch, an eccentric Unitarian minister, for distributing tracts in front of the Tremont Temple to the people attending their prayer-meetings. At the hearing of the complaint before the Municipal Court, of course the offender was discharged. We trust that the brethren who run the Boston Association will be led to ponder the fact that in the free United States, no religious sect, not even that one which calls itself Orthodox, holds any privilege, either of tract distribution or any other, which does not belong equally to all sects.

Theodore Tilton, late editor of the *Independent*, commences the publication of a new weekly, called the *Golden Age*.

Darwin's new work on the Descent of Man is receiving the attention of the press in severe reviews, and though in many cases, such notices of his works are like the yelpings of a terrier at a lion, yet when he tries to account for the existence of human moral consciousness on his wonderful development theory, the weakness of his position is such, that his genius and his vast experimental knowledge are alike insufficient for the defense of this extreme application of his doctrine. Darwin may thus account for all other forms of life, vegetable, animal, even perhaps to the physical life of man, but when he would trace in the same way our possession of a conscience and all the ideas necessarily relating to it, of right and wrong intuitions of a deity, he must surely fail in his proofs.

The regular meeting of the Association for March, met as usual at the Reading-room and transacted the ordinary business.

A weekly Sunday afternoon prayer-meeting is conducted by the Association in the vestry-room of the Fort Street Church at half-past three o'clock, to which all men are invited.



New Series, Vol. 21. No. 6.

HONOLULU, JUNE 1, 1871.

{Old Series, Vol. 29

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THE FRIEND.

JUNE 1, 1871.

Invalid's Hymn.

BY THOMAS HASTINGS.

Quietly rest in the arms of affection
That Heaven extends to the weary and worn,
Sweetly repose on a Father's protection
Who bade the lone wand'rer to Jesus return.

Quietly rest though afflictions attend thee,
And cast every care on the bosom of Love ;
Jesus can cause e'en thy griefs to befriend thee,
While blessings unnumbered descend from above.

Quietly rest e'en in sickness and sorrow,
When energies fail thee in body and mind.
Rest on the thought of eternity's morrow,
With every interest to Jesus resigned.

Quietly rest, for whate'er may betide thee,
The Shepherd of Israel will keep thee from harm.
No good thing will be ever denied thee,
Rest on his promise and feel no alarm.

FEBRUARY, 1864.

Those interested in Oahu College will doubtless be glad to learn, that the new teacher elect, will come with good credentials. From a private letter, we quote as follows :

" Chickering of the senior class, is I think, just the man you want. He is considered one of the most thorough linguists in his class. He will be a faithful and careful teacher in Latin and Greek—giving any boy as thorough a drill in the languages as he could desire. He is a fine mathematician. All his professors speak in the highest terms of him. You cannot fail to be pleased with him, when you come to know him."

HAWAIIAN UNTRUTHFULNESS.—A writer over the signature of *Philo-Veritas*, discourses in the last *Advertiser* upon this subject. Now, we are not going to deny the point as stated, but before any one runs away with the idea that Hawaiians are more untruthful than the subjects of other nationalities, it might be well to reflect a moment. After the same style we have heard persons reason about Hawaiian piety. Not long since, we received a call from a highly respectable and religious officer on board an English man-of-war ; "How is it," asks he, "are these people really religious? Is not their piety somewhat superficial?" Such were his queries. How could we reply? This was our method of reply, "You are, of course, tolerably well acquainted with the character of all on board your ship; now what proportion of your officers and men, are *really* religious men? We do not ask, what proportion are *superficially* religious, but *really* religious?" We should hardly, for the credit of humanity and Christianity be disposed to publish his reply. He saw that perhaps Hawaiians would stand the test of examination about as well as Englishmen, or Americans, or Germans.

Now when persons bring a general charge against Hawaiians, or any other race, those charges must be taken with much allowance. Sometimes Hawaiians are charged with *ingratitude*, but from our acquaintance with them, they are every whit as *grateful* for favors shown as Englishmen, or Americans, or Germans. If required, we could specify instances.

NOTICE.—The annual Examination of the Classes of the Oahu College will take place at Punahou, on Tuesday and Wednesday, June 13th and 14th, continuing each day from 1 to 4 o'clock P. M., and the Exhibition on Thursday the 15th commencing at 7 o'clock P. M. The public are cordially invited to attend.

Visits to Places of Special Interest in the Old World.—No. 6.

[By our "Compagnon de Voyage."]

POMPEII.

Leaving Sicily, and passing through Scylla and Charybdis, so feared by ancient mariners, in a few hours we enter the beautiful Bay of Naples. The islands of Capri, Ischia and Procida were reposing in the light of the morning sun, and Vesuvius in the distance was wreathed in its usual film of smoke. Naples itself, glittering in the sunlight, seemed like a magic city, with its white churches and palaces, wrapt in a shadowy haze. We will not for the present linger in Naples, overlooking the famous bay, but will press forward to Pompeii, the dead yet living city, the city of the past living in the present.

Pompeii was overwhelmed A. D. 79, by the eruption of Vesuvius. It lay for centuries covered with ashes and almost forgotten. But in the year 1748, workmen engaged in making excavations on its ancient site came suddenly upon the buried city; and we of this age are made more acquainted with the manners and customs of the Romans in the most brilliant period of their history, from the uncovering of the city of Pompeii, than from all other sources combined. A recent writer remarks, that Pompeii is one of the most wonderful of the antiquities of Italy, and one which never disappoints the traveler who is at all acquainted with the history of ancient Rome. The impression which it gives of the actual presence of a Roman city, in all the circumstantial reality of its existence two thousand years ago, is so vivid and intense, that it requires but a small effort of the imagination to place yourself among the multitudes which once thronged its streets and theatres, and occupied the now voiceless chambers. The expression so often used, that you expect to see the inhabitants walk out of their houses to salute you, is scarcely a figure of speech. Many things in fact concur to foster the illusion. You see a street before you carefully paved and well worn, and in good preservation, as if it had been in use on the previous day. The houses generally extend in unbroken lines, and even the dilapidation is in some measure concealed by the small modern roofs placed over the walls to protect them from further destruction by the weather. The doors and win-

dows indeed are all open, but so they generally are in the modern houses of Italy, and the sombre brown tints of the walls are not very different from what is seen in the decayed towns of the same country at the present day. You turn to the right and to the left, and wander from street to street, and still you have the perfect image of a town before you, except that no inhabitants appear, and these you may suppose have left a few days before. Here we have a Roman Forum, with all its accompaniments of temples and porticoes, not indeed perfect, but only so injured, that what is missing can be replaced, and what is mutilated, restored. There are also many shops with their utensils of trade in them, and many private houses of all descriptions, from the poor cottage to the patrician mansion, enabling us for the first time to obtain a distinct idea of the form and arrangement of a Roman house, and giving us as it were a glimpse of the domestic life and manners of the people.

A few skeletons have been found in the houses of Pompeii, showing that the volcanic dust that covered the city, must have been suddenly showered upon it. The neighboring city of Herculaneum was covered with the lava, and hence very few mementoes of the past have been there excavated. But Pompeii was not destroyed by streams of lava, but by showers of cinders, mixed, as is supposed, with liquid mud, which penetrated and flowed into all the lower parts of the houses in a way that dry ashes could not have done.

Hillard remarks, that the public buildings of Pompeii, consisting of temples, basilicas, forums and theatres, were doubtless imposing in their aspect, and of fine architectural forms, but their ruins are somewhat disappointing, from the nature of their materials. They were not built of marble or stone, but of brick covered over with stucco. This will do very well in a climate so mild as that of southern Italy, but nothing is more paltry and shabby than a brick ruin. Vegetation must give it grace and beauty, and there is none here. The visitor is conducted to a wide space strewn over with shafts and capitals of columns, with fallen pediments, broken walls, yawning chasms half filled with rubbish and shapeless masses of masonry, and he is told that here was a basilica, and there a forum and a temple; but unless his eye be so trained as to see beauty in deformity and symmetry in disorder, he must turn away discouraged and disappointed.

Pompeii is supposed at the time of its destruction to have contained twenty-five thousand inhabitants, and from the few skeletons found in the houses, nearly all the inhabitants must have had time to escape. In a building supposed to have been a garrison, the skeletons of four men were found, and from the place where they lay, it is supposed that they were keeping guard, when the showers of cinders fell upon the doomed city. But they did not fly, but stood firm at their post of duty, and met a brave and fearful death, showing at least that bravery and fidelity are not confined to our age.

The recent explorations in Jerusalem have excited the greatest interest among the Masonic fraternity on account of the discovery of what are believed to be "Mason's marks" on a considerable number of the immense foundation stones recently uncovered under the debris of the Temple.

Jupiter and Venus.

A RARE SIGHT.—Last Monday the 22d, Venus and Jupiter were both visible at noon-day—the former was in conjunction with the moon on that day.—*Advertiser.*

Editors of various newspapers, at the suggestion of astronomers, have been calling attention to the near approach to each other of the two planets, Jupiter and Venus. Their appearance is certainly very fine and grand as they adorn the evening sky in the west. The association of these two heavenly bodies reminds us of a passage in the opening of the fifteenth book of Homer's Iliad. The old Grecian poet represents Jupiter as awakening from sleep "on Ida's height" one bright morning, and looking down upon the warring Greeks and Trojans. The Greeks were triumphant, and the Trojans were fleeing, while Hector of "the glancing helm," lay stretched upon the plain. Jupiter immediately saw the sad plight of his favorites the Trojans, and knew that his wife Juno had been practicing her wiles upon him, by the aid of "the magic belt of Venus." In his fury, Jupiter addresses Juno in the following language, which we quote from Earl Derby's translation. Juno was rather strong minded, but still Jupiter when aroused, would assert his rights, and believed in no very mild punishment:

"This, Juno, is thy work! thy wicked wiles
Have Hector quell'd, and Trojans driven to flight;
Nor know I but thyself mayst reap the fruit,
By shameful scourging, of thy vile deceit.
Has thou forgotten how in former times
I hung thee from on high, and to thy feet
Attach'd two ponderous anvils, and thy hands
With golden fetters bound, which none might break?
There didst thou hang amid the clouds of Heav'n;
Through all Olympus' breadth the Gods were wroth;
Yet dar'd not one approach to set them free.
If any so had ventur'd, him had I
Hurl'd from Heav'n's threshold till to earth he fell,
With little left of life. Yet was not quench'd
My wrath on godlike Hercules' account,
Whom thou, with Boreas, o'er the wat'ry waste
With fell intent didst send; and tempest-toss'd,
Cast him ashore on Coos' fruitful isle.

I rescued him from thence, and brought him back,
After long toil, to Argos' grassy plains.

This to thy mind I bring, that thou mayst learn
To cease thy treach'rous wiles, nor hope to gain
By all thy lavish'd blandishments of love,
Wherewith thou hast deceived me, and betray'd."

He said; and terror seiz'd the stag-ey'd Queen;
Who thus with winged words address'd her Lord:

"By Earth I swear, and yon broad Heav'n above,
And Stygian stream beneath, the weightiest oath
Of solemn pow'r to bind the blessed Gods;
By thine own sacred head, our nuptial bed,
Whose holy tie I never could forswear;
That not by my suggestion and advice
Earth-shaking Neptune on the Trojan host,
And Hector, pours his wrath, and aids the Greeks;
In this he but obeys his own desire,
Who looks with pity on the Grecian host
Beside their ships o'erborne; and could my words
Prevail, my counsel were to shape his course,
O cloud-girt King, obedient to thy will."

THE MOST EXHAUSTING LABOR.—The idea is often ridiculed by uneducated people, that students and those whose professions require constant mental exertion, really work as hard as those engaged in manual labor. But from the chemical experiments of Prof. Houghton, of Trinity College, Dublin, it is proved that two hours of severe mental study abstract from the human system as much vital strength as is taken from it by a whole day of mere hard work.

Letter from the Rev. Mr. Fletcher.

Many of our Honolulu readers will remember the Rev. Mr. Fletcher, who passed through our city a few weeks since, en route from Melbourne to London. Some will remember his lecture upon the Crusades, and siege of Jerusalem. Most truly do we sympathize with him in his great disappointment in not being able to reach London in season for the May meetings, in consequence of his injury upon the railroad. A few paragraphs from a late letter from him, dated at Ogden, Utah, will be read with interest:

OGDEN, UTAH, April 27, 1871.

REV. S. C. DAMON,—*My Dear Sir*:—You will see by the above superscription that I am after all no further on my journey than Ogden. I thought to have a passing peep at Utah, and lo I am here a prisoner! My jailor is a young Methodist minister, who is assisted by his wife in making my confinement as lenient as possible. My prison is a hospitable home, and the atmosphere that pervades it is one of genuine Christian kindness. To make a long story short, I have broken my leg, and so "the wandering Jew" is obliged to halt. The accident occurred in stepping from the train on to the station platform at Cisco, among the mountains. The cause was the intense darkness of a snow shed full of steam, at 9 o'clock at night. The accident was not severe, and Dr. Pinnell soon set it, and I was put to bed in a sleeping car, and came on hither, where good Mr. Teall has given me a temporary refuge. I have been here a week, and shall ever be grateful for the kindness shown to me in my day of adversity. I hope to be able to visit the "city" on Monday, and to pursue my wanderings during the course of next week. The worst disappointment to me is in being obliged to miss the May meetings, but as the accident was my misfortune and not my fault, not the result of rashness or imprudence, I have no qualms of conscience, and have had to learn the lesson of Christian patience.

I have hitherto only seen Mormonism out of the window, but a great deal may be seen even from a window when one has eyes to see with, and I have gained much knowledge of this most remarkable religious eccentricity.

My sojourn in San Francisco was very pleasant, but just as I was beginning to feel at home there I was obliged to leave. My best religious experiences were reserved for the last day of my sojourn, which was a Sabbath. I preached in the morning at the Calvary Presbyterian Church for the Rev. Mr. Hemphill, the new minister. In the afternoon I was present at a grand gathering of Sunday schools in the Pavilion. At least 4,000 were present. The occasion was the arrival of a corps of "Evangelists from the East," who were to address the children in the afternoon and hold a mass meeting in the evening. The visitors were Dr. Vincent of the Methodist Episcopal Church, Mr. Moody the lay preacher from Chicago, and Mr. P. Phillips the singing pilgrim. Mr. Moody is a rough and ready earnest speaker, who atones amply for want of grammar and polish by his great earnestness and love for souls. Dr. Vincent is a good and effective preacher, who unites order, pithiness and point with a chastened zeal. But the charm of the gatherings is in the singing of Philip Phillips. I had heard of him before, but I was not prepared to find him such an artist in sacred song. Music serves him for words. He is an orator in melody, and preaches, teaches, comforts and reproves in "harmonious numbers." Solo-singing in public worship is an innovation I am not used to, but I could forgive it and approve it in his case.

I saw a good deal of the low moral life of San Francisco, and had I been able to stay, Mr. Moore, of the City Mission, offered to extend my acquaintance with the shady side of California life. Not that I have any leanings in that direction, but "all is grist that comes to my mill." * * * *

With kind regards and many thanks,

I am yours very truly,

WILLIAM R. FLETCHER.

Queen Victoria has had nine children and twenty grandchildren, of whom only one has died; that was a grandchild.

Editor's Table.

SEVENTH ANNUAL REPORT OF THE BOARD OF STATE CHARITIES OF MASSACHUSETTS. Boston: January, 1871.

We would acknowledge our indebtedness to Dr. Nathan Allen, of Lowell, Mass., an old college classmate, for this valuable publication. The good people of Massachusetts are wide-awake to look after objects of charity at home and abroad. While late news informs us of the great French Fair for the sufferers on the other side of the Atlantic, this publication abounds with the most carefully prepared statistics relating to the poor, the criminals, the insane within the borders of the State of Massachusetts. It is a very good book to furnish materials for *sermons* and *editorials*. The interesting report of Edward L. Pierce, Esq., on "Executive Pardons," has already suggested one sermon. It is a most valuable document on a most important subject, and we take pleasure in quoting the following paragraphs from the conclusion of the report:

"There is an incident in biography which may well close these general reflections upon the instrumentalities of human progress. Mr. Justice Talfourd, who graced at once literature and the judicial office, while charging a grand jury upon a long calendar of grave offences, submitted for their examination, dwelt upon the causes of crime, and foremost among them, he placed the indifference of the superior ranks of society to those who are beneath them in station and privileges. The messenger of death was waiting impatiently at the door as he uttered, with inarticulate voice, these last words of a well-spent life, falling at once into a mortal swoon: 'If I were to be asked what is the great want of English society, I would say in one word, the want of sympathy between class and class.' Thus fitly closed the career of one who had written these lines worthy of a golden setting.

"'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drain'd by fever'd lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort, which, by daily use,
Has almost lost its sense; yet on the ear
Of him who thought to die unmourn'd, 'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense,
More precious than the benison of friends
About the honored death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels."

EDWARD L. PIERCE.

Boston, December 31, 1870.

UP TO TIME.—Considering the long passages to be made by the Australian steamers, it is a matter of surprise that they have always arrived on or before the time announced in the time-table. These steamers are as punctual as the Atlantic steamers between Europe and America. It is yet to be seen whether the American line will be up to time.

French Fair in Boston.

We find frequent allusions in recent New England newspapers to the French Fair. One of our correspondents writes as follows:

But I must tell you a little something about the French Fair, and yet it would take long to tell even the half. It opened the night before I left Boston, and is to continue for ten days. It is said to surpass even the Cretan or Sanitary. It is held in the Boston Theatre—a splendid building for this purpose,—which was elegantly decorated, and the scene from one of the balconies was beautiful.

Of course the Hawaiian table was a rendezvous for all islanders, and we had every reason to be proud of it. The position was excellent, and the picture of His Majesty, framed in Hawaiian flags, attracted much attention. Mrs. B., Miss P., and a number of other ladies, proved most faithful saleswomen. — looked exceedingly pretty in green silk, with white lace overskirt, pink rose buds, etc.

The corals and shells found many admirers and buyers. The table was covered with beautiful fancy articles. Mrs. Judge Allen sent a noble contribution from Bangor, and a most generous response seems to have been given at the Islands to the request of the committee and others.

Among the most remarkable articles was one which a Boston lady has been engaged for some time past in preparing,—a doll, with wardrobe so perfect, that it would find no rival. So Mademoiselle Fun Frou is the result, and really she is quite worth going to see, if one had nothing else in view. Miss Flora McFlimsey would have been poorly clad in comparison. There were the most beautiful ball, party, walking, dinner and carriage dresses, all finished in the choicest materials, in latest style and exquisite taste. She has bonnets (fairy affairs too they are), hats, cloaks, camel's hair shawl, laces of beautiful texture, gloves of every shade and of Paris make. Her jewel box is well filled, and such a tiny, dainty diamond ring as you would find there! Also, a little mother-of-pearl card case, filled with her cards.

Mademoiselle Fun Frou,
THURSDAY.

Last, but not least, two perfect little trunks, with her name well marked thereon. The price is only \$2,000. and this fashionable plaything is setting rafflers doll-mad.

Then there is a Farragut table, with many interesting relics, where serve the prettiest of young ladies in jauntiest of "navy jackets." Also a Ben. Franklin table. I wonder whose antiquarian tastes will lead them to buy the chair in which Franklin took his steam baths! The Curiosity Room would please you. Then too the Latin school table. Some choice books are here, especially an elegant edition of Carlyle. The Floral Temple seemed to have sprung up by some magic power. By far the most elegant article was the autograph album, with the autographs of the literati of England and America, with sketches from a number of artists. Rather a tempting book!

☞ Quebec gets a revenue of \$10,000 a year out of chimney sweeping.

"Don't Forget the Poor Fellow."

Some few days since we received a note from an officer of a whaleship lying off and on, from which we extract the following paragraph:

"We have on board a young man—a Portuguese—who seems very desirous to learn. He has a Portuguese Bible, which he is reading every leisure. Certainly he cannot read a better book; yet he wants something explanatory, say some tracts which would elucidate the spirit of the gospel. Can you send him some good, pious books? I think if you could send him such a work as Bunyan's 'Pilgrim's Progress,' in Portuguese, it would lead him to inquire more and more into the merits of our Blessed Redeemer. Our ship sails this afternoon, and *don't forget the poor fellow*—always remembering he has no money, nor I either for that matter, or I could send it and pay for the books."

Now it is in the welfare of such "poor fellows" that we take a special interest. No one need to apologize for asking of us any favor in behalf of those who are desirous of learning to read and become acquainted with Christianity. Although the ship sailed before the note reached us, yet we took the necessary steps to forward books and papers by a vessel which is certain to overtake the one on board which this young Portuguese is a sailor.

It is to meet such and similar cases, which are constantly occurring, that we invite those interested in the welfare of seamen to send to our office second-hand school books, histories, and whatever reading matter they are willing should pass out among seamen. Singing books are always acceptable. Illustrated papers never come amiss. Scarcely a day passes that we do not receive calls from seamen, and when they do not call, Mr. Dunscombe is interested to supply seamen on ship board, or laborers at the Guano Islands. Our friends never need to fear they may send too large a supply.

THE "PARISH VISITOR."—A friend in Delaware, Ohio, has ordered from New York twenty copies of this most excellent monthly for gratuitous distribution. We have received numbers for April and May. It is published by the "Protestant Episcopal Society for Promoting Christian Knowledge." We shall take great pleasure in distributing these publications, for they contain religious reading, most choice, select and evangelical. The selections occupy a wide range, embracing religious writings from the pens of the best writers in other denominations.

HAWAIIAN CURIOS.—Strangers and visitors are often making inquiries for Hawaiian curiosities, specimens of lava, coral, etc. We are glad to see that the brother of Mr. Dickson the photographer is doing his best to meet the demand. Already he is able to make a good exhibition, and ere long we are disposed to think he will be able to gratify curiosity hunters to their fullest desire. His collection may be seen at his brother's photographic stand in Fort street.

THE FRIEND.

JUNE 1, 1871.

Homer's Iliad and Hawaiian Meles.

We desire once more to call the attention of Hawaiian scholars, to the desirableness of giving some attention to the subject of Hawaiian *meles*, for the purpose of illustrating some perplexing questions connected with the poems of Homer. Upon examination, it might be found that there is no little resemblance between these *meles* and the "chants" or "ballads" sung by the Rapsodists of ancient Greece. There is a most interesting article in the North American *Review*, for April, called forth by the recent publication of Bryant's Translation of the Iliad. Persons interested in the discussion of the "Homeric question" and kindred topics will read this article with much interest. This writer describes the Homeric poems "as chants addressed to the sense of melody," and refers to that class of translators, who treat the Iliad as "a series of ballads, joined together as an after-thought by some others, than the bard or bards, who first sung them."

If our ideas of Hawaiian or Polynesian *meles* are correct, they were unwritten chants addressed to the ear and rehearsed by a class of men corresponding very nearly to the ancient Grecian Rapsodists. Many of these *meles*, we understand, have now been committed to writing and are in possession of Mr. Fornander, President Alexander, and the Hawaiian Government. The late Mr. Andrews, author of the Hawaiian Dictionary, collected many of the *meles* and his papers, we learn, have been purchased by the Government. Is there no one, who will edit a sufficient number of these *meles*, to let the literary world know their worth, and at the same time describe their origin and method of preservation? Perhaps some Hawaiian Pisistratus might join them together and form a little Iliad!

From the reading of this article referred to, we are glad to learn that Bryant's translation of the Iliad meets with such a favorable reception from critics and scholars. This writer,—Mr. Charles T. Lewis—speaks of Earl Derby's translation as "better than any of its predecessors," yet he thinks Bryant's work, challenges comparison, with "the best English Iliad in existence before it appeared." He places much stress upon the fact that Bryant is a poet of world-wide fame, while Earl Derby did not profess to be a poet. In regard to the difficulty of translation, Mr. Lewis remarks, "The whole Iliad has been turned into English verse about forty times; but no page of it has yet

found a form in our language which three competent critics will agree to call adequate."

The Bible is sometimes called a wonderful book, penned by so many different writers, in so many different ages and parts of the old world, yet breathing the same spirit and characterized by such marvellous unity; yet, if not as wonderful and marvellous as the Bible, still the Poems of Homer will take precedence of all human compositions. They out-rank and out-shine all human productions, yet who can tell us who was Homer, or where he lived, or where he was born? When the Greeks commenced as an historic people, the Poems of Homer were old—were ancient. After all that has been written upon these Poems in ancient and modern times, including such men as Wolf, Mure, Grote, and hundreds more, still, says Mr. Lewis, "no history of the Homeric Poems can be written and any account of them which aims to be satisfactory must be largely conjectural."

☞ In reading late numbers of *Every Saturday*, now illustrated and improved, we notice that the author of "Tom Brown of Rugby," Thomas Hughes, Esq., is writing a series of sketchy and graphic articles upon American colleges. We have read with much interest his notices of Harvard and Cornell Universities—the oldest and youngest of American Colleges. We are somewhat surprised that an English University-man, with a mind under the influences of Oxford prejudices, should find so much to commend and so little to censure in the American system of education. Perhaps, we ought not to be surprised at this fact, for we do not forget his keen criticism and caustic exposé of the *fagging* and *roasting* practices of Rugby. He was also a great admirer of Dr. Arnold, head-master of Rugby, whose reformatory measures have had such an influence upon the educational system of England. While educators of the New World may learn much by going to the Old World, so may those of the Old World learn something useful, by visiting America and witnessing that wonderful *fusing* process now in progress. Opposite national traits and peculiarities, old and stereotyped prejudices, may now there be seen rubbing against each other, being modified and softened by contact, and finally settling down and gradually being welded together and forming a new nationality, which, in after ages, will prove to be a vast improvement. We believe old Bishop Berkely caught the true idea when he wrote:

"Westward the Star of Empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

OLD RUINS OF POLYNESIA.—The explorers of old ruins in Egypt, Nineveh, Jerusalem, Athens, Rome, Central America, Mexico, and Peru, have come to feel that their work was about done and their occupation gone, but a *new field* is opening. Strange as it may appear, Polynesia has its ruins and its hieroglyphics. A writer in the *Town and Country*, a weekly illustrated paper, published in Sydney, is now furnishing for that paper, a series of engravings and explanations, respecting old ruins on Bonape, Strong's Island, and the Kingsmill Islands. They tell of an age and people unknown to any now living upon those islands. Having seen *with our eyes* the ruins on Bonape and Strong's Islands, we are somewhat prepared for such explorations. As yet a profound mystery rests upon the whole subject. Dr. Rae tells us, Polynesians belong to a very old race of humanity coeval with what the learned style the stone age; and W. C. Jones, Esq., came back from a recent trip to Hawaii stating that he has discovered an old ruin on that island, resembling the old Mexican ruins of the Temple of Cholula. Who knows, but that the garden of Eden may yet be discovered as located in the Pacific Islands! We certainly may witness here the *ruins of the fall*!

GENERAL MEETING.—The Hawaiian Evangelical Association will commence its sessions next week, on Monday. The Association is now composed of about forty ordained Hawaiian Pastors, five Lay Delegates from Hawaii, four from Maui, four from Oahu, and three from Kauai, besides a few foreign Pastors and Delegates. The proceedings are all conducted in the Hawaiian language. Thus, it appears, that the missionary work has pretty effectually passed over to the hands of the Hawaiians. This is as it should be.

DRINKING PETROLEUM.—It is among the marvels of modern chemistry that a sparkling, foaming champagne wine can be produced from refined petroleum, which will please the eye and tickle the palate like the genuine, but is more deadly in its effect upon the consumer.

Judging from the effects upon some who suppose they have been drinking brandy or gin, or wine, in Honolulu, may it not be that they have been drinking petroleum?

POOR EDUCATION.—The statistics of education in France, which for fifty years has been in the hands of the priests, show that forty out of a hundred women contracting marriage were entirely illiterate, and a large proportion of those who professed to be educated could barely sign their names; 28 per cent. of the men could not sign the marriage register, and one-third of the conscripts could neither read nor write. These facts show the need of the reform that the government is introducing.

Lecture on Public Opinion.

Judge Hartwell favored our community with a most excellent lecture upon this subject a few evenings since, at the Olympic Hall. It is highly agreeable and profitable, when men of the legal profession or those presiding upon the Bench, are willing to bring forth from their store house of gathered lore, illustrations for a lecture upon some topic of public interest. The precedents cited in illustration and the historical references were peculiarly apt and appropriate. The lecture was too condensed and hence too short, instead of thirty minutes, all present would most gladly have listened twice that time. The delivery of the lecture was uncommonly good, every sentence having been uttered with great clearness and force. We regretted to hear the announcement that the series of lectures would now close, and still more regret that no more of the community are inclined to avail themselves of this method of gaining information and quickening thought.

OPIUM LICENSE—AND PAUPERISM.—We learn from the public prints, that the license to sell opium in Honolulu for one year, was sold at public auction for \$13,870. As the Government realizes this amount from the traffic in opium, has not the time fully come for the Government to assume the support of the paupers in Honolulu and upon the islands? Many of these paupers, so far as the Chinese are concerned have become so through the use of opium.

Hitherto the support of destitute persons has been left to private charity and the aid of churches, Masonic Associations, Odd Fellows, the Stranger's Friend Society, and St. George's Society. The time has come when we think the Government is under obligation to take the matter up and systematically provide for the paupers in the community, especially, such as have been brought hither under the Board of Immigration. We desire to call attention to this subject, in no spirit of fault finding or captious criticism, but for the purpose of having the matter duly considered by Government officials, and the community in general. Even when Government shall have done its part, there will still remain an ample field for private charity. The Savior of mankind has told us, "ye have the poor with you always, and whosoever ye will ye may do them good." By calling public attention to this subject, we do not wish to exonerate private individuals and churches from their duty to the poor, but there is a limit to such a matter, where private charity ends and public Government aid begins. We commend this subject to the consideration of the editors of the *Gazette* and *Advertiser*.

ABOLISH THE BAR.—We learn that the owners of the Australian line of steamers, are contemplating improvements in the accommodations on board their vessels. It is not only our opinion, but that of many others, that it would be a great improvement in those vessels if the bar was abolished, or certainly removed from the prominent place which it occupies on ship-board. We do not believe the public good requires a public bar to be opened on steamers running in the Pacific.

NAVAL.—Arrived yesterday, H. I. R. Majesty's Steamship *Almaz*, Commodore Pilkin, commanding the Russian squadron in the Pacific, 13 days from San Francisco, bound to Nagasaki, Japan. The following is a list of the officers attached to the *Almaz*:

Flag Captain—Brylkin.
Executive Officer—Siedletzky.
Lieutenants—Razvozoff, Fevdosieff, Blagodoreff, Linden, Bykaff.
Flag Officers—Manink, Rymsky, Kosakoff, Navig.
Lieutenant—Tvanoff.
Chief Engineer—Gavraloff.
Eight Midshipmen.

The *Almaz* is 1,500 tons burthen, has 178 men, 7 steel breech loading guns. Her engine is of 350 horse-power, steams 12 knots, and she is a full clipper and a beautiful specimen of naval architecture.—*Advertiser*.

Information Wanted.

Respecting Edwin B. Federhen, who left New Bedford in the whaleship *Gay Head*, Capt. Lawrence, in 1801, and was last heard from at Sydney, N. S. W. in 1862. Communication as to the said Federhen, will be thankfully received by his brother, Wm. F. C. Federhen, 141 Pleasant Street, Boston, Mass., or by C. Brewer & Co., Honolulu, or by the Editor.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

May 4—Am wh bk Eugenia, D B Nye, from cruise South, 170 bbls spern.
5—Am schr C M Ward, G D Rickman, 16 days from Jarvis Is. Reports strong trades and heavy sea, with squalls during passage.
5—Russian stmr *Almaz*, Com. Pilkin, 13 days from San Francisco.
9—Swedish bk Hilda & Carin, C W Lofgren, 75 days from Newcastle, N S W.
9—Tahitian bk Ionika, James McLean, 25 days from Tahiti.
14—Am stmr Nebraska, J Harding, 7 days, 18 hours from San Francisco.
15—Brit ship Siam, H Kidrick, 56 days from Newcastle, N. S. W.
16—Am wh ship Europa, Thos Mollen, from cruise to Southward, 225 bbls sp and 20 bbls wh.
25—Norwegian ship Atlas, L. Larsen, 45 days from Melbourne.
25—British bk Gaucho, J. T. Hiltz, 20 days from San Francisco.
26—British stmr City of Melbourne, Grainger, 21 days from Livuka, Fiji.
26—North German bk Elizabeth, Oscan, from Montevideo bound to Bakers Island.

DEPARTURES.

April 29—Brit schr Southern Cross, Kinney, for Sydney.
29—Brit bk Henry Adlerley, Langlois, fr San Francisco.
May 1—Am stmr Ajax, Floyd, for San Francisco.
3—Am schr Sovereign, Chambers, for Tahiti via Molokai.
6—Brit steamer frigate *Zealous*, Admiral Farquhar, for San Francisco, via Mauritius.
6—Am wh bk Eugenia, Nye, to cruise.
7—Russian steamer corvette *Almaz*, Commander Pilkin, for Japan.
9—Am bkta Jane A Falkinburg, Cathcart, for Portland, O.
9—Am schr C M Ward, Rickman, for Guano Islands.
15—Am stmr Nebraska, Harding, for Auckland, N. Z.
16—Hav bk Queen Emma, D Hempstead, for San Francisco.
18—Am wh bk Emily Morgan, Dexter, to cruise.
18—Brit schr Cambria, Meldrum, for Fiji Is.
20—Am wh sh Europa, Mellen, to cruise.
20—Tahitian bk Ionika, McLean, for Tahiti via Molokai.
23—Am three-masted sch A. P. Jordan, Perry, for San Francisco.
26—British bk Gaucho, Hiltz, for Yokohama.
26—Am sh Syren, Johnson, for New Bedford.

PASSENGERS.

FOR SAN FRANCISCO—Per Ajax, May 1st—J J Wheeler, E T Moller, W R Castle, Mrs Bailey, Hon H A Widemann and servant, Miss E Widemann, Miss M Widemann, Ed Hoffschlaeger, D Dole and wife, S B Dole, Mrs A J Cartwright, Bruce Cartwright, A Cartwright, Miss E Brewer, Jno Waterhouse, wife and child, H Segelken, Q A Williams and son, Mrs S P Smith, Capt M Klencke, Miss S Brown, Jacob Hiller, E P Adams, Mrs Jernegan and two children, H M Whitely and wife, Miss Whitney, Judge McBrody and wife, Henry Johnson, H Baumeister, Mr Fletcher, D Irish, J Credford, A Joaquin, H G McLean and wife, and 107 in transitu from Australia and New Zealand—150.

FOR TAHITI—Per Sovereign, May 3d—Hugh Morrison—1.

FOR PORTLAND, O.—Per Jane A. Falkinburg, May 9th—Peter Cheny—1.

FOR GUANO ISLANDS—Per C. M. Ward, May 9th—Jno Strachan—1.

FROM NEWCASTLE, N. S. W.—Per Hilda & Carin, May 9th—John Cordy, Miss S Cordy—2.

FOR SAN FRANCISCO—Per Queen Emma, May 16th—Mrs G G Emmes and 3 children, Capt Bates, Joseph Thompson, Mr Welsh—7.

FOR AUCKLAND AND SYDNEY—Per Nebraska, May 15th—R Linck and wife, S Mason, and 33 from San Francisco—36.

FROM NEW CASTLE, N. S. W.—Per Siam, May 15th—Mrs Mary Cordy, Miss C E Cordy, A M Cordy, M R Cordy, Walter Cordy, Jno J Cordy, Edward E Cordy, Capt Thos Bates—8.

FOR FIJI ISLANDS—Per Cambria, May 18th—Chas Wooley, D C Humphreys—2.

FOR SAN FRANCISCO—Per A. P. Jordan, May 23d—J E Hubbard—1.

FROM SYDNEY—Per City of Melbourne, May 26th, bound for San Francisco—Dr Forrest, Mr Brocklehurst, Jno Brocklehurst, Mr Henry Smith, Geo Green, Geo Hatherton, Mrs Hatherton, Mrs T Allworth, Wm Hitchcock, Duncan Love, Geo Traill, Mrs Traill, H Metcalf, Wife and 4 children, Mrs Graham and son, Mr Ruppel, Wife and 4 children, H Spences, H Abbott, Mrs Pearle, Henry Lovegrove, Jno Schoner, Victor Lindner, S Ward and Wife, D Robertson, Michael Ryan and Wife, Jas Sexton, Edward Rice and Wife, Jos Lee, Fras Murray, J Deehunty, T Nelson, Walter Ria, M Gunshild, J H Beaton, Geo Smith, Jos Brown Fras Shutter, Dan Sullivan, Mrs Maughn, Mrs King, Mrs Buckland, Robt Edwards, Thos McSherry, B Potter—57.

MARRIED.

RISLEY—DONOHUE.—In this city, on Tuesday evening, May 2d, at the Catholic Church, by the Rev. Father Hermann, Mr. GEORGE RISLEY, of Honolulu, to Mrs. MARGARET DONOHUE, widow of the late James Donohoe, of Sydney, N. S. W., and fourth daughter of the late Joseph Jennings, of Galway, Ireland. No cards. [Sydney papers please copy.]

DIED.

WALTON.—At the Queen's Hospital, May 10th, HENRY WALTON, a colored man.

Obituary.

On the 23d of May, died in this city, JOSEPH HENRY SMITH, Esq., a much respected citizen and for more than a quarter of a century a most faithful and conscientious officer of the Hawaiian Government, having served under three of the Kamehameha Dynasty. He was in the eightieth year of his age. He was a native of Islington, near London, England; and was educated, in part, at Oxford University, and has now a brother who is a clergyman of the Church of England, settled in London. Mr. Smith came to these islands from Tahiti in 1845, and after living a few months at Hanalei, came to Honolulu, where he has since resided. For many years, he was secretary and member of the Board of Commissioners to Quiet Land Titles, and after that Board ceased to act, he was retained as one of the secretaries of the Interior Department and had charge of the Dooms' Day Books, on which he had been working for so many years. His presence will long be remembered in that office. He was a stated hearer in the house of God, until the infirmities of age prevented him. He belonged to that class of reading and thoughtful Christians, of which, alas, there are too few. The works of Butler, author of the Analogy, Paley, John Newton, Henry and Scott, and writers of this class were his constant perusals, for with meekness and fear he was always ready to give an answer for the Christian hope that he cherished. He leaves a widow and a large family of children and grandchildren to revere his memory. His wife was a daughter of the Rev. Mr. Henry, one of the pioneer English Missionaries to the Society Islands.

BENFIELD.—In Honolulu, April 30th, after a most painful illness of ten days, ERIC LEX, infant son of Mr. and Mrs. M. Benfield, aged 16 months and 13 days.

KAUHEMA.—In this city, May 22d, PETER PORTER KAUEMA, printer, a native Hawaiian, aged about 30 years. He was a good compositor, an honorable man, and died as a Christian. Now that his form is locked up in the chase of death, may his last tale prove to have been a good one.

DUNN.—At Waipa Plantation, Hanalei, Kauai, May 24th suddenly, of congestion of the lungs, M. B. Dunn.

Obituary.

Dr. JAS. R. DOW, formerly of Lahaina, departed this life on the 27th of February last, in Aiken, South Carolina, where he had gone for his health, which had been delicate during the last two years. Early in November last, he was taken with pneumonia, and it developed in, or revealed tubercular formation in the lungs, which terminated his life.

Father Taylor, the Sailors' Preacher.

Father Taylor, as he was familiarly called, was born in the city of Richmond, Virginia, in the year 1793. In early childhood he was left an orphan, and when quite a youth entered upon a sea-faring life, first as a surgeon's boy in the American navy, and afterward in the navy of Spain, which was then operating in Mexican waters against the French. In our war of 1812 with Great Britain he shipped on board the privateer *Curley*, and was captured by the English and carried a prisoner into Halifax. Here he was found by a poor but Christian widow who had known him in Boston. The pious lady ministered to his wants and gave him a Bible. Returning to Boston, he was converted under the ministry of the Rev. Elijah Hedding, afterward one of the bishops of the Methodist Episcopal Church. Through the kind offices of Amos Binny, a benevolent Boston merchant, he was sent to Newmarket Seminary, New Hampshire. Here he received the only school training of his life. His available talents becoming quickly known, he was pressed into the service of the Church, and joined the New England Conference in 1819. Very judiciously he was sent to labor in the sea-coast towns, where the success of his ministrations was marvelous. Everywhere the people flocked to hear the sailor-preacher, and hung rapturously upon his impassioned presentations of truth. In 1829 he was placed in charge of the Methodist Seamen's Bethel, of Boston; he had been here but a few years when a commodious place of worship was erected for him by the contributions of Christians of all creeds. In this chapel he prayed and preached and labored for the good of seamen to the end of his days.

The congregations of Father Taylor were, without doubt, the most extraordinary that ever assembled to hear preaching. In the centre, furnished with seats reserved expressly for them, were sailors from every clime, and of every tongue spoken by civilized men. Around them were grouped families of sea-faring people, most of them poor and lowly, but constant attendants upon Father Taylor's ministrations. But in the congregation would always be found representatives of the highest culture—authors, poets, orators, wits, the *elite* of the intellectual world—attracted and fascinated by the imagery, humor, and resistless sympathy of Father Taylor's preaching. One of the finest passages in Dickens' "American Notes" is his description of one of Taylor's sermons. Cool and philosophic Miss Martineau felt and acknowledged his power to stir the feelings. The wealth of his illustrations was without limit; his hearers were surprised, melted, and taken captive. James Freeman Clarke says that Father Taylor always reminded him, in the richness of his fancy, of Jeremy Taylor, the Chrysostom of the old English divines.

Very few of the brilliant passages of Father Taylor's sermons have been recorded; one, however, in which he gives his estimate of creeds, shows, though very imperfectly, his peculiar style:

"Creeds, like Joseph's coat of many colors, are made of patches, no two of them alike, or one of them to-day what it was when first

made. Even our new friends, the Millerites, since they broke their crank in trying to wind the world up, have been compelled to add a new patch to their creed to explain the blunders in their figuring. No man shall make a creed for me; and I'm sure I do not wish to make a creed for any one. My sea-faring friends know as well as myself that a common danger gives men a common creed. A few days since one of the brethren just returned from sea told me a story that will explain what I mean by a common danger giving men a common creed, or, if you like the phrase better, a common religion. He was one of the crew of a large ship bound from Liverpool for New York, with over four hundred souls on board, mostly steerage passengers. Half-passage out she was beset by a hurricane, which blew all her sails from the bolt-ropes. The sea swept away her boats, bulwarks, and everything movable from her decks, and, to add to the horror of those on board, when the storm moderated she caught fire below. New sails were immediately bent, and she was headed for the Western Islands, while the passengers were employed pouring water below, in the hope of drowning the fire. It was all in vain. The fire increased instead of diminishing; the pitch began to melt from the seams of the planking; the lower parts of the hold pumps were burned, so that there were no means left to pump the water out. In short, after doing all that men could do to save the ship, they found themselves at their wit's end. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. All work ceased; the captain called the crew and passengers together, and told them that it was hardly possible for the ship to continue afloat another day, for she was leaky as well as on fire. He therefore thought it right that they should all unite in prayer, and he advised every one to pray for himself in his own way. As if moved by a common impulse, they prostrated themselves on the deck without uttering a word. Now what do you think they prayed for? A little more Methodism, a little more Catholicism, a little more Presbyterianism, a little more Unitarianism, Universalism, or any other *ism*? No, no, brethren, a common danger had given them a common religion. Every soul communed with the same God. When they rose from the deck a young sailor bounded aloft, and when he reached the royal-mast-head shouted with all his might, 'Sail ho! steering in our wake.' In a moment the ship was hove to, after which the sailors swarmed up the rigging to see for themselves.

"Now wait a minute, shipmates, and I will show you how these poor souls, who but a few minutes before were all praying to a common Father, began to differ, to make creeds according to their range of vision. Only one small square sail could be seen above the horizon, for the vessel was end on; and from this the sailors began to reason whether the craft to which it belonged was a ship, a bark, or a brig. And this controversy continued until she was hull out with studding-sails set on both sides. The signal of distress had been seen, and, as if by magic, she was clothed with all drawing sail. Now what mattered it whether she was a ship, a bark, or a brig? She was a savior. Was not that enough? She rounded to and saved

every soul. Were they grateful? I think they were. But suppose it had been night—for God works at all times and in all weathers—and the poor souls could have seen only her lights rising and falling with every roll of the waves, they would have been just as much given to speculation. Even in the darkness somebody would have thought that he saw something better than his shipmates, and so on probably through the whole ship's company. Sailors as well as landmen are not willing to take God at His word, and wait patiently for the working out of His ways, but they want to know all about Him right off; and because they can't, then they go to work and make what they think He ought to do, and call it a creed."

In common discourse Father Taylor was graphic, witty, and sometimes very sarcastic. At a Unitarian meeting some one had made a lugubrious address about sin. Father Taylor remarked that it reminded him of a "beetle-bug rolling his ball of dirt." Being annoyed at a prayer-meeting by persons getting up and going out, he said, "Tide's rising; the bye stuff is floating off." Being asked when leaving a house to make a prayer, he replied, "If there is anything you wish me to pray for, I will do so; but I can't *make* a prayer." One of his most characteristic sayings was that about Emerson, whom he declared to be a Christian without knowing it. "He is a Christian, no matter what he says about it, and will have to go to heaven; for if the devil got him he would never know what to do with him. There seems to me to be a screw loose somewhere, though I never could tell where; for, listen as close as I might, I could never hear any jar in the machinery. He's certainly a Christian, though he knows no more of the principles of Christian doctrine than Balaam's ass knew of the principles of Hebrew grammar." He had a great contempt for metaphysics, and once, referring to a metaphysical disputation, said "it reminded him of being down South in a dark cedar swamp in the night, and the lightning-bugs would snap, snap, snap; and when they were up, you would think you had some light; but when they went down, it was darker than ever." To a minister whom he wished to encourage to labor and to wait he gave the advice "not to carry the seed-basket and the sickle into the field at the same time." Speaking of the worn-out ministers of the Methodist Church, he said "they deserved to be fed on preserved diamonds." His quaintness was very perceptible in his prayers. Many well remember his petition for President Lincoln, that the Lord would "protect him from the creatures who were trying to bore their way through the sheathing of his integrity."

The good, saintly old preacher was feeble for some years before his death, yet tenacious of life to the last. Only a few days before the end he said, "I shan't die while there is anything left of me." The Boston papers tell us that he passed away in the first quarter of the ebb-tide, the proper time, according to the sailors, for a natural death. Boston will not soon forget his rugged face, furrowed all through and through, yet beaming with the light of genius; but his memory will be tenderly cherished by sailors all over the world. To them he was, in the strongest sense, *Father Taylor*.—*Harper's Weekly*.

ADVERTISEMENTS.

C. S. BARTOW,
Auctioneer.
Sales Room on Queen Street, one door from Kaahumanu Street.

W. M. NEWCOMB,
Dentist.
Office corner of Fort and Hotel Streets, Honolulu.

E. HOFFMANN, M. D.,
Physician and Surgeon,
Corner Merchant and Kaahumanu Streets, near the Post Office.

C. BREWER & CO.,
Commission and Shipping Merchants,
Honolulu, Oahu, H. I.

E. P. ADAMS,
Auction and Commission Merchant,
Fire-Proof Store, in Robinson's Building, Queen Street.

JOHN S. MCGREW, M. D.,
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Two copies, " . . . 3.00
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Young Men's Christian Association of Honolulu.

The Sunday Question.

Various circumstances have caused this question to be a good deal discussed in Honolulu of late. The principal cause however has been the arrangement (happily only a temporary one) by which an important steamer arrival has regularly taken place on Sunday; necessitating, in order to insure a speedy transmission of mails and business orders to Australia, a good deal of Sunday work, to say nothing of the excitement and discussion from the usually-considered profitable mode of observing the day.

It should not be necessary in any discussion on such a subject to call names. The use of the terms "Puritanical," "bigoted," &c., &c., is in fact about as old-fashioned as the doctrines supposed to be illustrated thereby. It is not to be supposed either, unless there is good proof thereof, that either side has any desire to injure either the pockets or reputation of the other. Why, then, so many otherwise respectable and sensible men should fly into a passion when such subjects come up, is a question which we must just now leave to philosophers to explain.

There are two grounds for the observance; distinct and each self-sufficient, and still each supporting the other. The first is the command; wrongly supposed, even by some who are good Christians, to have become obsolete with the change in the day. But it stands in good company; on an equal footing with other commands that no one disputes. Alongside of "Thou shalt not kill;" "Thou shalt not bear false witness;" stands, "In it thou shalt do no work." The same authority, the same authenticity, the same general adaptation to the wants of human society, exist for this as for the others. Believing this, is it unmanly or unreasonable to obey, or even is it superstitious to expect reward for such obedience and vice versa?

"Work" means the *business* of the six days allotted thereto, and it was in answer to a constrained interpretation of this word "work" that the Divine Man uttered what is the second ground for observance of the day: "The Sabbath is made for man." With respect to this there is no difficulty in convincing most men that a day of rest from actual business is a good thing, especially when convenient. It would seem however as if the principle should be carried further. Man is so constituted, that he *cannot* be fully developed into all that the Maker intended, without devoting time and strength to the worship of that Maker. He is injuring and wronging both himself and society, by not

taking a due proportion of time, and devoting a due proportion of evening to this noble and truly manly duty which alone can save society from utter corruption. Hence it is that society has a right to demand, and a community have a right to demand that what interferes with this duty shall be stopped, except when *real* exigencies require exceptions. There is no bigotry, nor superstition, nor intolerance in this; it is sound wisdom and the best sense, and deserves respect and consideration.

Now when we are told that "two millions of people are waiting for their mails" it is very true and sounds very plausible as an argument. But no one asks the steamers to be idle a day. Do not the Eastern mails throb in regular pulsations into San Francisco from New York daily, yea, twice a day? Is it not possible to accommodate those waiting two millions by starting the steamer on Thursday instead of on Saturday for her eight-days-to-a-minute voyage? Or is the news telegraphed on Saturday more valuable than that of any other day. Or is it barely possible that British letters arriving in New York on the previous Sunday—giving six days for the passage across,—are the only valuable ones? And here we leave the subject, feeling, that perhaps, after all the timetable is changed, and that in this case it is a dead Satan that we are after. But the weapons will do for another encounter.

ENTERTAINMENTS.—As a provider of entertainments for the million, the Y. M. C. A. may regard itself as somewhat non-plussed—for the present. As furnishing a nucleus for many of us to come together, semi-socially and informally, the readings and lectures are certainly not without their value. More than that, the amateur element in them, or rather the exercise of the amateur effort is something imperatively needed in our still dreamy island seclusion. Let us confess our weakness as artists and would-be literatures and thereby improve through practice; indiscriminate praise, well-meaning enough it is true, is too apt to be the accompaniment to our amateur efforts.

The series of three readings and three lectures under the auspices of the Association has come to a close. The lecturers, to whom in default of a better commodity, the public tenders thanks, have been W. C. Jones, Esq., James W. Austin, Esq., and Judge A. S. Hartwell. The respective subjects. The probable North American origin of the Hawaiian race; Egypt, and the East; and Public Opinion.

THE Y. M. C. A. held its annual business meeting at the residence of S. B. Dole, at Makiki. A sufficient number were present to make the meeting interesting. The reports showed that through the liberal remembrance of our citizens, the present wants of the Society, including especially the Reading Room had been provided for. The following officers were elected for the incoming year:

President—J. B. Atherton.
Vice President—T. R. Walker.
Treasurer—W. W. Hall.
Secretary—J. E. Tucker.

The treasurer elect having resigned in consequence of removal from town. Mr. E. C. Damon has been elected to the office.

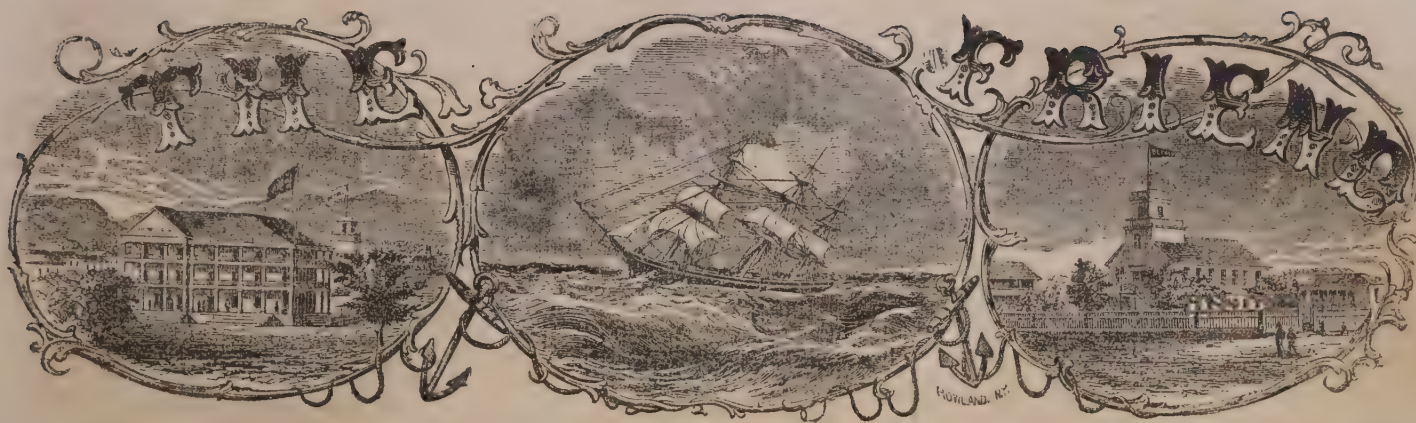
The meeting was rendered interesting by varied remarks and proposals from different members. An Envoy Plenipotentiary was qualified, in the person of one of the members departing for the States (W. R. Castle), to represent the Honolulu Y. M. C. A. abroad. One of the most important measures of the evening was the adoption of a plan for the production of essays at the regular monthly meetings, the subject to be announced the month previous, in order that the members may prepare for discussion, if so inclined.

After the business of the meeting had been transacted, a social spread prepared the members for the ride homeward; and left pleasant remembrances of the evening.

At the May meeting of the Association the Sunday question was discussed; also the proposed idea that members should make it a matter of duty to come together occasionally at the Reading Room, with the direct purpose of making that a pleasant centre of resort. The fact is, that only by building up somewhat of an *esprit de corps*, even at the expense of a little preliminary self-denial, can the Association ever make itself of any importance, or acquire strength or permanence. It becomes a question with all of us of practical importance; what proportion should be maintained in the attention given to associations not professedly Christian, and those which are professedly Christian.

A weekly Sunday afternoon prayer-meeting is conducted by the Association in the vestry-room of the Fort Street Church at half-past three o'clock, to which all men are invited.

Visitors calling at the reading-room and desirous of writing, will be furnished with materials by application to E. Dunscomb.



New Series, Vol. 20. No. 7.

HONOLULU, JULY 3, 1871.

{ Old Series, Vol. 29

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THE FRIEND.

JULY 3, 1871.

LECTURE AT FORT STREET CHURCH.—Rev. A. L. Stone, D. D., of San Francisco, will by invitation, deliver a lecture on Friday Evening, July 7th, at 7½ o'clock.

Subject—*The " Nile and the Desert."*

Tickets, fifty cents, to be had at H. M. Whitney's Book Store and at Thrum's News Depot.

THE LATE SHERMAN PECK, ESQ.—We copy in another column the notice of the death of our esteemed friend and fellow citizen. For more than forty years had he been connected with the mercantile community of the islands, and during that long period had sustained a mercantile character of the highest honor and integrity. We mourn his loss as a personal friend and much esteemed citizen, and can truly sympathize with the circle of bereaved friends and relatives.

At the late annual meeting of the Children's Missionary Society, we listened with much interest to the address of Sanford B. Dole, Esq. His topic, UNCONSCIOUS INFLUENCE. His remarks were exceedingly apt, and illustrations well chosen. We hope the address will be published by the Society.

DR. HILLEBRAND.—In the last Australian steamer for San Francisco, we noticed the departure of this gentleman, who has for more than twenty years been a much esteemed Physician in Honolulu, and also Physician of the Queen's Hospital, ever since its establishment. This position he filled with great credit to himself, and acceptance to the patients.

ARRIVAL OF MISSIONARIES.—We are happy to announce the safe arrival of the following Missionaries of the American Board, en route for Micronesia, viz., Rev. B. G. Snow and wife, Rev. Mr. Whitney and wife, for Ebon, Marshall Islands; and the Rev. A. A. Sturges, and Mr. Doane for Ponape, Caroline Islands. They will remain in Honolulu until the arrival of the *Morning Star*, daily expected around Cape Horn, when they will embark for their future homes.

Died in Honolulu, June 29th, William H. Pease, Esq., a native of New York. He was educated in New York City. He had resided on the islands about twenty years. He was extensively known as a naturalist, and had correspondents among scientific men in all parts of the world. He died very suddenly, and only a few moments before he died sealed letters and packages of shells for correspondents in New Zealand. His library in the department of science and natural history was the finest in Polynesia.

THE REV. DR. STONE.—We are most glad to welcome as a visitor, this distinguished preacher and pastor of the First Congregational Church of San Francisco. We understand that he intends to make the tour of the islands.

We take much pleasure in announcing that the agents of Webb's line of steamers, have so altered their time-table that their vessels will not arrive or depart from Honolulu on the Sabbath.

A CARD.

At a meeting of the Hawaiian Board, Tuesday evening, June 13th, 1871, the following resolution was unanimously adopted:

Resolved, That the thanks of the Hawaiian Board of the Evangelical Association of the Hawaiian Islands be tendered to Capt. Jones, of the whale ship *Concordia*, for the free passage granted in his vessel to our Missionary, Rev. L. Kauwealoa, from Honolulu to Uapou.

J. F. POGUE,

Cor. Sec'y Hawaiian Board.

Visits to Places of Special Interest in the Old World.—No. 7.

During our European tour, having visited Paris, and taken special interest in examining two of the most renowned monuments which adorned the city, viz.: the "Arc-de-Triomphe," and the "Column Vendome," it has been with mingled emotions of sorrow and indignation that we have been compelled to read the accounts of their destruction. It was our privilege to ascend to the Summit of each, and view the city from those commanding eminences. Little did we imagine, as we stood upon them, and contemplated their firmness and strength—solid as granite, brass and iron could make them,—that only a twelve-month would pass ere both would lie in ruins. We think our readers will be interested in a few facts connected with their history and construction.

The "Arc-de-Triomphe" occupied a commanding position, from whence twelve avenues or boulevards branched out. This famous Arch was commenced in 1806, and was finished under the reign of Louis Philippe, at a cost of nearly two million dollars, or ten millions of francs. The great Arch measured ninety feet, and the total height was one hundred and fifty-two feet. Its sides were ornamented with entablatures, sculptured in the highest style of artistic excellence, and contained representations of various victories of the French, from 1792 to 1810.

The "Column Vendome" is in ruins, and a full account of its fall was announced in the papers received by the last mail. This famous column was constructed after the pattern of the renowned column of Trajan, now standing in Rome. It is a singular fact that Trajan's column should have withstood the successive invasions of Goths, Vandals, and all the other enemies of Rome, but this of Napoleon, equally grand and solid, should have been pulled down, not by the enemies of France, but the French themselves. It was inaugurated in 1810, or sixty years ago. Round the shaft run a spiral bass-relief, composed of 425 plates of brass, made of Austrian cannon, representing incidents in the campaign of 1805, and on the top stood a statue of Napoleon I., erected in 1863. The total height of the column was 134 feet, and could have been ascended inside. The fall

of this column occurred May 16th, and is thus described:

"Soon all the arrangements were completed and the bugles sounded, as if the Column, like the walls of Jericho, was to fall from a blast. The cable was stretched and tightened, the Column stood firm, the windlass broke and the pulley flew into the air and then descended, striking a sailor and wounding him.

"After this accident, Abadie declared that he needed two hours in which to repair the tackle. The report having spread that the Column would fall at quarter past five o'clock, the word was given out that the Column would not fall before seven o'clock. A general expression of disapprobation then went through the crowd. Abadie was accused of complicity with the Versailles Government, and threatened with the guillotine.

"At twenty minutes past five o'clock the cable was again stretched for the work of demolition. Suddenly, to the surprise of the spectators, the vast column moved and swayed, and then swept magnificently down, bursting into fragments as it struck the earth. It fell lengthwise in the Rue de La Paix, exactly on the manure cushion prepared for it, splintering with a dull, heavy lumbering sound, while a thick cloud of dust and crushed and powdered masonry rose in the air. The crowd, as soon as the Column fell, gave tremendous shouts of "Vive La Commune," and the bands played the Marseillaise Hymn.

"When the dust cleared away, there lay the glorious Column, splintered to pieces, its bronze and masonry in two masses together in the middle, and the statue of the Emperor several feet from one end of the Column, with the head knocked off.

"The crowd rushed forward to collect fragments as relics, and the guards were unable to resist the rush.

"Next the orators commenced their speeches, and indulged in all sorts of extravagant language.

"The statue of the Emperor was treated as if it were the Emperor himself; the National Guards spat into its face, and struck it with their rifles.

"After the ceremonies were concluded the crowd dispersed, and the soldiers moved off waving their red flags, and giving expression to their joy by continual shouting."

☞ Many of our island readers will remember a Digger Indian, who came to the islands nine years ago, and we believe, was educated at Hilo, and cared for by the Rev. J. D. Paris, of Kealahakua. In a late number of the *Pacific*, we have read a notice of his death, written by the Rev. Dr. Dwinell, of Sacramento:

Indian, John McCune.

SACRAMENTO, April 15, 1871.

Some of the readers of *The Pacific*, here and at the Sandwich Islands, may remember the Indian boy who was carried to the Islands, and having fallen in with the missionaries and become interested in Christianity, desired to come back to California and tell his people about Christ, and try to elevate them. He died on the 7th of this

month, near Colfax, among the Indians, and was buried on the following day. For some time after he came from the Islands he was supported by a monthly allowance by the Sabbath-school of the Congregational church in Sacramento, and appeared well, and seemed to be doing good. After a time, the want of Christian society, and the influence of the Indians, were too much for him, and he sank toward them rather than brought them toward him; and the Sabbath-school felt constrained to withhold his support. For several months he has had a bad cough, but was not really sick more than two weeks, and kept about till the day before his death. Two days before, he sent for Rev. Mr. Jordan, the local Methodist preacher, and expressed to him sorrow for his past life and his faith in Jesus Christ, acknowledged several wrong deeds, and sent a request to one party that he would come and see him, that he might have the assurance of his forgiveness. He seemed to be sincerely penitent, and from the relation of his experience Mr. Jordan was satisfied he was a Christian. He requested the Indians not to burn his body, which is their custom, and they assented to his request. Accordingly, the citizens in the neighborhood gave him a Christian burial. He was dressed in his best clothes, and wrapped in a pretty bed-cover or comforter, given him by a lady in the Sandwich Islands. All the Indians followed the remains to the grave, and remained during the services. Among the things he left was a Kanaka Bible. I. E. D.

☞ Theodore Parker enjoys the unenviable reputation of having renounced his belief, in the divine inspiration of the Bible, and in various parts of his writing employs language indicating that he considered the Bible was to be placed upon the same basis as the Koran and the Vedas. How marvellously strange that such a man could then be so inconsistent as to write the following eulogium upon the Bible. A more eloquent tribute to the worth of the Bible was rarely ever penned:

"View it in what light we may, the Bible is a very surprising phenomenon. This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of merchant cannot sail the sea without it; no ship of war goes to the conflict but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties; men are married by Scripture. The Bible attends them in their sickness, when the fever of the world is upon them. The aching head finds a softer pillow when the Bible lies underneath. The

mariner escaping from shipwreck clutches this first of his treasures, and keeps it sacred to God. It goes with the peddler, in his crowded pack; cheers him at even-tide, when he sits down dusty and fatigued; brightens the freshness of his morning face. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and our patriarchs prayed. The timid man, about awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife and babies and home. Men rest on this their dearest hopes. It tells them of God and of His blessed Son—of earthly duties and of Heavenly rest."

Mills Seminary.

From California papers and a "Circular," we learn that the Rev. Mr. and Mrs. Mills, will remove their Seminary from Benicia to Brooklyn, Alameda County, five miles from Oakland. It appears from these documents that a large and spacious edifice, capable of accommodating two hundred pupils, principals, teachers and servants, has been erected and will be ready for occupancy on the 1st of August. We have long been aware that Mr. and Mrs. Mills have been contemplating the removal of their school, and most truly do we rejoice to learn that they will soon enter their new premises, so admirably fitted to accommodate a large number of pupils. Just such an institution was needed, and that it has been established is a matter for devout thanksgiving. Some of the rich men of California have shown their good sense, in making liberal contributions to this enterprise. It was our privilege in the Spring of 1869, to spend two or three days in the Benicia Seminary, attend recitations and observe the general management of the institution, and from what we then witnessed, we do not hesitate to express our decided belief that the "Mill's Seminary," enlarged and beautified, will prove a grand success; Mr. and Mrs. Mills are admirably qualified for its management. Their long experience as teachers in India, Sandwich Islands, and Benicia, will now fit them to impart to the young ladies of California and Oregon, a sound, practical and polished education, just as good as can be obtained in any part of the world.

The late Dr. Nelson, who wrote the "Cause and Cure of Infidelity," also wrote the familiar hymn, "My days are gliding swiftly by." To many the fact will have peculiar interest that it was written in a Missouri swamp, close by the Mississippi river, while the Doctor was hiding from the blood-hounds of the Fugitive Slave Law, until he could cross the river into Illinois.

A Noteworthy Discourse.

The Rev. F. Thompson, of Hilo, occupied the pulpit of the Fort Street Church on Sunday last, and preached to a full audience from the text, 2d Cor. 10:5. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The range of the sermon was on "The undue pride or exaltation of intellect;" and was an able production, and listened to with marked attention. We have noted several passages that particularly fixed our attention.

"Look around you brethren, and take note of the varieties of intellect which enter in various ways into this conflict with religion. There is, first of all, mercenary intellect. This intellect writes or talks at the rate of so much per annum, and on a given understanding: 'You take so much, and you write up this or that subject; you advocate that line of policy; you denounce this institution; you attack that theory; you blacken that public man.' " Done."

"Again, there is self-advertising intellect. Here is a vain man, who has certain powers of thought and expression. This intellect is bent on achieving a reputation, no matter how. It will write something startling, or, as it would say, original. It will deny all that has been affirmed, and depreciate all that has been held in reverence. When it asserts that this or that Book of the Divine Scripture is but a collection of foolish legends, it will take a certain pleasure in thinking of all the varied perplexity, vexation, and distress, and bustle, and deliberation which will be caused among the religious persons who may chance to meet with its irritating production. Probably it has no wish to inflict unnecessary pain, but its object is notoriety, and notoriety is only within its reach under these conditions."

"Again, there is sensualized intellect; intellect under the guidance and command of animal passion. This is no fancy species. It would not be difficult to point to whole literatures, characterized by the greatest fertility of thought, by ample power and beauty of language, whose entire drift and purpose is to rouse in the imagination and veins of man those fiery passions which are his worst enemies."

"Again, there is that self-reliant or cynical intellect, too independent to be mercenary, too proud to be vain, too self-respecting to be the slave of sense. Yet it is just as little free as is the most mercenary, or vain, or sensualized thought; since in truth it is the slave of a sublime egotism. But its enslavement is well disguised; and its cold, clear, incisive energy passes among men for the very bloom and majesty of perfect intellectual freedom."

Speaking of the skepticism of men of the highest intellect as to matters of a spiritual character, the speaker said:

"Among students of the natural world, we find no such unworthy sensitiveness respecting the power and range of the bodily organ of sight. Look towards the heavens, and ask the astronomer whether beyond the stars and suns that reveal themselves to his telescope, there are stars and suns which even his most powerful instruments cannot as yet enable him to detect. He will tell you that by calculations based upon his observations, he can determine the existence and movements of such purely invisible bodies with the unerring certainty of mathematical reason. Ask him once more whether there are yet other bodies in the infinitude of space, too remote to be apprehended with exactness and in detail, even by the most penetrating of his formula. He will reply, not merely that the existence of such bodies is possible, but that the analogies of his science lead him to regard it as nothing less than certain."

Remarking that man claims that *mystery* is inconsistent with that intellectual dignity which becomes us, even when we are listening to the Most High God, a mystery was defined to be a truth, but a hidden truth, and the idea was well illustrated as follows:

"It is clear that the wonderful world in which we men pass this stage of our existence, whether the higher world of faith be open to our gaze or not, is a very temple of many and august mysteries. You will notice perhaps, when next you walk abroad in God's temple,—in the swelling buds, or the already full-blown flowers; in the fresh green of the opening leaf; everywhere and in everything, the evidence of the existence and movement of a mysterious power which you can neither see, nor touch, nor define, nor measure, nor understand. This power lives speechless, noiseless, unseen, yet energetic, in every bough above your head, in every blade of grass beneath your feet. It bursts forth from the grain into the shoot, from the branch into the bud; it bursts into leaf, and flower, and fruit. It creates bark and fibre; it yields grace of form and lustre of color. It is incessant in its labor; it is prodigal of its beauty; it is uniformly generous and bountiful in its gifts to man. Yet in itself, what is it? * * * You may well pause in wonder and awe before it, for of a truth it is a mystery!"

These are but a few of the many pearls of thought that were profusely scattered through this noteworthy discourse, of which our limits will not permit a further notice.—*Advertiser*.

Rev. Dr. Prentiss, of New York, said in a sermon, the other day, that "a man had better die than tell a falsehood or defraud his neighbor of a dollar." Just stop a moment and think of that.

June Meetings and Anniversaries.

The "May meetings" of London, New York, and Boston, have become renowned, and much resorted to from various parts of the world. The month of June, is becoming somewhat conspicuous, as the season, when occur most of our Anniversaries of Benevolent Societies, Ecclesiastical Associations, and School Examinations. During the past month these various meetings have crowded so closely upon each other that a person needed the power to be present in more than one place at the same time, if he would attend all these gatherings.

So far as the islands at large are concerned, the meetings of the Hawaiian Evangelical Association have been of the utmost importance. This body has held daily sessions for two weeks. The exercises and discussions have all been conducted in the Hawaiian language. At each meeting, there were present some sixty or seventy native born Hawaiians, as Pastors and Delegates, representing about fifty native churches, while only some half-a-dozen American Missionaries, most of whose "frosty locks," indicated that in a few years the ecclesiastical affairs of the native Protestant Churches would have entirely passed into the hands of Hawaiians. We think no candid observer could have attended these meetings, without being most favorably impressed with the piety, intelligence and business-like character of the assembly. The importance and necessity of a native ministry was never more clearly manifest. The idea is correct, that responsibility must be put upon Hawaiians, if you would have them act the part of men, and then they will go forward in the path of duty. At present there are between sixty and seventy native *ordained* ministers of the gospel, on these islands and in the foreign missionary field, at Marquesas and in Micronesia. In contrast with this policy of the American Missionaries, the Catholic Missionaries have not ordained a single Hawaiian Pastor. For many years the American Missionaries were very reluctant and cautious about ordaining native pastors, but now they go fearlessly forward in this line of policy, and it is undoubtedly the correct course.

We regret that our limits will not allow us to report in full, the proceedings of the various meetings of the several Ecclesiastical, Benevolent and Educational Associations.

OAHU COLLEGE.—It is highly gratifying that the annual examination and exhibition, passed off so creditably to pupils and teachers. From what we can learn the prospects for the ensuing year are encouraging for an increased number of pupils.

The Late Sherman Peck, Esq.

The following obituary notice of our late fellow-townsmen, we copy from the last number of the *Gazette*, it being correct as to particulars, and expressing the high estimation in which the deceased was held in this community:

The announcement, on the morning of Sunday last, of the death on Saturday evening of Sherman Peck, Esq., senior partner of the House of C. Brewer & Co., took the community by surprise. Although he had been ill for some days previous, improvement was observed, and it was hoped that he would soon be able to resume his business. It has seldom been the lot of the people of Honolulu to follow to his last resting place a more honored citizen. Having been identified with the commercial development of these islands, with but a small interval, for nearly half a century, he had, by a course of unvaried integrity, earned a name among all classes for honor and uprightness which none can excel, and to which few ever attain.

Mr. Peck was born in Berlin, Ct., in December, 1800, and hence had reached the ripe age of "three score and ten" at the time of his death. Like so many of the enterprising young men of New England he went South, and for some years was engaged in business in Charleston, S. C. From that city he went to the City of Mexico, where he spent two years, and came to these islands via California in 1829. He was for several years engaged in various mercantile enterprises, including a voyage to Valparaiso, another to Manila and a cruise among the South Sea Islands. On returning again to the islands he engaged enthusiastically in the culture of silk on the island of Kauai, with two other gentlemen,—one of whom, Mr. Titcomb, is now living on that island. This enterprise not proving as successful as its projectors anticipated, was abandoned, and Mr. Peck, in 1841, established himself in company with Mr. Avis, as a ship chandler at Lahaina, then the principal port of resort for whalers in this ocean.

After successfully conducting his business at Lahaina for five years, he sold his interest to Panchard & Co., in the fall of 1846. In 1847, he returned to the United States, where, although possessed of a comfortable fortune, the business habits which he had acquired during his hitherto very active life, impelled him to again engage in mercantile pursuits. Meeting with disasters which swept away his whole fortune, he returned to these islands in 1850, when he became the senior partner in the House of Brewer & Co., that House having succeeded to the business of C. Brewer 2d. It is unnecessary to say that in the twelve years during which Mr. Peck has been connected with the above firm, his every act has been guided by the strictest principles of Christian honor and integrity, and has aided in no small degree in maintaining the well earned reputation of the House for the highest standard of commercial integrity.

Mr. Peck had, for many years previous to his death, been a devout and consistent Christian. His place at public worship, except when bodily infirmity prevented, was always filled. In fact, his life was one which all would do well to emulate.

At 12 o'clock on Monday places of business in town were generally closed as a token of respect to the deceased, and the funeral, which took place from his late residence at half past four o'clock was attended by a large number of our citizens. The following letter of condolence signed by our principal merchants was handed to the bereaved widow:

HONOLULU, June 19th, 1871.

MADAM:—We, the undersigned, members of the Mercantile community of Honolulu, learn with deep grief of the loss which you have sustained in the death of your lamented husband.

In this hour of your sorrow, we respectfully trespass on that sorrow, that we may assure you of the sympathy we all feel with you and your family in this bereavement.

But we further desire to record our high regard for the memory of our deceased friend, and our admiration of the character for integrity, commercial morality, and practical Christianity which he has maintained in our midst unsullied, through so long a series of years.

The last outward token of regard we can show to our departed friend, is by following his remains to the grave, but we shall long hold his memory in veneration, as the true type of a Christian merchant.

We remain, Madam, very respectfully yours.

—*Advertiser*.

SAD ACCIDENT.—The memoranda furnished by the Purser of the *Moses Taylor*, gives the particulars of the collapse of a flue of the starboard boiler, on the 24th ult., to which allusion is also made in another column. The death of four of the men was instantaneous, but Mr. Harrison, the first assistant engineer—a young man of much promise in his profession, and very respectably connected in New York city—and one other, survived several hours, and was in possession of his senses to the last. While being carried on deck after the explosion, he told the men to let him lie, but to look after the other poor fellows that were hurt. The bodies were committed to the deep on the morning of the 25th, with appropriate burial services.

The following is a list of the unfortunate men killed on board of the steamship *Moses Taylor*: Thos. Harrison, 1st Assistant Engineer, N. Y. Nicholas Pendergast, Fireman, Ireland. Hugh Mooney, Fireman, Ireland. Paul Nicholson, Coal-passer, Ireland. Wm. Young, Coal-passer, New York. Oliver Hays, Water Tender, New York. —*Adv.*

A down East skipper named his new vessel *Jean Ingelaw*, and the poet has written him declaring that the compliment is the highest she ever received.

THE FRIEND.

JULY 3, 1871.

Pauperism, Opium and Rum.

"Nor are we aware that pauperism of any sort exists in these islands to any noticeable extent. Certainly it is rare that we see or hear of a street beggar, or a declared mendicant."—*Adv. June 3d.*

We were surprised to read an article in the issue of the *Advertiser* for June 3d, on "Opium." The writer appears to be in a most blissful state of ignorance respecting the condition of the poor in Honolulu and on the islands. If he will call upon us we can take him, in less than two minutes' walk from the *Advertiser* office to a house where now lodge and are provided for by charity, seven Chinese paupers, and there are others in the city dwelling next door to pauperism. Many of the cases provided for at the Queen's Hospital, would most obviously belong to the class referred to, while the various benevolent associations are constantly taxed to aid in this department. We would suggest to our neighbor that he extend his walks, when office duties permit, into the suburban districts of Honolulu, and he would return home, humming an old and familiar strain of Watt's:

"Where're I take my walks abroad,
How many poor I see," &c.

In the same article we were somewhat surprised at the writer's easy-going notions upon the responsibility of the Hawaiian Government, which derives not less than \$25,000 from Opium and Rum licenses, not to mention the amount derived from Custom House duties on these articles. This is the writer's remark,

"We do not by any means concede the view to be correct which is put forth by our venerable contemporary the *Friend*, that the Government, in realizing a large amount of revenue by attempting to regulate the sale is thereby liable for the support of paupers who become such through the use of opium, any more than it could be called on specially to provide for the support of those who impoverish themselves by the use of alcoholic stimulants."

We should be pleased to have the *Advertiser* herewith answer the question, who should support the poor victims, impoverished by opium and rum? Perhaps he would have them supported by the Churches, or the Mason's, or the Good Templars. Government and the dealers in opium and rum, go forward realizing thousands, and tens of thousands, but incur no responsibility in this matter! Such slipshod, easy-going and good-natured application of moral responsibility, we are happy to know does not pervade the whole community. If a druggist deals out a grain of poison, he is made so far responsible; that he must keep a record, and if a bad use is made of the same, he is held accountable if any neglect on his part is proved, and his Diploma will be cancelled. A case has recently been thus decided in the Hawaiian Courts, but rum dealers

and opium dealers, can go on dealing out poison, and escape responsibility, if forsooth they only pay for a Government license! We are glad to learn that the world moves, and that the time will ere long come, when a very different view will be taken of such matters. The Church and the Christian world is awaking to this subject. In the mean time, we suppose the temperate, industrious, honest-living, and fair-dealing portion of the community must support the victims of rum and opium!

The Guests of Christianity.

It is the glory of the Bible that in the system of religion therein revealed, the duty of Christians to provide for the poor and destitute, is clearly enjoined. Even under the Mosaic dispensation, the poor had a right to subsist upon "the corners of the field," which were left after the reaper had bound his sheaf and departed. Ruth felt that she had a right to glean after the reaper, and the rich Boaz recognized that right. Under the gospel dispensation the duty is made still more plain and incumbent to provide for the poor and destitute. This idea has been most aptly and beautifully expressed by De Quincy: "The Scriptures have left word, that if any man should come to the national banquet, declaring himself unable to pay his contribution, that man should be accounted the *Guest of Christianity*, and should be privileged to sit at the table in thankful remembrance of what Christianity has done for man."

It is a source of devout thanksgiving to us that we dwell in a community where this principle is generally recognized. We hold that all Christian Churches are most solemnly bound to aid and assist their indigent members, upon whose shoulders misfortune and poverty have laid a heavy burden. Our various Associations,—Masonic, Odd Fellows—Good Templars—distinctly recognize this principle, and we are most happy to bear our testimony to their readiness to aid within the provisions of their Charters. Then too the American Relief Fund, the St. George's Society, and German Club, have their well defined limits. After all these have done their appropriate work and "paid for one plate each," at the National table, the Ladies' Strangers' Friend Society comes along and takes the stranger by the hand and conducts him to the same table. During the past year, this Society has paid for the stranger's seat at that table, \$262.25, and still has a fund on hand amounting to \$2,500. The last annual meeting of the Association was numerously attended in the afternoon and evening of June 22d, at the residence of Hon. J. W. Austin.

After all that benevolent societies and pri-

vate charity may accomplish, the question arises, has not the time come for the Hawaiian Government to move in this matter? We are glad to know that the Minister of the Interior has the subject under consideration. At the next meeting of the Hawaiian Legislature, we hope some steps will be effectually taken to make provision for the poor and destitute. We are perfectly aware of some of the peculiar difficulties in the way, still we think they should be met and overcome.

From the *Advertiser*, we copy a notice of the Rev. Mr. Thompson's sermon, before the Hawaiian Missionary Association. There was one point upon which the preacher dwelt with much earnestness, to which we would call attention, and which was not noticed by the *Advertiser's* Reporter. Mr. Thompson affirmed, that, *truth has an indefeasible right to reign in the intellect of man, and religious truth has a superior claim.*

When a mathematical or geometrical truth is affirmed and conclusively proved, the mind of man accepts the conclusion, and acquiesces in the result. This truth has a right to reign in the intellect and does reign there. The preacher claims that our religious truth enunciated in the Bible and proved, has the same right to rule. Men, however, would not accept religious truth, but would reject it, even after the proof was adduced, hence appeared the depravity of man's corrupt, perverted and fallen nature. If man's mind was free from prejudice and every immoral bias, religious truth would be accepted the same as a geometrical truth.

SCHOOL EXAMINATIONS.—During the past week, the public select schools supported in whole or in part by the Government, have had their annual examinations. That of the Mililani school for girls, (formerly the Oahu Charity school) took place on Tuesday, and was in every way satisfactory. The number of pupils is about fifty, under the able and industrious tuition of Miss Corney, assisted by Miss Paty. On Wednesday, the Royal school, (as it is still called) was examined, and all who were present as spectators joined in the opinion expressed, to the effect that this important school has much improved even on the high standard for excellence exhibited last year. There are about fifty scholars in the higher department, under the supervision of Mr. J. R. Kinney, Principal, assisted by Miss Louisa Brickwood and Miss H. Smith. In the primary department, there are about one hundred scholars, under the care of Mrs. C. Kinney, Principal, and Misses C. Davis and Pogue, assistants. The Fort street school examination took place on Thursday, and was pretty fully attended, by ladies particularly. We will here remark that generally, the public do not afford the hard worked teachers their proper meed of encouragement, by attending these examinations. Mr. M. B. Beckwith is the Principal at this school, assisted by Misses Armstrong and Wood. The pupils, particularly in the higher branches, gave ample proof, in their prompt and intelligent answers, that the training has been most thorough. We are pleased to note at these recurring annual examinations, that more attention is being paid to the culture of musical talent. We would suggest, however, that the important art of punctuation, receives too little attention. On the whole, these public schools at

Honolulu are well attended, well taught, and an honor to our community. The common schools' examination for this district, will take place during the last week of the present month.—*Advertiser*.

AFFECTING SCENE IN COURT.—An unusual and affecting scene occurred in the Criminal Court at Washington, recently, on the occasion of a prisoner's receiving sentence of death. Judge Olin, while addressing the guilty man, said: "I do not know how true it is, but I saw in the papers what purported to be a letter to you from your mother. Have you a mother living?" The prisoner replied in a feeling voice, "I have." "It was a letter," said the judge, "expressing all that kindly, motherly anxiety for you that a mother could express. It touched my heart deeply. (Here the judge was overcome, and the prisoner, bowing his head wept audibly.) Would to God that you might be removed from a situation like this for that mother's sake and that sister's sake." (The judge again became so deeply affected that he had to pause to wipe away the tears coursing down his cheeks, while the feeling seemed to be shared by the counsel on both sides, the officers of the Court and many spectators.) The judge then said he would not willingly say a word that would wound the prisoner's feelings—nothing but kindness; and, after a few further remarks, passed sentence on the prisoner.

The Rev. Dr. Smith preached the Annual Sermon in behalf of Home Missions, before the Hawaiian Evangelical Association. It was an appropriate discourse, but we regret the amount of matter prepared for our columns, will not allow us to publish extracts from the sermon, as we had intended.

Subjects for Prayer for Every Day in the Month.—July 1, 1871.

1. That the Kingdom of God may come speedily throughout the world.
2. For the Hawaiian Kingdom, its King, chiefs and people.
3. For all pastors and ministers of the Gospel.
4. For all the Hawaiian churches.
5. For all foreign churches, pastors, and people.
6. For the Hawaiian Evangelical Association, its Board, and its island associations.
7. For the Hawaiian Sabbath Schools.
8. For all the schools, both day and boarding schools.
9. For the lepers and all sick people.
10. For the Micronesian Mission.
11. For the Marquesas Mission.
12. For all Hawaiian convicts.
13. For all opposed to war, that it may cease.
14. For Temperance Societies, and all who labor to put an end to intemperance.
15. For Bible Societies.
16. For Freedmen.
17. For all who are living in bondage.
18. For the Foreign Missionary Board in Boston.
19. For all Missionary Associations.
20. For all missionaries.
21. For the Holy Spirit to visit all the churches.
22. For Mahometans.
23. For the Jews.
24. For Papists.
25. For families, parents and children.
26. For love and union among all Christians. John 17.
27. For all theological seminaries.
28. To the Lord of the harvest, that He will send forth laborers.
29. For the Chinese here and elsewhere.
30. For all seamen.
31. That the name of Jesus may soon triumph in all lands, and every knee bow to Him.

Information Wanted.

Information wanted respecting *James Buckley*, his friends have not heard from him for six years. Any information will be gladly received by his sister Miss Kate Buckley, Pautucket, R. I., or by the Editor.

Information wanted respecting *John Harris*, formerly a resident of Honolulu, say ten years ago. He was married to an Hawaiian, and had two children. Any information will be gladly received by the Editor or Mr. Richard Botteredge, 202 N. N. Street, Honolulu.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

May 27—Am bk Camden, D Robinson, 33 days from Port Townsend.
31—Brit brig Robert Cowan, F Revelcy, 32 days from Victoria.
31—Am bk Comet, A Fuller, 14 days from San Francisco.
June 3—Am bk D C Murray, Shepherd, 14 days from San Francisco.
3—Am bk D C Murray, P P Shepherd, 13 days from San Francisco.
5—Am stmr Nevada, J H Blathen, 16 days from Auckland.
5—Am wh bk Awashonsk, A Norton, 7 months out from New Bedford, 73 bbls sperm.
6—Am stmr Moses Taylor, N T Bennett, 13 days from San Francisco.
8—Am bk Clara R Sutill, Wm Sadler, 17 days from San Francisco.
11—Haw schr Kamalle, G A Bridges, 18 days from Jarvis Island.
11—Brit bk Kate Covert, D A Stuart, 36 days from Yokohama.
22—Brit brig Susan, J W Hughes, 18 days from Tahiti, bound to San Francisco.
24—Am bk Rainier, S Hall, 22 days from Port Townsend.
27—Brit stmr Wonga Wonga, J Steuart, 25 days from Sydney, via Fiji, 14 days.
29—Nor Ger ship Neptune, H Paulsen, 121 days from Liverpool.
29—Brit stmr City of Melbourne, H Grainger, 9 days from San Francisco.

DEPARTURES.

May 27—Norw'g'n ship Atlas, Larsen, for Baker's Island.
27—Brit stmr City of Melbourne, Grainger, for San Francisco.
June 1—Brit brig Crown, Jewell, for Sydney.
3—Swe'dh bk Hilda & Carin, Laigren, Malden Is.
6—Am wh bk Awashonsk, Norton, to cruise.
7—Am stmr Nevada, Blathen, for Auckland.
7—Am bk Comet, Fuller, for San Francisco.
7—Brit bk Delta, Lynch, for Hongkong.
8—Brit ship Siam, Kindrick, for Jarvis Island.
8—Am bk Camden, Robinson, for Victoria.
9—Am stmr Moses Taylor, Bennett, for San Francisco.
10—Brit brig Robert Cowan, Revelcy, for Victoria, B. C.
12—Am bk Clara R Sutill, Sadler, codfishing cruise.
12—Brit bk Kate Covert, Stuart, for Baker's Island.
14—Haw bk R W Wood, W P Weeks, for Portland, O.
16—Nor Ger bk Elizabeth, Ocasu, for Baker's Island.
18—Am bk D C Murray, Shepherd, for San Francisco.
22—Haw ketch Luualilo, H English, for Humphrey's Is.
27—Brit brig Susan, Hughes, for San Francisco.
27—Brit stmr Wonga Wonga, Steuart, for San Francisco.
30—Brit stmr City of Melbourne, Grainger, for Fiji and Sydney.

MEMORANDA.

REPORT OF BRIG ROBERT COWAN, CAPTAIN REVELCY.—Left Noke Saturday, April 29th, with a light SE wind. When off Cape Flattery went hauled round to the SW, and continued so with little variation from that quarter to latitude 30° N, 138° W, followed by a light NE wind and calms to 27° N, 144° W. The wind then came away from the S and SW to 26° N, 146° W, from there to port experienced moderate NE trades.

REPORT OF BARK COMET, CAPTAIN A. FULLER.—Left San Francisco Tuesday, May 16th. First three days out light winds from WNW to WSW with heavy swell. Then light winds from N to NE. In latitude 24° N had two days SW winds, when we got the trades again from NE to E in latitude 22° N with rainy weather, 14 days passage. The brig Curlew had not arrived to date.

U. S. N. Z. & Australian Co's mail S. S. Moses Taylor, N. T. Bennett, Commander, left San Francisco on the 24th ult. at noon. When about four hours from heads, during the First Assistant Engineer's watch, a sad accident occurred in the fire room by the collapse of one of starboard boiler. The hot water and steam escaping, rushed upon the doomed men, killing four and fatally scalding the First Assistant Engineer and a water tender, both of whom survived a few hours only, although receiving all possible attention from Surgeon Woodbridge. At 7 P. M. had steam up again, and Chief Engineer Whiting's report being favorable, Captain Bennett decided to keep the ship on her course for Honolulu. At 4 A. M. on the 25th buried the six bodies at sea, the Purser reading the burial service and a prayer. May 26th, lat. 34° 45' N., long. 124° W., saw a schooner steering north. June 1st saw a bark lat. 26° N, long. 142°, steering west. First two or three days had strong southwest winds, since which had pleasant weather with trade winds. Arrived at Honolulu June 6th at 11 A. M., 12 days and 23 hours from San Francisco.

PASSENGERS.

FROM PORT GAMBLE—Per Camden, May 27th—Apon, Anee—2.
FROM VICTORIA—Per Robert Cowan, May 31st—W R Cuthbert—1.
FROM SAN FRANCISCO—Per Comet, May 31st—Mr and Mrs Wilkinson, Mr S D Ring, P Lorenzen, Manuel Gonzalez, John Prera, Mr Wm Gibson, James A Robertson, Chas Fabian, F Kazarowsky, Charles Prendergast, Ah Sun, Ah Fong, Ah Foo—14.
FROM SAN FRANCISCO—Per D. C. Murray, June 3d—Mrs J Paty, Mrs J O Carter, Miss M Carter, A fai, Atchoi—5.

FROM NEW ZEALAND PORTS—Per Nevada, June 6th—Mr T Cleghorn, Miss Cleghorn, Mr Stevens, wife and 3 children, Mrs Wood, Miss Wood, W J Poole, and 70 in transitu for San Francisco—80.

FROM SAN FRANCISCO—Per Moses Taylor, June 6th—Mr Richards, E Vivian, J M Brentnall, J C Glade and wife, Capt Ed Wakeman, C A Williams and boy, S B Dole, J W Kidwell, J H Cary, Mrs Hoffman, and 9 others in the steerage. In transitu for New Zealand and Australia—G W Hoppen, J H Paine, J McKenzie and wife, Miss Edith McKenzie, Miss Alice McKenzie and servant, J Schoning, A Shrader, H K Aird, J Roberts, D Fulton and wife, C M Mackintosh, and 4 others—39.

FOR SAN FRANCISCO—Per Comet, June 7th—J G Stevens, wife and 3 children, Wm Mann, F D King, Isabella Pitts, Lorenzo Joseph, Miss Joo Gedge, Mrs Wood, Miss Wood—12.

FOR AUCKLAND—Per Nevada, June 7th—A Fourcade, J Mammen, H Richards, E Vivian, M Lahouzey, and 18 in transitu from San Francisco—23.

FOR HONGKONG—Per Delta, June 7th—Wong Young—1.
FOR GUANO ISLANDS—Per Siam, June 8th—Jas E Weaver, 5 native laborers—6.

FOR VICTORIA, B. C.—Per Camden, June 8th—Apon—1.

FOR SAN FRANCISCO—Per Moses Taylor, June 8th—Cbl W F Allen and wife, Hon Chas R Bishop and wife, Dr H Wetmore, wife and 2 children, K Macleay, Jas Campbell, Miss Schroder, Mrs Barrows, E Richardson, H L Chase, D C Waterman, C Tenberg, G L Spears, C A Ketter, A Brillet, J W Kidwell, H Whitaker, H Merrinburg, Ah Ou, Louis Pena, and 70 in transitu from New Zealand—94.

FOR VICTORIA—Per Robert Cowan, June 10th—Chas Hine, Chas Fabian—2.

FOR PORTLAND, O.—Per R. W. Wood, June 14th—M C Monsarrat, wife and child, Mrs S H Dowsett and 2 children—6.

FOR SAN FRANCISCO—Per D. C. Murray, June 19th—Mrs Kidwell and 3 children, Miss Reilly, Miss Howard, Mrs Merwin, Mr Wm Ketter, Thos Cross, N A Sands, A McIntyre and daughter, Mathew Marchan, Theo Linpach, A Kahleff, J Stewart, C Langhelm—17.

FROM TAHITI—Per Susan, June 22d—Thos Estall, wife and 5 children, and 19 Chinese—26.

FROM SYDNEY—Per Wonga Wonga, June 26th—J Arnold, W Renno, A Clint, G Buckleton—4.

Through passengers for San Francisco—Prof Smith, Alex Smith, C P Smith, Dr Graham, N Wright, C Day, I Hindson, J Marshall, Major Buttanshaw, Rev R O'Shea, C A Filtch, A McFarlane, Wm Gunchun, Edward Duland, wife and child, R Johns, J Dover, wife and child, Mrs S Council, Wm Council, wife and 2 children, Miss J Council, Wm Council, Jr, J Kearseley and wife, J Powell, C H Brown, A St John and child, T Swan, A Smith and son, E Smith—37.

FOR SAN FRANCISCO—Per Wonga Wonga, June 27th—Mr Norris, Dr Hildebrand, Mrs Von Pfister and daughter, Mrs S Bishop and child, J W Vaughan, Mr Weishman, Miss Cassel, Mr W Cassel, and 37 from Sydney—47.

FROM SAN FRANCISCO—Per City of Melbourne, June 29th—Ossian Tenburgh, John Wood, Mrs Tallant, Leopold Selman, Jas Kidding, and 5 Chinese—10.

Through passengers—H Hiderman, Robt Bryden, Mrs Bryden, Wm Mathews, Thos Butterworth, Mrs Butterworth, James Harper, Walter Sherwin, Madame Carandini, Rosina Carandini, Fanny Carandini, Bella Carandini, Lizzie Carandini, Mrs Quinly and infant, Mrs Punch and 3 children, Ed Selmar, Mrs Selmar, Thos Kennedy, Mrs Kennedy and 2 children, Richard Kelly, Geo Becke, Ellen Browne, Hugh McLean, Jas Ellis, A Valline, Mrs Tischin, Thos Manlin—33.

FOR FIJI AND SYDNEY—Per City of Melbourne, June 30th—W C Mitchell, R Gardner, H D Campbell, R D Morrison, H J Cooke, Jos Harnich, Wm Marshall, Chas Roadnight, and 34 through passengers—42.

FOR HONOLULU—Per Stmr Ajax, July 3d—Rev Dr Stone, Rev Mr Sturgess, Rev Mr Snow and wife, Rev Mr Whitney and wife, Miss Hattie Baldwin, Miss Mary Alexander, Mrs Doane, Mr F Kilbing, Richard Schwalbe, Geo DeWolf.

FOR NEW ZEALAND AND AUSTRALIA—J Douglas, wife and daughter, G B Perkins, Mr Clive, Mr Mosely, Wm Earl and wife, Judge Rogers, H L Bristowe, Mr Londergan, J Lowenstein, P Flynn.

MARRIED.

DICKSON—ALLEN—In this city, June 3d, by the Rev. W. Frear, Mr. J. S. Dickson to Miss Helen Mar Allen.

DIED.

WATERMAN—Died on board the Moses Taylor, ten days out from Honolulu, Capt. DANIEL C. WATERMAN, born in New Bedford, Jan. 2d, 1802, aged 69 years and 6 months. The deceased had resided in Honolulu about 18 years, and was much esteemed as a merchant and citizen.

JONES—At Lahuia, on Sunday, May 28th, after a long and painful illness, WILLIAM A. JONES, aged 61 years.

Judge Jones has resided on these islands for many years, during which time he was much respected for his honor and integrity. He held the office of Police Magistrate at Lahuia for over twenty years. His performance of the duties of the office has been characterized throughout as most upright.

SPENCER—At Warwick, R. I., April 23d, Mrs. LUCY A., wife of Captain Joseph Spencer, and mother of our fellow Hawaiian residents, Messrs. Thomas, Obed, Rhodes, Joseph and Charles N. Spencer, aged 76 years.

Died in this city, June 29th, Mr. WILLIAM H. PEASE, a native of Brooklyn, N. Y., in the 47th year of his age. Mr. Pease came to these islands in September, 1819, and has resided here ever since, was married, and leaves a widow with one child. He was by profession a land surveyor, in which business he was extensively employed on the different islands of the group. He was an enthusiastic naturalist and conchologist, and had discovered many new varieties of shells. He was a corresponding member of scientific associations of savants in Paris and other parts of the civilized world. He was also an industrious collector of old books and curiosities. He held the position of assessor of the city of Honolulu for several years, as well as that of a commissioner of Water Rights and Rights of Way.

Organization of the Hawaiian Association of Congregational Churches.

HONOLULU, June 8, 1871.

In accordance with a suggestion made some months since, to organize an association of the Foreign Churches of these islands, the following Churches were represented by their pastors and delegates. Fort Street Church, Rev. Walter Frear, pastor, Dr. G. P. Judd, and Capt. A. W. Pierce, delegates. Bethel Church, Rev. S. C. Damon, pastor, and Mr. Daniel Foster, delegate. First Foreign Church, Hilo, Rev. Frank Thompson, pastor, and Dr. C. H. Wetmore, delegate.

The meeting was organized by calling Rev. S. C. Damon to the chair as Moderator, and Rev. F. Thompson was chosen Secretary.

Prayer was offered by the Moderator.

After discussing the object of the meeting the following resolution was offered by the Rev. Walter Frear, and unanimously adopted.

Resolved: That in view of the growing and prospective interests of the Kingdom of Christ among the foreign population of these islands, we deem it expedient to organize an Association of the Foreign Churches, for the purpose of closer fellowship, and for the promotion of the cause and Kingdom of Christ throughout the Hawaiian Island.

It was then moved and carried that a Committee of three be appointed to draft a Constitution and By-Laws for our government. Said Committee to report to this meeting, Monday, June 12th.

The Moderator appointed the following brethren on the Committee: Rev. Frank Thompson, Rev. Walter Frear, Dr. C. H. Wetmore.

The meeting then adjourned, until Monday, June 12th, 9 A. M. to meet at the Depository in the Sailors' Home.

[Signed.] FRANK THOMPSON, *Secretary*.

HONOLULU, June 12, 1871.

The Association met at the appointed hour and place. Rev. S. C. Damon, Moderator, in the chair.

Prayer was offered by Rev. Frank Thompson.

The Committee reported a Constitution and By-Laws, which after some discussion were adopted and the Committee discharged.

The Association then proceeded to the election of the following officers for the ensuing year:

For Registrar, Rev. Walter Frear.

As Preacher, Rev. S. C. Damon, as substitute, Rev. Frank Thompson.

Rev. S. C. Damon was then chosen as our delegate to the Hawaiian Evangelical Association now in session.

The following resolution offered by Rev. Walter Frear was then unanimously adopted.

Resolved: That a permanent Executive Committee of five be chosen annually, who shall act as a Committee on Destitution and supplies, to correspond with churches, congregations and ministers, and to act on applications which may be made for aid, and to hold in trust and make appropriations of such funds, as may be placed in their hands, for the purpose of carrying out the objects of this Association.

The following brethren were elected on this Committee: Rev. S. C. Damon, Rev. Walter Frear, Daniel Foster, Capt. A. W. Pierce, P. C. Jones, Jr.

The Association then adjourned.

[Signed.] FRANK THOMPSON, *Secretary*.

CONSTITUTION.

ARTICLE I.

This body shall be called the "Hawaiian Association of Congregational Churches."

ARTICLE II.

All Ministers of Congregational Churches in this Kingdom, whose services are conducted in the English language are members of the Association, and every such church shall be entitled to two delegates, and one additional delegate for every fifty members in excess of one hundred. Other ministers approving the polity and principles of our churches may become members on receiving a two-thirds vote of the members present.

ARTICLE III.

The object of this Association shall be the mutual intercourse, fellowship, and co-operation, of ministers and churches, in promoting the Kingdom of Christ.

ARTICLE IV.

The Association shall in no circumstances exercise any ecclesiastical authority, whether legislative or judicial, over the churches.

ARTICLE V.

The Association shall annually choose by ballot a Moderator and scribe; and every third year beginning with 1871 a Registrar, who shall also act as Treasurer and Statistical Secretary.

ARTICLE VI.

This Association holds to the Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and accepts for general statement, the standard Confessions and Declarations of Faith, adopted by the general councils of the churches of our order in the United States and Great Britain.

ARTICLE VII.

This Constitution shall not be altered or amended, except by a vote of two-thirds at a regular annual meeting, and after due notice of the proposed alteration or amendment at a previous annual meeting.

BY-LAWS.

MEETINGS.

ART. 1.—The annual meeting of the Association shall be held Tuesday after the first Sunday in June, at ten A. M. Special meetings may be called by the Registrar at the request of any two churches.

ORGANIZATION.

ART. 2.—The Association shall be organized as follows: The Registrar shall call the Association to order. He shall receive the credentials and make up a roll of members. A Moderator shall be balloted for and also a Scribe.

ORDER OF BUSINESS.

ART. 3.—The Association shall be opened by reading the Scriptures and prayer by the Moderator.

Correcting the Roll of Members.

Election of Registrar, and of the Preacher and Substitute for next meeting, by ballot.

Appointment of Committees, viz:

Committee on Correspondence.

Committee on Devotional Meetings.

Bills and Overtures.

Committee on Narrative and Statistics.

Reports from our Delegates to other Bodies.

Reports from our Delegates to this Body.

Reports of the Treasurer.

Reports of the Committees.

General or Miscellaneous Business with the appointment of such permanent Committees as the Association may institute.

SERMON AND OTHER EXERCISES.

ART. 4.—The sermon shall be preached on the Wednesday evening after the day of the meeting of the Association, subject however to other arrangement if the Provisional Committee deem best. In connection with the place of next meeting, a Provisional Committee of three shall be appointed, to arrange a schedule of exercises, and make all necessary arrangements for the meeting.

ALTERATIONS.

ART. 5.—The By-Laws may be suspended at any term by a unanimous vote; or altered or amended by a vote of two-thirds of the members present.

ANNUAL EXAMINATION AT OAHU COLLEGE.—We have been gratified, during the examination at Punahou, to see that, as a rule, the scholars were well up in their studies, and that there has been a pains-taking effort made to develop the particular bent of individual minds. In Latin, mathematics, reading and spelling, much proficiency was exhibited. The singing, under the leadership of Mrs. Dr. Whitney, was pleasing, and in fact all the exercises were rendered as interesting as possible. We would suggest that if the east side of the room had been used for recitations, with the examining committee and scholars at the makai end, the audience would have been better placed in regard to hearing than they were. The attendance was not as good as in former years, but all who were there seemed to be well satisfied.

The exercises on Thursday evening passed off with much *clat*. The room was well lighted and crowded with visitors. Many good speeches were made, "The Drummer Boy," and the two delineations of "Spartacus," being received with special favor. Of the compositions, the short one on "Woman's Rights" took a rather pleasant view of the case; and "Incidents of Travel" showed good powers of description. We would suggest that, while descriptions of localities on these islands are interesting in themselves, still as it seems impossible to say anything about them without resurrecting "Captain Cook," it might be as well for his sake to refer all inquirers to "Jarvis" or "Bingham," and let him rest. The interest was fully kept up until rather a late hour, and the assemblage finally dispersed, feeling that they had been well entertained.

It seems to be the general impression that more time should be given to physical education. Not alone at Punahou does there seem to be a lack of attention to this branch of study, but in all our schools there needs to be introduced and sustained a systematic, intelligent and thorough system of gymnastics adapted to the wants of all. It is not enough to put up a swing or a pair of bars, or to furnish even the most complete apparatus that can be obtained. The scholar must be taught how to use these things as carefully and with as much attention to the gradual development of his muscle, as is now given to the brain. Not only would the scholars be benefited, but the teachers would find themselves better able to withstand the fatigues of each day, did they but exercise their muscle more than they can now.—*Advertiser*.

THE KAWAIAHAO GIRLS' BOARDING SCHOOL.—This school, which is under the tuition of Miss L. Bingham, assisted by Miss E. Bingham, Miss McCully and Miss Flaxson, is in a flourishing condition, the pupils numbering about forty. The examination, which took place on Wednesday last, was highly satisfactory, and the results are very cheering to all well-wishers of the Hawaiian race. This school receives support from the Government, and the Hawaiian Evangelical Board has, we learn, appropriated a small sum to aid in keeping the buildings in repair.—*Advertiser*.

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Young Men's Christian Association of Honolulu.

The Dark Wood.

Upon an eve I sat me down and wept,
Because the world to me seemed nowise good ;
Still autumn was it, and the meadows slept,
The misty hills dreamed, and the silent wood
Seemed listening to the sorrow of my mood :
I knew not if the earth with me did grieve,
Or if it mocked my grief, that bitter eve.

Then 'twixt my tears a maiden did I see,
Who drew anigh me o'er the leaf-strewn grass,
Then stood and gazed upon me pitifully,
With grief-worn eyes, until my woe did pass
From me to her, and tearless now I was ;
And she, 'mid tears was asking me of one
She long had sought unaided and alone.

Him I knew not of, and she turned away
Into the dark wood ; while my own great pain
Still held me there, till dark had slain the day,
And perished at the gray dawn's hand again.
Then from the wood a voice cried, "Ah, in vain,
In vain I seek thee, oh, thou bitter sweet !
In what lone land are set thy longed-for feet ?"

Then I looked up, and lo ! a man there came
From 'mid the trees, and stood regarding me ;
And once again my tears were dried for shame ;
But he cried out, "Oh, mourner, where is she
Whom I have sought o'er every land and sea ?
I love her, and she loveth me, and still
We meet no more than green hill meeteth hill."

With that he passed on sadly, and I knew
That these had met, and missed, in the dark night,
Blinded by blindness of the world untrue,
That hideth love, and maketh wrong of right.
Then 'mid my pity for their lost delight,
Yet more with barren longing I grew weak ;
Yet more I mourned that I had none to seek.

Boys.

Boys are a great institution. They are, strange to say, an important part of society. There is many a man that would rather face a battery with his regiment than the combined sarcasm of that band of imps, the village boys. Wo be to him, if they have a "down on him." In fact, there is such magic in the term "the boys" that even when we have grown up to be men, we don't relinquish the title, and still call the company, or whatever it may be, "the boys." The real boys ought to resent it as an infringement on their trade-mark.

The man that can seize by sympathy and good sense the minds and will of a lot of boys really exerts more influence than a king. He has unmeasured part in the future history of the place or the country. What men then should we have for teachers ?

Men seldom speak of it, but they see very much more of the future man in the boy, than the boy has any idea of. Is the boy plucky, generous, honest ? Men see it, and think, as they meanwhile peg boots, or paint carriages, and watch the boy go past : There goes the honest man of twenty years hence. Is the boy tricky, sly, sneering. Ten to one he will be just such a man, bating what some enduring teacher will get him out of the notion of.

The most admirable quality in a boy is

earnestness. The earnest boy always has friends, and is sure to become a man to be respected. But deliver us from sneering, sarcastic, skeptical boys, and deliver the boys that regard life as a mere joke, from themselves and their prospects.

There is a very characteristic story extant of the President of an institution where many boys from our islands have gone to develop themselves. Tin horns becoming unusually resonant of nights, he remarked just before "chapel exercises" one evening : "I have heard a good deal of "tooting" on tin horns of late. Now I don't know as there is anything morally wrong in a tin horn, or in blowing through it, but I have always noticed that tooting boys were pretty sure to turn out tooting men." The horns didn't blow that night.

Pious Selfishness.

The distinctions between christianity and piety may be as great as those between religion and irreligion. A man who takes measures to insure his eternal welfare, may be regarded as more intelligent and sagacious than he who does not trouble himself about things beyond this world, but he may be equally selfish, and as far from the reality of a christian life. It is a mistake to suppose that there is any difference, except in degree, between the spiritual prudence which guards the interests of the soul, and the worldly prudence which takes care of the interests of the body. But this mistake is too often made, and these distinctions accepted as a criterion of christian character. The analogy between the Hindoo idolator, who seeks to propitiate his deities, and win everlasting happiness in the seventh heaven, by rolling naked from Bombay to Benares, or immolating himself under the car of Juggernaut, and his more civilized brother who strives for about the same ends by the less self-denying path of ecclesiastic form and conventionality and duty, is perfect—and one is as much a christian as the other.

The christianity of the New Testament is inconsistent with selfishness, and cannot exist without a warm charity and a disinterested regard for others. It is for the world and for humanity, and is the great practical want of men as social and responsible beings ; no one can attain to its grand reality away from his fellow-men ; no one walks the road to Heaven by himself.

"Heaven's gate turns not to him who comes alone,
But save a soul, and that shall save thine own."

The shrewd religionist who calculates his future chances and his business speculations in the same spirit, and is careful only to go

through with a sufficiency of rites and almsgiving to place him on the safe side when this life ends, who makes his creed a kind of spiritual fire-insurance policy, may be regarded as devoutly pious by those who know him best, and pass for a pillar of the church ; he may even be honest with himself, and live up to his ideal, such as it is ; but a widely different character is that of the brother, be he within or without the pale of the church militant, whose sympathy and best assistance are always going out to the afflicted and suffering, the sinning and the fallen ; and who sometimes forgets himself in his crowded thoughtfulness for others.

"Here a Little, there a Little."

The Dover's Y. M. C. A. have rescinded the vote by which they excluded *Punch* from their reading-room by a majority 25 to 21 ; which would seem to imply an encouraging development in the juvenile christianity of the said association.

A resolution for the disestablishment of the English Church was lately offered in Parliament, and argued with great power and earnestness, but was defeated by quite a large majority.

The question of Sunday observance has been discussed lately in the local secular papers in the ill-natured style that subjects of difference assume in their columns, and without throwing any special new light on the true principles of the modern Sunday, or making any definite distinction between its quiet enjoyment as a civil right and a religious duty. From the evident increase of out-door joviality on Sunday afternoons during the last month or two, influences brought to bear under the latter head, would not be amiss could they be made to reach those most in need of such influences.

The regular meeting of the Association for June failed for want of a quorum. It is proposed to change the time of meeting to the middle of the month, to escape the press of other business occasioned by the steamer days.

A weekly Sunday afternoon prayer-meeting is conducted by the Association in the vestry-room of the Fort Street Church at half-past three o'clock, to which all men are invited.

Visitors calling at the reading-room and desirous of writing, will be furnished with materials by application to E. Dunscomb.

SUPPLEMENT TO



New Series, Vol. 21. No. 7.}

HONOLULU, JULY 1, 1871.

{Old Series, Vol. 29

The Hawaiian Evangelical Association.

THIS body met at Kawaiahao, Honolulu, Oahu, June 5th, 1871, and continued in session until June 16th.

Moderator—Rev. H. H. Parker.

Scribes—Rev. A. O. Forbes and Rev. P. W. Kaawa.

Sixty-eight members and delegates were present. Of whom there were sixteen old Missionaries and their descendants, thirty Hawaiians, Pastors of Churches, eight licensed Preachers, and fourteen Delegates.

A summary of business, with the various reports connected with the meeting, may be found in the annual report of the Association in pamphlet form in the Hawaiian language. This supplement contains the most important and interesting of the reports to the English reader.

MEMBERS OF THE HAWAIIAN BOARD.

REV. T. COAN, *President*.
G. P. JUDD, M. D., *Vice-President*.
REV. H. H. PARKER, *Recording Sec'y*.
REV. J. F. POGUE, *Corresponding Sec'y*.
E. O. HALL, Esq., *Treasurer*.
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FIRST CLASS.

Rev. G. W. Pilipo, Rev. W. P. Alexander,
Rev. T. Coan, G. P. Judd, M. D.,
Rev. E. Bond, Rev. W. Frear,
Rev. M. Kuaea, P. C. Jones.

SECOND CLASS.

Rev. H. H. Parker, Rev. J. M. Smith, M.D.,
Rev. L. Smith, W. D. Alexander,
Hon. S. N. Castle, Rev. S. W. Nueku,
E. P. Church, Rev. E. Kekoa.

THIRD CLASS.

Rev. J. D. Paris, Rev. A. O. Forbes,
Rev. H. Manase, Rev. J. N. Paikuli,
B. W. Parker, Maj. W. L. Moehonua,
Rev. S. C. Damon, Rev. J. Waiamau.

STANDING COMMITTEES.

On Foreign Missions—B. W. Parker, A. O. Forbes, H. H. Parker, J. F. Pogue.

On Home Missions—G. P. Judd, M.D., L. Smith, D.D., Major W. L. Moehonua, Prof. W. D. Alexander, J. F. Pogue.

On Publications—S. C. Damon, D.D., B. W. Parker, H. M. Whitney, J. F. Pogue.

On Education—Prof. E. P. Church, W. D. Alexander, Rev. W. Frear, Rev. H. Bingham, J. F. Pogue.

On Appropriations from American Board—Hon. S. N. Castle, B. W. Parker, J. D. Paris, E. O. Hall, J. F. Pogue.

PREACHERS FOR THE YEAR 1872.

Foreign Missions.—Rev. W. Frear, English sermon; Rev. J. Manuel, Hawaiian sermon.

Home Evangelization.—Rev. Wm. P. Alexander, English sermon; Rev. E. Kekoa, Hawaiian sermon.

EIGHTH ANNUAL REPORT

OF THE

Board of the Hawaiian Evangelical ASSOCIATION.

With gratitude to the Giver of every good we place before you the Eighth Annual Report of the Board of the Evangelical Association. The Fathers, where are they? Passing away. Each year records the death of one or more of them. One of these who, as a Missionary, was loved and trusted by his associates; an Instructor of Kings, an ardent friend of the Hawaiian people, an honest merchant, a conscientious man, a warm-hearted Christian, has left us—Deacon A. S. Cooke, on the 20th of March, 1871, entered into the rest prepared for the good and faithful. He arrived at these Islands on the 9th of April, 1837. May we, as did he, be on the alert to sow seed which may spring up and bear fruit to eternal life.

Two Pastors of Hawaiian Churches, one Hawaiian Missionary, and the native Pastor of the Church at Ualan, or Strong's Island, have also been called from earth to give an account of their stewardship, viz.: The Rev. J. H. Moku, of Lahaina, Maui, who died at Honolulu on the 9th of October, 1870; Rev. J. Kikiakoi, of Oluwalu, Maui, Mr. Kaelemakule, of the Marshall Island Mission, and Rev. George Snow, of Strong's Island. May these frequent admonitions of the Master lead us to do what our hands find to do,

knowing that the time is short in which we can work for such a Master.

HOME DEPARTMENT.

Contributions of the Churches.—Six thousand seven hundred and thirty-four and 56-100 dollars have been contributed by the churches through this Board the past year; \$3,289 63 for the Foreign Department, and \$3,444 93 for all other Departments. This is not equal to the amount received in the year 1869-70, but it must be remembered that that was our Jubilee. During the eight years of the existence of this Board \$56,061 52 have been paid into its treasury by the Hawaii Churches, viz.:

In the year	1864.....	\$ 3,569 86
" "	1865.....	5,287 57
" "	1866.....	5,757 72
" "	1867.....	8,979 84
" "	1868.....	6,087 49
" "	1869.....	9,463 94
" "	1870.....	10,180 54
" "	1871.....	6,734 56

Total.....\$56,061 52

This makes a good exhibit, and the people are richer to-day than they would have been had they not contributed thus for the extension of the Kingdom of Christ. It is gratifying to know that every one of the Churches connected with this Association has done something towards this amount; no one desiring to be deprived of taking part in the good work.

Twenty-one thousand eighty-eight and 93-100 dollars have been received from all sources into the Treasury the past year, only \$6,734 56 of which came directly from the churches; the remainder from the Book Department, the A. B. C. F. M., and other sources. Our expenditures have been \$16,306 93. Leaving a balance in the Treasury on the 15th of May, 1871, of \$4,781 96.

Home Missions.

Three feeble churches have been aided the past year. This help was granted in accordance with the Rule adopted by the Association in 1867, by which all aid was to be given at the recommendation or request of the local Association or Presbytery with which the Church was connected. In the early part of the Mission year, the Presbytery of Maui requested aid for the Churches of Lanai, and Kaupo, Maui. At a later period, the Evangelical Association of Kauai

asked a grant for the church at Waimea, Kauai. All of which was cordially voted. The sum being \$150. While we feel that there may be cases where churches ought to have aid from the Board, in supporting their Pastors, on the principle that Christians are bound to bear each others' burdens, yet there is danger that the granting of such aid may not only injure the feeble churches themselves, but also the richer ones. We would, therefore, impress upon the members of the local Associations and Presbytery the importance of being very careful as to the churches recommended by them for aid, lest this should prove a means of crippling our energy in the good work of contributing to the cause of Christ.

We have not been able to supply the place vacated by Mr. Aheong, hence no colporteur has labored among the Chinese portion of our population. Several letters have been received from Mr. Aheong, but his return to these Islands is uncertain. Although no colporteur has been employed by us, yet something has been done to benefit this portion of our community. Mr. DUNSCOMB has kept up a school for Chinese two evenings in the week. He is encouraged in his work. This school has received no aid from the funds of this Board this year, as it did the previous year. It has been supported by the benevolence of Honolulu. Mr. E. H. Dimond has also labored to some extent among the Chinese. Many pages of tracts and portions of the New Testament have been circulated; a prayer meeting has also been kept up two evenings in the week by him. Not many attend, but it is hoped impressions may be made which will result in leading some to that Being, who is mighty, and able to save all who come to Him through Jesus Christ.

Female Boarding Schools.

Two of these which were suspended at the last meeting of the Evangelical Association, have been or shortly will be re-opened, viz., the Seminary at Waialua, Oahu, and the Makawao Seminary on Maui. The trustees of the Waialua Seminary resigned their trust on the 7th of October, 1871, and their resignation was accepted. On the 6th of December, a new Board was chosen; consisting of Rev. A. O. Forbes, Mr. E. P. Church, Major Moehonua, Mr. Wm. R. Castle, and W. H. Holokahiki. As Mr. Castle was soon to leave the islands for a season, he was excused at his own request from serving, and Mr. P. C. Jones was elected in his place. This Board have secured the services of Miss M. E. Green as principal of the Seminary. It was re-opened by her with flattering prospects, on the 3d day of April, 1871. The Building of the Makawao Seminary, which was destroyed by fire has been replaced, and is soon to be re-opened. The Trustees have invited the Rev. C. B. Andrews to take charge of the institution, and he has accepted. They have also obtained a teacher, Miss Carpenter, from the United States.

The Female Seminary of Kawaiahao, Honolulu, Oahu, has been continued as in years past under the efficient direction of Miss L. Bingham, assisted by her sister Miss E. Bingham, and others. This Seminary is in a flourishing condition. The number of boarding pupils the past year being forty. Several of these having, during

the year, been admitted to the Church. The Hawaiian Board has appropriated a small sum to aid in keeping the buildings in repair.

The Female Seminary at Koloa, Kauai, under the care of Mrs. Dr. Smith, and her daughters has also been continued. The number of pupils has not been as large as in former years, not, however, from a want of desire to enter the institution, but on account of the health of the teachers. They have had as many scholars as they were able to watch over.

Medical School.

In an early period of the Hawaiian Mission the subject of educating persons for physicians was agitated, but nothing of importance done. In the year 1867 a Committee reported to the Evangelical Association on the subject, and action taken, which was partially carried out. The last Legislature of this kingdom appropriated a sum of money to be expended in educating young men for this purpose. The Vice President of the Hawaiian Board, Dr. G. P. Judd, was appointed to take charge of the instruction of these young men. On the 9th of November, 1870, he opened a school with ten pupils. This, we think, is a move in the right direction, and by the blessing of God, may be made the means of counteracting some of the evils, which arise from the number of native doctors among the people, and of prolonging the existence of the nation.

Theological School.

The Rev. Wm. P. Alexander, the teacher of the Theological School of Wailuku, returned from California the latter part of September, and the school was opened again early in October, 1870. The whole number of pupils that have attended during the past year is sixteen, of these five have entered this year; two have been called to serve vacant churches; two have been dismissed; two others hold themselves in readiness to go to Micronesia on the new *Morning Star*. The hospitality of the churches of the four waters, in providing homes for the pupils, holds out well. Thus far there has been no difficulty in finding homes for them as fast as they have come. The course of instruction has been the same as in former years, and the pupils have made themselves useful in Sabbath schools, and in religious meetings as in times past. It is of the utmost importance that this school should be well sustained. We now need a ministry better educated for their work than those whom we have had, while the fact is that the candidates for the office now are not so well prepared to enter on their studies, as were those who are the present pastors of the churches. As is the character of the pastors of the churches, so will be the character of the churches. The Associations and Presbytery decide who shall go to the Theological School. It is of the greatest importance that these should be very careful as to the character and qualifications of those whom they recommend to the school. The teacher of the school of course must depend, in a great measure, on these recommendations as to whom he will admit. The character most needed in our ministers is an aptness to teach, with true piety and an ardent desire to spend, and be spent in the

service of Him, who has bought them with His own precious blood. The following resolution was adopted by this Association in 1870:

Resolved, That in the opinion of this Association the time has come for us to enlarge the basis of our Theological School.

To assist our Hawaiian pastors in their work, preparations have been made for a course of lectures. These it is thought have been prepared by several of the older missionaries, and will be delivered during this meeting.

Publications.

The Hymn Book, prepared by Rev. L. Lyons and revised by Rev. H. H. Parker and Rev. A. O. Forbes, is now in the hands of the printer. The cost of printing the first edition of 1,000 copies will be \$724.00. We may soon have this Book for sale. It is being printed at New York by the American Tract Society. The same Society is printing for us the "Bible Dictionary," and we hope soon to receive it.

The "Text Book" and the "Commentary" are in the hands of the Rev. E. W. Clark. He has not yet found a society willing to publish them. He writes, however, "I think the Tract Society may be induced to print other works on the same terms as the Hymn Book. If you can contrive to pay one half in advance. Will it not be well to appropriate the jubilee fund now in the hands of the Treasurer of the Board to this purpose? I think the fund could not be used in a more appropriate manner."

The hymns and tunes, published in the newspaper *Alula*, have been bound up in book form, under the title, "Ka Hae Hoonani." It is in demand, and will pay for itself.

We have printed in the Gilbert Island dialect the Epistles of Paul to the Corinthians and Galatians, and reprinted Matthew, John and Ephesians. Also an arithmetic, by Mrs. Bingham, in the same language. Total number of pages, 451,500.

No books have been printed here in the Marshall or Bonabe dialects. Portions of the New Testament have been carried through the press in the United States by the missionaries from those islands, who have visited the States the past year.

Two thousand seven hundred and ninety-three (2,793) copies, containing 1,807,947 pages of the Bible, and portions of the same, have been received from the press of the American Bible Society, of which 890,464 pages have been sold and given away. The whole number of pages sold and gratuitously distributed the past year has been 1,572,387. The amount received from these sales has been \$1,229.29 for Bibles, and \$801.36 for other books, making a total of \$2,030.65. The following table, prepared by Mr. W. Chamberlain, exhibits the amounts received from sales of Bibles, Testaments and other books from 1865 to May, 1871:

Bibles & Testaments Sold.	Other Books.	Total.
1865.....	618,54	218,22
1866.....	552,11	287,16
1867.....	293,27	942,06
1868.....	187,38	724,36
1869.....	722,36	1333,37
1870.....	964,82	1148,94
1871.....	1229,29	801,36
		2030,65
		9973,24

Newspapers.

The Hawaiian Board has entered into an engagement with the publisher of the newspaper *Kuokoa*, by which the fourth page of that paper is devoted to religious matter. This page has been placed under the superintendence of a committee, consisting of Rev. L. Smith, D. D., Rev. L. Lyons, and Rev. J. D. Paris. It has been the desire of this committee to make this page a power in the Church, and nation. In this they have not been disappointed. The paper has had a larger circulation, and exerted a greater influence the past year than ever before. An independent newspaper conducted on Christian principles cannot but exert a great influence upon the nation.

To make the *Kuokoa* a paper that will exert this influence will be the aim of the publisher and of those who conduct the fourth page.

The *Alaula* has been edited the past year by the Rev. A. O. Forbes. The circulation has not been so large as in former years. It is of the utmost importance that this paper should circulate largely among our youth. What can we do to increase its circulation? This is a subject for consideration at this meeting.

The following table will show the receipts, &c., of the *Alaula* for the five years in which it has been published:

Alaula Newspaper.		Receipts.
1866-7.....	Vol. I, 4035 copies.	\$807.75
1867-8.....	Vol. II, 2250 "	450.35
1868-9.....	Vol. III, 2430 "	486.62
1869-70.....	Vol. IV, 2425 "	484.77
1870-1.....	Vol. V, 1650 "	329.95*
		\$2,559.44

* About \$100 still due for five hundred copies additional not included herein.

We place before the Association tables prepared by Mr. W. Chamberlain, clerk of the book department, showing the number of books and newspapers printed the past year.

Publications during the Year ending May, 1871.

	Copies	Pages	Total
Bibles, Hawaiian.....	1456	722	1051,232
New Testament (octavo).....	321	559	179,439
New Testament, Hawaiian and English.....	727	250	181,750
New Testament, pocket edition, Haw'n.....	339	797	270,183
New Test. & Psalms, pocket ed. ".....	454	212	96,248
Psalms, pocket edition, Haw'n.....	115	253	29,095
Ka Hae Hoonani. (song book).....	96	1000	36,000
Annual Report, General Ass'n, Haw'n.....	36	400	14,400
Annual Report, Sab. School Ass'n, Haw'n.....	16	400	6,400
I Corinthians, Gilbert Islands.....	37	1500	55,500
II Corinthians, Gilbert Islands.....	23	1500	34,500
Galatians, Gilbert Islands.....	13	1500	19,500
Matthew, John and Ephesians, Gilbert Is.	164	1500	246,000
Arithmetic, Gilbert Islands.....	64	1500	96,000
NEWSPAPER:			2,316,247
Ka Alaula.....	4	3000	12,000

FOREIGN DEPARTMENT.

The schooner *Annie*, Capt. Babcock, was chartered to carry supplies to our missions in the Gilbert and Marshall groups. For this purpose she left Honolulu on the 13th of July, 1870, and returning arrived here on the 27th of October.

Rev. H. Bingham and wife, who had been on the Gilbert Islands for several months, returned on her to Honolulu, as also did the Rev. J. H. Mahoe, wife and children, and the widow of Mr. Kaelemakule, of Namarik, Marshall Islands. Mr. Kaelemakule was not well when he left Namarik to visit

these islands, on account of the health of his wife. His troubles increased on board of the *Annie*. At Butaritari he was taken from the vessel in an unconscious state, and had the kind care of Mr. and Mrs. Bingham with the other missionaries of that station, but died on the 27th of September, 1870.

Rev. S. Kauwealoha, of the Marquesas mission, returned to his station on the whaleship *Concordia*, Capt. Jones, which left here on the 30th of December, 1870, and arrived at Uapou February 5th, 1871. A new vessel has been built by the A. B. C. F. M. to replace the one wrecked on Strong's Island in 1869. She sailed from Boston on the 27th of February, 1871.

Four missions are now sustained by the Hawaiian Evangelical Association, viz.: The Gilbert Islands, the Marshall Islands, the Caroline Islands, and the Marquesas.

Marquesas.

Seven stations are connected with this mission on the Islands of Fatuhiwa, Hiwaoa, Uahuna and Uapou.

Islands.	Stations.	Missionaries.
Fatuhiwa.....	Omioa.....	Rev. J. W. Kaiwi and wife.
	Hanawawe.....	S. Kapahe, native teacher.
	Puamau.....	Rev. J. Kekela and wife.
Hiwaoa.....	Atuona.....	Rev. Z. Hapuku
	Honane.....	Honane, native teacher.
Uapou.....	Hakanahi.....	Rev. S. Kauwealoha and wife.
Uahuna.....	Hokalu.....	No missionary.

Some defection has taken place in the church at Honemenu the past year, otherwise the mission continues as it has been. The Evangelical Association of Nuhiwa held its annual meeting at the station of the Rev. Z. Hapuku, commencing on the 14th of July, 1870. All the missionaries at those islands were present, except Mrs. Kauwealoha.

The Female Boarding School, under the care of Rev. S. Kauwealoha and wife, was kept up by Mrs. Kauwealoha during the absence of her husband to these islands. On his return to his field he wrote thus: "The people are living quietly on this island; no disturbance; no war; no murders." A destitution of food has prevailed, and the scholars of the Seminary may have suffered some on this account.

Rev. J. W. Kaiwi writes: "My select school has been continued with thirteen scholars; the increase of the larger part of them in knowledge is very small. During the session of the General Meeting an examination of Hapuku's school was held. Seventy scholars are connected with this school, including men, women and children. The school appeared well. None of the pupils, however, could be induced to go to the Boarding School for boys at Puamau. The pupils of the Boarding School at Puamau have all left, but one. After consultation the brethren of the mission concluded to accept of the invitation of a chief of Heteani on Hiwaoa to remove the school to that place. Kekela has built a house there for the school. As this chief has much influence over the people of his district, it is hoped that the school may succeed better there than it has at Puamau.

Our work at the Marquesas is one of faith. By preserving in well doing we may hope to see it prosper. Let us not be weary in well doing. The brethren there, who are bearing the heat and burden of the day, are not, and why should we be? Ought we not to reinforce this mission immediately? We

must, if we expect to reap fruits of labor performed in years past.

Micronesia.

There has been no year since missions have been commenced in Micronesia when there have been so few white missionaries in the field, and yet there has been no year when our hearts have been so often cheered with glad tidings from those islands. The Lord has given our brethren the joy of reaping fruit of seed sown with tears in years past.

Rev. E. T. Doane has been the only white missionary in this field the past year, with the exception of a few months spent by Mr. and Mrs. Bingham at the Gilbert group. Mr. Doane has labored at Bonabe. Rev. A. A. Sturges and wife, with Mrs. Doane, of the Caroline Islands mission, as also Rev. B. G. Snow and wife, of the Marshall Islands mission, have been in the United States on a visit. They are soon, however, to return to their field, accompanied with new missionaries, the Rev. Mr. Whitney and wife. These are to be stationed at Ebon, Marshall Islands.

The Gilbert Islands.

This Mission has four stations; three on the north, and one on the south of the Equator.

Islands.	Stations.	Missionaries.
Tapiteuea.....	Tapiteuea.....	Rev. Wm. B. Kapu and wife.
		G. Icoleo and wife.
Apaiana.....	Apaiana.....	J. D. Ahia and wife
Tarawa.....	Tarawa.....	J. Haina and wife.
		D. Kanoa and wife.
Makin.....	Butaritari.....	Rev. J. W. Kanoa and wife.
		W. R. Maka and wife.
Oahu.....	Honolulu.....	Rev. H. Bingham and wife.
		Rev. J. H. Mahoe and wife.

Mr. Bingham and wife returned to Honolulu after spending some months at Apaiana, Tarawa and Butaritari. They have been engaged in translating the Epistles of Paul, and preparing school books for the people. In this work they have had the assistance of Joseph Epeuea, whom they brought from the Islands for that purpose. The four Gospels—Acts, Romans, 1st and 2d Corinthians, Galatians and Ephesians have been translated by them into that dialect. The health of the Rev. Mr. Mahoe is comfortable, though his wounds are not yet healed. It may be some time before he may be able to fulfil the desire of his heart by returning to Apaiana to preach Christ to those who sought to take his life.

Missionaries of the London Missionary Society, residing at Samoa, have placed teachers upon four Islands of this group, south of the Equator, in accordance with a proposition from the late Secretary of the Hawaiian Board. They desire us to supply them with books in the Gilbert Island dialect at cost price. By the steamship *Wonga* we have sent to them a supply of these. What they have done should excite us to do more than we have done for the evangelization of Micronesia.

Tapiteuea.

God is working in a wonderful manner among the people of this Island. The Missionaries are much encouraged. In 1869, 120 of the 6,200 inhabitants of the Island could read. At our last accounts 1,800 pupils were in their schools, 1,000 of whom could read. Sabbath worship is observed.

Prayer Meetings established. The Monthly Concert kept up. No Church had been formed up to our last advices, but many of the people were indulging a hope that they had become new creatures, and, according to the light which they have, desire to glorify Him whom they now worship as their God, Jehovah.

Tarawa.

This has been a hard field. For 9 years our Missionaries have labored there with little or no apparent success. On the 1st of January, 1870, however, the Spirit of God appeared to be operating upon the minds of the people. The King and many of his subjects became serious, and were desirous to hear the Word of God. The Sabbath was observed as it had not been before. The house of worship was repaired. A church of nine members was formed by Mr. Bingham; connected with which is the King, who was baptised by Mr. Bingham. Sixty scholars are in attendance at the schools. Prayer Meetings are kept up, and the Monthly Concert observed.

Late news, however, report things to be as they ought not, though they are not as they once were.

Apalan.

Upon this Island the Gospel was first proclaimed to the Gilbert Island people, and upon it was developed the persecuting and blood-thirsty character of its inhabitants, in seeking to destroy the Missionary who resided among them. The exiled King of Apaian had returned from Tarawa to his own Island before the arrival of the U. S. S. *Jamestown*, taking with him our Missionary, J. D. Ahia. The Church appears to have been somewhat revived during the visit of Mr. Bingham. The disorderly church members were instructed, and many of them, having confessed their sins, were permitted to come to the Lord's table. The whole number of members received to the church has been 41—38 of which are now in the church. One has died and two remain suspended. Two Deacons were chosen the past year—King Abarama being one of them. Eight members were added to the church, taken from among 50 inquirers. Services on the Sabbath are attended by about 100. The Sabbath School has been re-organized. The island, however, is in an unsettled state. The blood of our almost martyred brother, which has been poured upon its soil, may produce fruit that may redound to the glory of Him for whose cause it was shed.

Butaritari.

A few years ago this was the darkest portion of this mission field. Three Hawaiians were killed by the king. The missionaries fled from the island, and the people appeared to be completely demoralized. It is now the brightest part of the field. The labors of the missionaries have been blessed to the salvation of souls. The king's brother, sister and brother-in-law are now members of the church. The king, though not caring for instruction, and giving himself up to the gratification of his own lusts, does not oppose the missionaries. Forty-five members are connected with the church; twenty-two of whom have been added to it the past year. Mr. Kanoa has a few of the most prominent members of the church under

special instructions. It is hoped that some of these may be prepared for teachers. A Female Boarding School was commenced by Mr. Bingham, and placed under the care of Mr. Maka. The pupils of this school were brought from Apaian and Tarawa. After a few months they became discontented, and leaving the school returned to their own islands. Ten couple have been united in Christian marriage; five children have been baptized, and 127 gallons of oil contributed to the cause.

Marshall Islands.

Stations.	Missionaries.
Ebon	Rev. D. Pali and wife, S. P. Kaia and wife.
Namariik	No missionary.
Jaluit	Native teacher.
Mille	S. Kaelemauna and wife.
Mejuro	Rev. H. Aea and wife, Jeremia and wife, native teachers.
Hawaii	Mrs. Kaamealani.
U. S. of America	Rev. B. G. Snow and wife.

Ebon.

No white missionary has resided at these islands the past year. The work, however, has been prosecuted with energy by our Hawaiian missionaries. Rev. Mr. Pali wrote: "Soon after Mr. Snow left us this island was divided into five districts. Schools were opened and supplied with teachers from among the people, by whom they were, for the most part, supported. A select school was also commenced, taught by Mr. Kaia and wife. The church numbers ninety, two of whom with their wives have been sent as teachers to other islands of the group. In April, 1870, six persons were admitted to the church, and one restored; ten were set aside. Prospects are hopeful."

Namariik.

This is a small island with 391 inhabitants, 318 of whom were in schools in 1869; having a church of thirty-one members, six of whom were admitted the past year. Mr. Kaelemakule, the former teacher, died at Butaritari on his way to these islands. He was a hard worker; had influence over the people.

Jaluit.

There is no Hawaiian missionary on this island, nor is there a church. A Marshall Island teacher has labored there for some two years, and does what he can to instruct the people. Nineteen dollars have been contributed the past year, avails of coral collected by the people for monthly concert.

Mille.

This is a new station taken in 1870. Our missionary there finds many things to discourage him, but hopes he may be getting the confidence of the people.

Mejuro.

This is also a new station. Our missionary is protected by one of the high chiefs. The king of the island, however, is not in favor of missionaries living on the island. The people have tried once and again to poison the family of the missionary, but thus far they have escaped. Schools have been commenced. Some are desirous to learn. The leaven is being brought in contact with the meal, and at no distant day will leaven the whole.

The Caroline Islands.

Islands.	Missionaries.
Kusate, (Strong's Island.)—	
Ponabe, (Ascension.)....	Rev. A. A. Sturges and wife. " E. T. Doane and wife.

Kusate or Strong's Island.

Twenty years ago the inhabitants of this Island, or Islands were in the lowest state of heathen degradation. Whaleships were cut off once and again, and the crews murdered in cold blood. Now they are a Christian people. They fear God. Dwell in peace, are industrious, and as well clothed as Hawaiians. Four houses of worship are opened on the Sabbath, which are filled with those who delight to keep holy the Lord's day. 159 persons are connected with the church, under a pastor chosen from among themselves. This pastor is the son of Old King George, who took Mr. Snow under his protection, when he landed upon the Island to instruct the people in the Christian religion. The Queen is a church member, and gives good evidence of being a humble Christian. The King is moral, intelligent, somewhat avaricious, not a church member, but does not oppose.

With deep sorrow we have to record the death of the pastor of this Church. He was a high chief, a humble Christian, a man of influence. Since his death there has been disaffection in the Church, but nothing serious. May not the Lord raise up upon those islands, and from that once degraded people a nation to illustrate the truth of his faithfulness in all generations.

Ponabe.

Mr. Doane has been the only laborer in this field the past year. The Lord has been with him to prosper his labors. There are about 6,000 inhabitants on the Island; 3,000 of whom are of the Christian party. The head of this party is a high chief. Other influential chiefs have been added to the Church the past year. Mr. Doane wrote under date of June 30th, 1870. "The past year has been one of success—80 have joined our Churches, and some 40 stand ready to unite." So again July 3d, 1870, "This Sabbath a good audience; the King and most of the high chiefs out. The natives are calling for clothes now quite largely, their old customs are passing away. It is pleasant to record the Lord is still with us—28 were baptized to-day. One of those baptized is the Nanakin of the Jekoiz tribe, the highest man of his rank. Those who have visited us lately will not speak favorably of Micronesia—'So small, the natives so low'—all true, true. But don't let this effect your prayers and alms, the Gospel is the only help for the people. So the lower, and the more imbruted they are. Let us pray and labor the harder. I am confident the Master has begun the new Creation here. 'Behold I make all things new.'"

The term of the first class of the Hawaiian Board expires to-day, viz.:

Rev. J. D. Paris, Hawaii; Rev. H. Manase, Maui; Rev. B. W. Parker, Rev. S. C. Damon, D. D., Rev. J. N. Paikuli, Rev. A. O. Forbes, Maj. W. L. Moehonua, Oahu; Rev. J. Waiamau, Kauai.

Mr. I. Bartlett of the second class has resigned. These vacancies are to be filled at this meeting of the Evangelical Association.

Respectfully submitted,

J. F. POGUE,

Corresponding Sec'y Haw. Board.

Statistics of the Churches of Marquesas and Micronesian Missions.

Contributions.

	Whole Number by profession.....	Whole Number by certificate.....	Total Admissions.....	By profession this year.....	By Certificate this year.....	Total Dismissed to other Churches....	Dismissed this year.	Whole number of deaths.....	Died this year.....	Suspended this year.	Excommunicated this year.....	Restored this year...	Remain Suspended...	Total in good standing.....	Number of Children Baptized.....	Baptized this year...	Married this year...	To Hawaiian Board..	American Board.....	For Churches.....	A value of Books.....
MARQUESAS.																					
*Fatuhiva—Onoa.....	29	4	33					7						17	13						
*Fatuhiva—Hanavave.....																					
*Hivaoa—Pumau.....	10	0	10											4	6			\$11 40			\$ 500
*Hivaoa—Atuona.....	19	1	20											20	8			13 12			10 00
*Hivaoa—Hanamenu.....																					
*Uapou—Hakahckau.....	12	3	15											14	9			3 75			
*Uahuna—Hakatu.....																					
MICRONESIA—																					
CAROLINE ISLANDS.																					
Bonabe—Jakoits.....	207		207	108										338	P			\$ 7 00			6 70
*Bonabe—Kiti.....																					
*Bonabe—Matalanim.....																					
*Bonabe—Oua.....																					
*Kusaie—Ualan.....	218	8	226											169	92						
MARSHALL ISLANDS.																					
Ebon.....	121		121	6				5		10			23	93				24 00			30 65
Namarik.....	32		32	6				1	1			1	1	31	11						
†Jelut.....																					
†Majuro.....																					
†Mille.....																					
GILBERT ISLANDS.																					
Apsian.....	41		41	8				1	1	1		2		38	2			16 90			12 43
Tarawa.....	9		9	8										9				11 50			12 77
Butaritari.....	40		40	22										40	5	5	10	64 66			80 41
†Tapiteua.....																		26 67			91 64
	668	8	676	158				7	2	11		3	24	728	110	5	5	150 73			\$23450

* No statistics received the past year.

† No Church formed.

P Last year 250 reported. Added this year 108.

ANNUAL REPORT

of the Hawaiian Evangelical Association.

June 5, 1871.

This Association met and organized for business June 5, 1871. Rev. H. H. Parker was chosen Moderator, Rev. A. O. Forbes Secretary for the English and Rev. P. W. Kaawa for the Hawaiian minutes. Fifty-eight Hawaiian Churches and six Island Associations were represented in the General Association by 36 pastors, 8 licentiate preachers and 14 delegates. Six pastors and several licentiates and delegates were absent. Seventeen of the missionary fathers still remain upon the islands, only four of whom have pastoral charges. Three of the missionaries' sons, and three pastors of foreign or English speaking churches, are also associated with the general body. Most of the time during the sessions of the first week was occupied in reading

REPORT ON THE STATE OF THE CHURCHES.

In these pastoral reports three distinct features were noticed.

First—To a number of the churches there is *life* and *progress*. They appear as "Trees planted by the river of water." There is greenness, and growth, and fruitage.

Another class of churches appeared *stationary*. Nothing in their state seems *positive*. Not *hot*, not *cold*. No progress and no apparent retrecession "At ease in Zion," stupid so porific.

A third class have *backsliden*. There is a loss in activity, in fervor, in numbers and in all the fruits of the spirit. And the voice of Him that walks amid the candlesticks speaks to them as to the angel of the church in Sardis. "Be watchful and strengthen the things that remain which are ready to die. Repent and do the first works."

As our churches, our local and general associations, and our working Board are all completed in their organizations we may feel that all is well, and that our great work as

Ambassadors of Jesus is done. But we are, or should be, deeply impressed with the great and solemn truth, that mere *organic unity* is not *life*, that *logical order* is not *power*, that form is not, necessarily, *vital force*. A machine may be complete in all its parts without power to work. A steam engine may be as cold and dead as a fossil mastodon, until the kindled fires within breathe from its nostrils, glare from its eyes and send it like a flaming thunderbolt over plain and valley, and mountain, and hill. The telegraphic wire is as cold and still as the dead man's arteries, until a flash from the unseen world vitalizes the inanimate metal, converting it into a *spirit-nerve*, along which living souls rush quivering round our planet. So also of the artillery of war. The bright sword rusts in its scabbard, until unsheathed and made to flash in the hand of the warrior. The huge mortar and the ponderous columbiad are as quiet and harmless as dead monsters, until an incoming power wakes their sleeping thunder and sends out their fiery missiles as messengers of wrath. Thus it is with the ministers and churches. We have no power but in God, no spiritual vitality except what is breathed into us by the *living spirit*. Our organic order, our ministry, our churches, schools, bibles and all "The weapons of our warfare" are "*mighty*," only "*through God*." Without *His living power* we are as *corpses, skeletons, dry bones*. This article of our faith we desire to feel more and more. But while we recognize the truth of our Master's words. "*Without Me ye can do nothing*," we are with Paul assured that "We can do all things through Christ who strengthens us." His power and His presence are pledged to all His faithful servants in the great work of discipling all nations.

SCHOOLS.

The work of education has, we think, prospered through the year. We deem it proper to say, that the schools and institutions of learning under the direction and patronage of the Hawaiian Government were

never conducted with greater harmony, energy and efficiency than at the present time. There appears to be, on the part of our Government, not only a generous liberality, but an honest and enlightened purpose to promote the cause of Hawaiian education, as one of its great duties. And while it unites its wisdom and power with the efforts and resources of individuals and of voluntary associations, our day schools, our boarding seminaries and higher schools prosper. This surely, is cause of thanksgiving to God.

SABBATH SCHOOLS.

These are more or less active and efficient over all the land. Our general Sabbath School Association exhibits vitality. A large number of delegates were present at its recent sessions in Honolulu, and their meetings were well attended and interesting. Through the combined wisdom and zeal of its friends and patrons it acts as a wholesome stimulant on parents, teachers and children.

BIBLE CIRCULATION.

This has gone forward with commendable diligence during the year, and yet much remains to be done in this important enterprise.

CONTRIBUTIONS.

In many churches these have been liberal, averaging from two to four dollars a member. Other churches have fallen much below the proper standard of giving. The whole amount reported to this Association for the various objects of Christian enterprise is \$29,481.29.

CHURCH BUILDING

has been prosecuted with commendable zeal, and few congregations on the islands are without respectable, and comfortable houses for worship.

FOREIGN MISSIONS.

There is no abatement of interest on the part of this Association, and the churches in its connection on the subject of sending the gospel to regions beyond us, or looking after the missions already established in the Marquesas and Micronesian groups. Our

Executive Board has appointed two new missionaries to Micronesia, with the prospect of obtaining two more, all of them with wives, to sail in the *Morning Star* on her arrival at our islands. The Board has also voted to seek and send two more laborers, with their wives, to reinforce the Marquesas mission. All this looks like progress, and it means *business* in the enterprise entrusted by our Lord and Master to His church.

We look for the

"MORNING STAR"

with great interest, and when the Lord of land and sea shall bring her white wings in sight, we will hail her with as joyous a welcome as rang out from our villages and hills, and from our sea cliffs and white wreathed shores, when the first and second *Morning Stars* appeared in our eastern horizon, and all the sons and daughters of Hawaii "shouted for joy."

HARMONY

has marked all the meetings of the Association, and order has prevailed. Important subjects have come before our body for deliberation, and all have met with candid attention. Not a little time has been occupied in

RELIGIOUS EXERCISES,

of prayer, praise and exhortation.

On the 16th of June, the full Association, with other Christian friends, commemorated the death of our blessed Lord and Master in the Supper. It was "A time of love," and we are sure that the Bridegroom was there, lifting up hearts to a higher plane of Christian resolve, and into clearer light and purer love.

At the close of this communion season the Association spent half an hour in prayer and praise, and then adjourned to meet again on the 11th of June, 1872.

Committee { **TITUS COAN,**
W. P. ALEXANDER,
H. MANASE.

ANNUAL REPORT

Of the Treasurer of the Hawaiian Evangelical Association, for the Year ending May 15th, 1871.

RECEIPTS---For Foreign Missions.

HAWAII.

From Kapaliha, S. W. Papaula.....	\$ 15 00
Hakalau, J. B. Hanaiake.....	5 25
Hamakua, East, S. Kaaua.....	23 75
Puula, J. W. Hanu.....	15 00
Onomea, J. H. Pahio.....	20 38
Kohala, South, S. Aiwohi.....	77 62
Kohala, West, S. C. Lubiaw.....	58 85
Kohala, E. Bond.....	127 31
Hilo Church, D. B. Lyman.....	203 32
Hilo S. S. Ass'n, C. H. Wetmore.....	200 60
Opihikao, D. Makuakane.....	10 00
Hamakua, Centre, J. Bicknell.....	7 00
Waipio, J. Bicknell.....	8 00
Pukaana, H. Manase.....	78 53
Kealakekua, J. A. Kahookaumahu.....	83 10
Helani, D. S. Kupahu.....	5 00
Waimea, L. Lyons.....	187 00
Keaiwa, J. Kaubane.....	45 00
Kona, Centre, J. D. Paris.....	13 75

MAUI.

From Kahakulua, J. Kaimana.....	\$ 34 83
Kipahulu, D. Puhii.....	7 00
Hana, Kana'aoale.....	39 88
Wailuku, W. P. Kahale.....	108 50
Wailuku S. School, W. P. Kahale.....	2 57
Kaupo, Kealoa.....	9 00
Makawao, J. S. Green.....	6 75
Oluwatu, M. Kuaca.....	13 25
Lahaina, J. O. Kauwehe.....	144 25
Lahainaluna, S. E. Bishop.....	17 22
Kahana, Kaimapali Kaukau.....	14 87
Waikapu, Kahookaumahu.....	128 00
Keanae, M. Mare.....	42 10
Waiehe, Kealo.....	7 00
Honouliuli, L. Kaiwi.....	14 00

\$1,195 86

\$ 588 22

LANAI.

From N. Pali..... 35 00

MOLOKAI.

From Kaluaaha, S. P. Heulu..... 106 60
Halawa, S. W. Nueku..... 60 00
\$ 166 60

OAHU.

From Kahuku, J. K. Kahuna..... 43 65
Mission Children's Society..... 150 00
Kihuna, E. Kekoa..... 40 74
Waikane, P. W. Kaawa..... 24 00
A Friend, Honolulu..... 2 26
Kaneohe, Manuela..... 50 00
Ewa, G. M. Keoni..... 51 55
Wailupe, Kekioakalani..... 47 75
Kalihi, Pauluhi..... 44 25
Waimanalo, S. Waiwaiole..... 39 00
Kaukapili, A. O. Forbes..... 36 50
Hauula, Kauahilo..... 10 00
Waihiua, Natsiela..... 100 00
Kawaihau, H. H. Parker..... 319 75
\$ 950 45

KAUAI.

From Waimea, A. Kaukau..... 30 75
Aohola, J. S. Lono..... 8 00
Waioli, Pali..... 37 75
Koloa, J. W. Smith..... 98 00
\$ 174 50

ATUONA.

From Z. Hapuku..... 13 12

PUAMAU.

From J. Kekela..... 11 40

UAPOU.

From S. Kauwealoa..... 3 75

EBON.

From D. Kapali..... 19 60
A Russian friend..... 5 00
\$ 24 00

PONAPE.

From E. T. Doane..... 5 00
Church at Aru, E. T. Doane..... 2 00
\$ 7 00

APAIANG.

From J. D. Abia..... 8 90
J. H. Mahoe..... 8 00
\$ 16 90

TARAWA.

From G. Haina..... 6 50
D. Kanoho..... 5 00
\$ 11 50

BUTARITARI.

From J. W. Kanoa, avails of oil sold..... 45 06
J. W. Kanoa and family..... 19 81
\$ 64 66

TAPITEUEA.

From W. B. Kapu..... 6 00
M. C. by W. B. Kapu..... 20 87
\$ 26 87

Balance from last year..... 3,289 63

1,137 04

Total for Foreign Missions.... \$4,426 67

For Incidental or General Fund.

From Ewa, J. F. Pogue..... 7 10
Monthly Concert, Fort St. Church..... 680 52
Dr. and Mrs. L. H. Gulick..... 10 00
Kaukapili Church, A. O. Forbes..... 169 80
Avails of Stones sold..... 7 00
Rev. D. Baldwin..... 20 00
Opihikao, Hawaii, D. Makuakane..... 10 00
Kalapana, P. Baranaha..... 10 00
Keaiwa, J. Kaubane..... 30 00
Kohala, E. Bond..... 1,511 04
Hilo, C. H. Wetmore..... 123 75
Hilo, D. B. Lyman..... 300 00
Kohala, south, S. Aiwohi..... 22 00
Kohala, west, S. C. Lubiaw..... 23 00
Kaapa, returned passage money..... 4 50
Kau, Hawaii..... 6 00
Waipio, J. Bicknell..... 56 15
Hamakua, centre, J. Bicknell..... 58 30
Wailuku S. School, W. P. Kahale..... 10 47
Wailuku Church, W. P. Kahale..... 27 50
Wailuku, H. Kiihelani..... 3 00
Waiehe, W. P. Alexander..... 35 00
Lahainaluna, S. E. Bishop..... 17 03
Koloa, Kauai, D. Dole..... 10 00
Ponape, E. T. Doane..... \$40 00
Less disc. for uncurrent money, 6 00
Ponape, E. T. Doane..... 10 00
A. B. C. F. M..... 71 00
\$ 3,289 16
Balance from last year..... 857 08

Total for General Fund.... \$4,126 22

For Home Missions.

From Kealakekua, J. Kahookaumahu..... 10 20
Waimea, Hawaii, L. Lyons..... 50 00
Waimea, Kauai, A. Kaukau..... 10 00
Wailuku, Maui, W. P. Kahale..... 8 62
Dr. L. H. Gulick and family..... 20 00
A. B. C. F. M..... 975 00
\$ 1,073 82

Incidental Fund, to balance..... 79 78

Total for Home Missions..... \$1,153 60

For Publications.

From Avails of the Book Depository..... 801 36
Avails of the Alaula..... 287 08
Puanau, J. Kekela..... 5 00
Atuona, Z. Hapuku..... 10 00
Ponape, E. T. Doane..... 6 70
Apaiang, J. D. Abia..... 9 12
Apaiang, avails of oil..... 3 25
Butaritari, R. Maka..... 2 50
Butaritari, avails of oil, R. Maka..... 39 75
Butaritari, avails of oil, J. W. Kanoa..... 38 16
Tarawa, G. Haina..... 4 44
Tarawa, avails of oil..... 6 59
Tarawa, D. Kanoho..... 1 44
Tapiteuea, W. B. Kapu..... 2 50
Tapiteuea, avails of oil..... 39 04
Ebon, D. Kapali..... 1 50
Ebon, avails of oil..... 29 15
\$ 1,337 94

Transferred from Bible Fund account..... 1,559 05

Total for Publications..... \$2,896 99

For Micronesian Mission.

From Board of Emigration for passengers per schooner "Annie"..... 800 00
A. B. C. F. M..... 3,539 78
Freight & passage money per "Annie"..... 135 24
\$ 4,475 00

For General Meeting.

From A. B. C. F. M..... 100 00
Balance from last year..... 239 25

Total for General Fund..... \$339 25

For Jubilee Fund.

From Kapaliha, Haw. S. W. Papaula..... 7 00
Waimea, Kauai, A. Kaukau..... 15 00
Waioli, Kauai, A. Pali..... 5 00
Aohola, Kauai, J. S. Lono..... 2 00
Opihikao, Puna, D. Makuakane..... 5 00
Puula, Hawaii, J. W. Hanu..... 10 00
Keaiwa, Hawaii, J. Kaubane..... 10 00
Kaluaaha, Molokai, S. P. Heulu..... 7 35
Waikane, Oahu, P. W. Kaawa..... 12 00
\$ 76 95
Balance from last year..... 433 00

Total for Jubilee Fund..... \$509 95

For Bible Fund.

Avails from Book Depository..... 1,229 29
Balance from last year..... 1,190 40

Total for Bible Fund..... \$2,419 69

For Female Education.

From A. B. C. F. M..... \$ 500 00

For Medical Fund, Micronesia.

Balance from last year..... 180 52

For Theological Education.

From Incidental Fund..... 61 00

Total Receipts for the year, (including balances from last year)..... \$21,088 89

EXPENDITURES---For Home Missions.

Paid balance of salary to Aheong..... \$28 70
Grant to J. M. Kealoha, Kaupo..... 50 00
Grant to N. Pali, Lanai..... 50 00
Grant to A. Kaukau, Kauai..... 50 00
J. F. Pogue, six months' salary..... 500 00
J. Bicknell, one year's salary..... 475 00
\$ 1,153 60

For Micronesian Mission.

Paid for Medicines sent..... 89 32
For Oil Casks for the Missions..... 85 29
For Lumber for J. W. Kanoa..... 19 80
To Capt. Babcock, for Cars..... 16 00
To H. Bingham, for assistant..... 40 00
Charter of "Annie"..... 2,875 00
For Boarding School at Butaritari..... 100 00
Salary of 4 Am. Missionaries (1871)..... 1,600 00
Salary of 12 Hawaiian Missionaries (1871)..... 2,110 00
\$ 6,885 41

For Marquesas Mission.

Paid Charter of Isabella..... 800 00
Passage of S. Kauwealoa to Honolulu..... 80 00
\$ 880 00

For Publications.

Paid Bills for binding..... 417 80
Bills for printing..... 1,042 67
For Printing in Kuokoa..... 250 00
American Tract Society..... 376 69
Board of Education for Books..... 283 30
Charges on books received..... 17 40
S. C. Damon for books..... 3 75
For coloring Gilbert Island Geography..... 22 50
\$ 4,414 01

For Bible Fund.

Paid Charges via Panama..... 8 20
For Exchange on San Francisco..... 78 00
Charges on 15 boxes per "Iolani"..... 50 00
For publication of Scriptures..... 1,559 05
Cash to Bible Society..... 500 00
\$ 2,204 25

For General Meeting.

Paid passages to and from Honolulu, (1870)..... \$110 00

For Incidental or General Fund.

Paid for Sabbath School record books..... 20 00
For noon lunch for Hawaiian members..... 17 50
For Jubilee celebration..... 325 00

Paid for Stationery for General Meeting....	3 75
For recording deed for Ewa property....	5 00
Clerk hire in Book Department.....	750 00
Cartage, postage & stationery account....	81 78
For Kuokoa for the Lepers.....	40 00
For binding for Library.....	7 75
For copying.....	41 51
Traveling expenses Hawaiian members....	163 50
Traveling expenses Cor. Secretary.....	38 90
Repairs on Kawaiahao school premises....	71 50
Insurance on do. do. do.....	71 00
For foreign periodicals.....	12 07
For matting for Board rooms.....	7 00
For supplement to Friend, July, 1870....	13 00
Rent for book depository.....	100 00
Repairs on Secretary's house.....	4 80
Advertising books in Kuokoa.....	25 00
To Bal. Theological Education account....	61 80
To Balance Home Mission account.....	79 78
	\$1,999 66

For Theological Education.

Paid W. P. Alexander's orders.....	\$61 00
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For Female Education.

Paid grant to Waiialua Seminary.....	\$500 00
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For Medical Fund, Micronesia.

Paid bill for A. A. Sturgess.....	67 50
Bill for E. T. Doune.....	31 50
	\$99 00

RECAPITULATION—Receipts.

For Foreign Missions.....	4,426 67
Home Missions.....	1,153 60
Micronesian Mission.....	4,475 00
Incidental or General Fund.....	4,128 22
Publications.....	2,896 99
Jubilee Fund.....	509 95
Bible Fund.....	2,419 69
General Meeting.....	339 25
Female Education.....	500 00
Theological Education.....	61 00
Medical Fund, Micronesia, balance....	180 52
Total receipts for the year.....	\$21,088 89

Expended.

For Waiialua Female Seminary.....	500 00
Home Missions.....	1,153 60
Micronesian Mission.....	6,885 41
Marquesas Mission.....	880 00
Incidental or General Fund.....	1,999 66
Bible Fund.....	2,204 25
Publications.....	2,414 01
General Meeting.....	110 00
Theological Education.....	61 00
Medical Fund, Micronesia.....	99 00
Total Expenditures for the year....	\$16,306 93

Balance cash on hand.....	4,781 96
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Balances to credit of following accounts:	
General Meeting.....	229 25
Medical Fund, Micronesia.....	81 52
Incidental or General Fund.....	2,126 56
Foreign Missions.....	1,136 26
Publications.....	482 98
Jubilee Fund.....	509 95
Bible Fund.....	215,44
	\$4,781 96

Audited and found correct,
P. C. JONES, JR., Auditor.

Honolulu, May 23d, 1871.

ABSTRACT OF THE MINUTES OF THE

Eighth Annual Meeting of the Hawaiian Evangelical Association, JUNE, 1870.

MONDAY, June 5, 1871.

The Hawaiian Evangelical Association met in the lecture room of Kawaiahao Church, Honolulu, at 10 o'clock A. M., as per adjournment last year.

Rev. H. H. Parker was chosen Moderator; Rev. A. O. Forbes English Scribe; Rev. P. W. Kaawa Hawaiian Scribe.

STANDING COMMITTEES.

On *Overtures*—Messrs. J. F. Pogue, J. D. Paris and M. Kuaca.

On *Religious Exercises*—Messrs. L. Smith, J. N. Paikuli and S. Waiwaiole,

On *Annual Report*—Messrs. Coan, Alexander and H. Manase.

Printing the *Minutes*—Messrs. J. F. Pogue, E. Kekoa and P. W. Kaawa.

Statistics—Messrs. Hanu and Kanaibilo.

The Committee on *overtures* made a partial report, which was accepted. The remainder of the day was occupied in reading Report of Churches, as was also the next day.

WEDNESDAY, June 7,

Voted—That the reading of the Annual Reports of the Secretary and Treasurer of the Hawaiian

Board be the first order of the day to-morrow; and that the elections of officers; and members of the Board be the second order of the day.

Voted—That Rev. T. Coan be requested to prepare and report resolutions on the death of Mr. Amos S. Cooke.

THURSDAY, June 8.

Mr. E. O. Hall, Treasurer of the Board read his annual report. Referred to Messrs. Kuaca and Paris.

Rev. J. F. Pogue, Corresponding Secretary of the Hawaiian Board, read the annual report. Referred to Messrs. Coan and Kekoa.

The 1st class of the Hawaiian Board were re-elected, and Rev. W. Frear was elected to fill the place of I. Bartlett of the 2nd class resigned.

FRIDAY, June 9.

Rev. T. Coan of the Committee to prepare a resolution on the death of Mr. A. S. Cooke reported. (See above.)

Overture No. 6 was then taken up. After considerable discussion it was

Resolved—That this Association recommend the Churches to take up special contributions to defray the expenses of their Pastors, and Delegates in their attendance upon the Annual Meeting, in order that the funds specially contributed to the Treasury of the Hawaiian Board for the purpose of spreading the Gospel may not be depleted. Also, that the foregoing resolution be referred to the several Island Associations for action thereon.

Resolved—That exercises corresponding to those of a Theological Institute to be adopted as a part of the exercises of this Association; and that the selection of subjects and lectures, be committed to the Hawaiian Board.

Overture No. 7—Theological School, was then taken up, and after a protracted discussion was referred to a Committee of five to report thereon: The persons appointed by the Moderator on this Committee were Messrs. Wm. P. Alexander, T. Coan, M. Kuaca, H. Manase, and S. W. Nueku.

MONDAY, June 12th, 1871.

Rev. S. C. Damon, D. D., appeared as a Delegate to this Body from the newly formed Association of Foreign Churches of the Hawaiian Islands, and presented the salutations of that Association to this Body. Dr. Damon was cordially received by this Association.

Rev. W. Frear, as Delegate from the General Association of California, presented the salutations of that Body to this Association.

Rev. T. Coan was appointed to write a fraternal letter in behalf of this Body to the General Association of California.

Resolved—That the Reports of Churches be hereafter referred to the Island Associations; and that the several Island Associations present Annual Reports to this Body of the state of their Churches, and also of the Statistics.

TUESDAY, June 13th, 1871.

Rev. M. Kuaca presented a Report of Committee on the Theological School. Report recommended for amendment.

A communication from Rev. L. Lyons was read proposing a list of subjects of prayer for every day in the month, to be used at family devotion. Messrs. Coan, and Nueku were appointed a Committee to Report on this Schedule.

WEDNESDAY, June 14th, 1871.

Overture No. 10—Opium, being the order of the day, Messrs. S. P. Heulu, L. Smith, D. D., and A. Kaoliko were appointed to report on the subject.

Overture No. 11—The *Alaula*, was then taken up, and after discussion, the following resolution was presented and adopted:

Resolved—That in the opinion of this Association it is the appropriate duty of each Pastor, and Sabbath School Superintendent to exert themselves strenuously in their several Churches to increase the circulation of the *Alaula* among the people.

Rev. T. Coan read the Annual Report of this Association, as prepared by the Committee on Annual Report.

Resolved—That the money contributed for a Jubilee Memorial be expended in printing the two books now in readiness (Commentary on Matthew

and Bible Hand Book,) which pertain to the Exegesis of the Bible.

Report of Committee on Theological Education.—Your Committee have conferred with the Missionary Fathers resident at Honolulu with reference to establishing the Theological Seminary here, and find none of them ready to undertake the work.

We therefore recommend that the Theological School continue to be at Wailuku, Maui, for the present, and that Rev. C. B. Andrews be invited to assist in that School, and that we use all diligence to lead suitable youth into the way of preparation to instruct their fellow men. Report adopted.

Overture No. 13 was then taken up, viz: "The propriety of introducing dramatic personifications of scenes, and incident in Biblical History on Concerts for the benefit of church funds." After discussion. On motion it was

Resolved—That in the opinion of this Association the dramatic personifications of the sacred stories of the Bible, for the purpose of raising money, are not in accordance with the spirit of Jesus, and tend to lead the people into the pleasures of this world. And therefore it becomes this Association to charge the Pastors not to permit such performances in the churches under their care.

THURSDAY, June 15.

Overture No. 16—Prayer for each day in the month was taken up. Committee reported. Report adopted, and

Voted—To print 500 copies of the list of subjects in both the English and Hawaiian languages for circulation. And that it be also inserted in the *Kuokoa*.

Voted—That this Association observe the first week in January 1872 as a week of prayer. Also the last Thursday of February 1872 as a day of prayer for institutions of Education.

B. W. Parker from the Committee appointed on *Overture No. 8* reported. Report adopted.

The Committees appointed to examine the reports of the Treasurer and Corresponding Secretary of the Board reported, and their reports were adopted.

FRIDAY, June 16.

Association met at 10 A. M., as per adjournment, and united in celebrating the Lord's Supper. After which the minutes were read, corrected and approved.

Voted—That when we adjourn, it be to meet on the second Monday of June 1872 at 10 A. M.

Each day's session was closed with half an hour of devotional exercises.

Association having spent a half hour in devotional exercises, adjourned to meet in Honolulu on the second Monday of June, 1872, at 10 A. M.

Death.

One who was long and actively engaged with us in evangelical labors has, during the past year, gone over the river. Our beloved brother Amos S. Cooke, late of the firm of Castle & Cooke, after a residence of thirty-four years in these islands, first as a Christian teacher of the royal Hawaiian household, next as a conscientious merchant, and finally as a sufferer under a severe and protracted infirmity, has entered into rest.

He died "In the Lord" and his "works follow him." With the desolate and the sorrowing widow and the bereaved children we tenderly sympathize. And we also rejoice with them in the assurance we feel, that the departed sufferer is with Jesus; that his tears are wiped away, his sorrows ended, and his unfettered spirit brought into the pure light and ineffable joy of heaven.

With them we also rejoice in the firm belief that this "Affliction, though for the present, it seems not joyous but grievous," is working good in the bereaved, and ripening them for greater usefulness while here and for better things beyond.

T. COAN.



New Series, Vol. 20. No. 8.}

HONOLULU, AUGUST 1, 1871.

{ Old Series, Vol. 29

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THE FRIEND.

AUGUST 1, 1871.

SUNDAY COALING AND WORK.—The agents for Webb's, or the American line of steamers, gave notice through the *Advertiser* of the 7th of July, that through telegraphing to London, arrangements had been made so that their steamers would not be under the necessity of coaling in Honolulu on the Sabbath. We exceedingly regret that their arrangements have so speedily failed. On the first arrival of the *Ajao*, after giving this notice, the Sabbath stillness is disturbed by coaling, draying, transferring mails, and all the noise and hurry of a week day. This is not right, to keep scores and hundreds of men to work on that day, and otherwise violate the Sabbath laws of God and the Hawaiian Kingdom. The Rev. Dr. Stone told us last Sabbath evening at Fort Street Church, that the violators of God's law are certain to be overtaken by that Divine Nemesis, which follows with its avenging arrows the guilty. "The mills of God grind slow, but they grind exceeding small."

Letters have been received from Mr. and Mrs. Whitney as late as July 5th. They were then at Amherst, Mass., attending the jubilee gathering and commencement exercises of the College, which has now been in existence half a century. They had also attended the commencement at Harvard University. They describe in glowing terms their trip East and rambles among the hills of New England.

Emma Square.

The improvements in Emma Square and vicinity are indicative of what may be done in Honolulu when labor and taste are combined. Mr. Montgomery has called into existence a most beautiful ornament to our city. He seems inclined to follow the principle so beautifully elucidated by Cicero, of combining the "useful" with the "beautiful," for he has made asparagus to flourish beside flowering plants from the East Indies and the graceful and symmetrical pine from Norfolk Island. How many beautiful trees, shrubs and flowers can with care, skill and labor be produced from a barren soil! When our mother Eve turned away from the garden and left Eden, had she glanced an eye down the long vista of coming ages and seen the beautiful gardens and fruitful fields, would she have drawn so deep a sigh as Milton imagines?

"Must I leave thee, Paradise? Thus leave
Thee, native soil? these happy walks and shades,
Fit haunt of gods? * * * O Flowers,
That never will in other climate grow,
Who shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount?"

We are glad that the love of flowers and plants is not quite eradicated from the human soul, and as years roll away, may the patrons of flora culture and horticulture increase amongst the dwellers on our islands, where, in the beautiful lines of Campbell,

"The Queen of the Spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale."

MAORI WAR DEBT OF NEW ZEALAND.—

We have been informed by an English gentleman direct from New Zealand, and who has resided many years in that Colony, that the Colonial war debt for fighting the Maories now amounts to £7,000,000, or \$35,000,000. To pay the interest on this enormous debt, 250,000 colonists pay upon an average £7, or \$35, for every man, woman and child, yet the Maories are not subdued. During the period this war debt has been accumulating the Hawaiians have been gradually becoming civilized, and not one penny has been required to carry on active war measures. Verily missionaries are better civilizers than soldiers!

Editor's Table.

HISTORY OF THE SANDWICH ISLANDS MISSION. By Rufus Anderson, D. D., LL. D., late Foreign Secretary of the American Board. Boston: Congregational Publishing Society. 1870.

Greece and Palestine occupy but small areas on the map of the world, and the number of their inhabitants was small compared with the great and populous nations of the Old World, yet the books which have been written about those two countries occupy large spaces on the book shelves of all the libraries of Europe and America. Never were books relating to those countries and their inhabitants multiplying more rapidly than during the nineteenth century. Grote's History of Greece, in twelve volumes, is the work of a London banker, whose death was announced in the latest London papers, and another history of Greece is already in process of publication, in New York and London, by a living author. It would require a volume to announce the titles even of new books relating to Palestine and the Jews.

The Hawaiian Islands occupy but a small space on a map of the world. The number of their inhabitants would not form a city of respectable size in Europe or America, and a century has not elapsed since their discovery, yet the number of books, historical, controversial, religious and literary, which have been written about—what Edward Everett was pleased to style "this little pin-head kingdom"—would form a very respectable library. We have already gathered not less than a hundred volumes relating to the Sandwich Islands. Among them we have Jarves, Bingham, Ellis, Hopkins, Dibble, and now another is to be added. As years roll away, additional volumes will appear. We should be gratified to see a history of the Hawaiian Islands from the stand-point of a Catholic, or at least a volume which should give a fair and honest exhibition of their missionary labors. It may be asked, why write so much about the Sandwich Islands? We answer, because on the islands, as in Greece and

Palestine, there has been a war of opinions, a conflict of ideas, a peculiar development of humanity. On these islands, the old battle of Geneva and Rome has been again fought. The Puritan and the Churchman have here stood up face to face. The principles of Republican and Monarchical forms of government have here been modifying each other. Progress and conservatism have been contending for supremacy. In fine, the pure and free gospel of the New Testament has here encountered a shattered and vanishing system of idol worship. Light and darkness have been in sharp conflict.

It is about such conflicts, changes and revolutions that *thinking* people like to read books; and so long as there are people to read and buy books, so long there will be found writers. No man was, in many respects, better qualified to write another book on the Sandwich Islands than Dr. Anderson, and we most heartily rejoice that he has been spared to accomplish this work. He could with no slight degree of propriety, take the following words of the Evangelist Luke as his motto: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus."

A copy of this work lies on our table, and we have read it with marvelous interest. It has been our aim for years to read everything written about the islands by friend or foe, and our desire to obtain a copy of this book has been keenly whetted, for we saw the book noticed many months ago in the United States, but it was not until the arrival of the *Morning Star* that a copy fell into our hands.

When the historian D'Aubigne was about to publish his great work on the Reformation, he met M. Guizot in Paris, who said to him, "*Give us details; the rest we know.*" Dr. Anderson has followed this rule of that greatest of living Frenchmen, and whose opinion upon historical matters is superior to that of most men. We can well imagine that Dr. Anderson in writing this book, was more perplexed at what he should leave out than what he should insert. From a perusal of the preface, we learn the plan which the author laid out; but in laying down the volume, we confess that we do not exactly feel as if the author had given us all he promised, although he may have given us more than we had reason to expect in a volume of 400 pages.

The author thus remarks in this preface,

when referring to the present state of the Hawaiian Kingdom:

"We are permitted to recognize it as an independent and constitutional government, with a native sovereign at its head, and a government as confessedly cognizant of God's law and the gospel, as any one of the governments of Christian Europe; and, what is more, with a Christian community of self-governed, self-supporting churches, embracing as large a proportion of the people, and as really entitled to the Christian name, as the churches of the most favored Christian countries.

"It is a question of the highest interest, by what means this great amount of moral, social and civil life was there developed.

"*This history is designed to answer that question,*" &c., &c.

The author here states his design. The question may be asked, has he fulfilled this design? He has so far as he has gone, but he has not gone quite far enough. He has not fully filled out the programme proposed. He has done this, perhaps, so far as one element or one class of agents was concerned, viz: the missionaries of the American Board of Missions. He has done them justice, as it was right and becoming he should. They stand in the front and foremost as a class of agents laboring for the development of a Christian Commonwealth in this heart of the Pacific. All honor, we say, to each man and woman who has labored under the auspices of the A. B. C. F. M., but they are not the only agents who have labored and toiled to build this Christian Commonwealth or develop "the moral, social and civil life" of this Kingdom. We do not think the author has done justice to such men and benefactors of this nation as Judge Lee, Judge Allen, Judge Robertson, and many others who have toiled to develop "the social and civil life" of this nation, if not "the moral." We hardly think Dr. Anderson has done justice to Mr. Wyllie's character. This gentleman may have erred when he became mixed up with the affairs of the Reformed Catholic Mission, but for nearly twenty years, or from 1844 to 1860, we do not think the Hawaiian Kingdom had a better friend. His "Notes," published in 1844, fully entitle him to be called a man of broad views and enlarged sympathies.

Perhaps the author of this book might reply that he did not start with the intention of writing the full history of the Hawaiian Kingdom. This may be so, but still he has found ample space to give an unenviable historic fame to very many opposers of the missionary enterprise. Now we claim as he has not forgotten the enemies of the good work, so he should not have forgotten or ignored the friends of this Kingdom and the Protestant Mission on these islands. One whole chapter (IX.) is devoted to "the opposition

of foreigners;" besides, many a page and paragraph scattered through the book recounts the misdeeds and shortcomings of men who were inimical to the missionary work; but it seems that the author maintained a studied silence respecting men of an opposite stamp, unless they were serving under the Board.

It has required a vast amount of patient toil and earnest labor to adjust the land titles, and codify the laws of the Hawaiian Kingdom. This has not been, strictly speaking, missionary work, but still no less important, because unless done satisfactorily and properly, the Christian Commonwealth would not have arisen, as Dr. Anderson asserts that it has been developed, into the form of "*a government as confessedly cognizant of God's law and the gospel as any one of the great governments of Christian Europe.*" This has not all been done by missionaries, or those who were once missionaries. The Rev. Mr. Richards died in 1847; Dr. Judd left the government service in 1853, and Dr. Armstrong died in 1860. These are the only gentlemen of the American Mission who have been actively and personally government officers. Their merits we fully recognize. Now what we should have been glad to see in Dr. Anderson's new book would have been not only a chapter on "the opposition of foreigners," but a chapter wherein the aid and support of foreigners was fairly recognized and duly appreciated.

The author of this book congratulates the friends of missions in view of the pleasing fact that at the end of fifty years, "a heathen nation has been evangelized." This is a subject for devout thanksgiving. Now we admire the skill and tact which Dr. Anderson has displayed in relating the early struggles of those pioneer missionaries. It is a most charming narrative. There is a touch of the comic as well as heroic in many of the encounters of the friends of the Mission with their opposers. The author has alluded once to such an event on page 71, when the Mission *challenged* their enemies to a fair encounter, and Capt. T. Ap Catesby Jones, of the *Peacock*, sat as moderator! We never shall forget the story as we heard it from the lips of this gentleman when Commodore of the United States Pacific Squadron in 1843. The missionaries had been accused of all manner of strange misdemeanors. At length they sent a written challenge to their opposers to meet them in a fair encounter. Said Commodore Jones, "You should have seen the two parties as they met in the large house of the chiefs. Fully organized, and a secretary appointed, when the opposing party was called to specify their charges in writing, 'Ah, there was the rub.' The as-

sembly was informally dissolved, and all, friends and foes, were invited by the discomfited party to a good dinner!"

In calmly reviewing the history of Hawaii nei during the past half century, the most difficult part of the work to be accomplished was not in teaching the Hawaiians to read and organizing the native churches, but it was in managing, guiding, shaping and controlling the foreign element in the island community, and so harmonizing the opposing and conflicting interests of foreigners and natives that there should not result an open rupture, as there has been at Tahiti, New Zealand, and other islands of the South Seas. Many a time it has really seemed as if the fair fabric of a Christian Commonwealth would be buried in a common ruin. The keystone of the arch appears to us to have been in maintaining intact the native sovereignty, and at the same time admitting the foreign element to exercise a leading and controlling influence. Dr. Anderson remarks in his preface, "We see more of the foreign element in the government of the islands than we could desire." That could not be avoided, but was absolutely necessary, and not to have employed it, would have risked the downfall of the native government. Look at New Zealand! At Fiji, the experiment after the pattern of Hawaii nei, is to-day being tried! The future will proclaim the result. At Samoa the same experiment must soon be tried.

European and American conflicts and politics present no more interesting questions for solution than are presented in the Hawaiian Islands and other parts of Polynesia. To men whose mental vision is adjusted to view great masses and communities of the human race as they divide, combine and contend in older countries, at a first glance our little kingdom may appear somewhat insignificant; but are not the small objects subjected to the microscope as interesting as the large bodies seen with the naked eye? There are as many wonders in the mechanism of a fly's wing as an eagle's broad pinions. Honolulu is not quite so large as London or New York, but it is still an interesting place to visit, and more so to live in. Our little kingdom has not a large population, but it contains samples of all the nations of the world! The study of human nature and the world may be carried on here as well as in Paris or Berlin, or elsewhere upon the earth.

We close our somewhat extended notice of Dr. Anderson's book by saying that we intend giving it a second perusal, and comparing its pages with those of other writers upon Hawaiian history, politics and piety.

Embassy to Russia.

For a number of years past, the Lutherans in the Baltic provinces (which formerly belonged to Sweden) have been persecuted by the officials of the orthodox Greek Church—which is the established Church of Russia—to such an extent as to excite the sympathies of their brethren in other countries, and to appeal to the U. S. Evangelical Alliance for its aid. The different branches of this or-

ganization, which have, by their united moral power, so effectively promoted the cause of religious liberty in Spain, Italy, Sweden and other countries, have vigorously taken up the case, and resolved to send a deputation to St. Petersburg in behalf of the persecuted Letts and Estonians, and in behalf of religious liberty generally. We learn from the third annual report, recently published, that the American Alliance has appointed some of our most eminent Christian citizens, of various denominations, as their delegation; they have generously accepted the delicate and responsible task, and will proceed to Russia as soon as their arrangements can be matured. Owing to the peaceful relations subsisting between the Government and people of the United States and those of Russia, an American delegation is more likely to secure the desired end than any other. The proclamation of religious freedom throughout the immense empire of Russia would be a great event, and a cause of rejoicing for all Christian denominations and the missionaries in Turkey.

This embassy in behalf of religious liberty is of the deepest interest to the Christian world. It includes among its members, Prof. S. F. B. Morse, LL. D., Rev. William Adams, D. D., LL. D., Rt. Rev. Bishop McIlvaine, Rev. Bishop Simpson, Hon. Cyrus W. Field, Nathan Bishop, LL. D., Hon. W. E. Dodge, Hon. Peter Parker, and Norman White, Esq., the most of whom, we believe, intend to go on this errand of love and good will.

The Evangelical Alliance in Britain, in Germany, in Switzerland and other countries, has appointed similar embassies, who will co-operate in the mission, and thus combine and present the united sentiment of Christendom on the great subject.

Such an embassy partakes in the highest degree of the moral sublime. Affairs of State, questions of trade and boundaries, have heretofore employed, and are now employing, the minds of great nations represented by their wisest and most eminent men. But this is a question of mental and moral freedom. It concerns the rights of the individual conscience in its relations to God. Politics, finance, commerce, government, have nothing to do with an embassy that goes across the ocean and a continent to ask of a mighty Emperor a boon for the consciences of suffering men!

Under God, the hope of a favorable issue to this mission lies in the well-known liberality and enlightened mind of the Russian Czar. He has made himself illustrious for deeds of good-will already, and will, undoubtedly, listen attentively to this appeal that comes up to him from distant lands. The whole Church of God ought to pray with earnest faith that He who holds the hearts of kings in His hands may incline the Emperor to grant this request. To do so, will be in harmony with the principles on which the Emperor has hitherto acted, and will be the crowing evidence of his intention to make his people happy.—*N. Y. Observer.*

The common-born Marquis of Lorne can't ride in the same carriage with Louise on state occasions—or Louise can't ride with him, which is probably the view of the case that troubles her most.

The "Independent."

Some newspapers we glance over; others we look at; others we merely read their names; others we read in part; but there is one that will not allow us to throw it aside without a careful perusal, although it sometimes requires "two sittings." This is the *New York Independent*. We are far from subscribing to all we find in its columns, yet each number contains enough that is good, and to which we can subscribe, to fill three or four ordinary sheets. It was called a mammoth sheet years ago, but the publisher still goes on increasing its size, and we shall be compelled to search among the huge monsters of pre-Adamic ages for some other epithet indicative of vastness and immensity. We feel almost inclined to write Mr. Bowen, "Hold on; don't increase again, unless you can crowd more than seven days into one week."

From a late number we clip the following "note," referring to the editorial staff of this paper. It certainly is highly complimentary to Dr. Coan, whom we knew as a youth at Oahu College. It is pleasant to contemplate the career of so many of our Sandwich Island "boys," as they have gone forth and are now occupying posts of honor and usefulness.

"We are happy to inform our readers that we have now completed the organization of our editorial staff by the induction of Titus M. Coan, M. D., who will sit before our Book Table. We know Dr. Coan, who inherits the honored name of the apostle to the Sandwich Islands, as a young gentleman of broad culture and refined literary tastes, while the public has begun to be acquainted with him as a contributor to the *Galaxy* and other monthlies. It is our design, with his help, to give our readers the completest review and the fairest criticism of the books of the day. We have already published some of the best criticisms that have yet appeared, and that department of the *Independent*, as we have often heard, is highly valued; but we aim to make it an authority beyond all others in this department. In organizing it Dr. Coan will summon to him the help of the best scholars in the country in their special studies. And here we will repeat to our readers what we have often said, that no publisher on earth, by personal favors or by the most extensive advertising in our columns, will be able to command or modify the tone of our criticisms. We mean that they shall be kindly and polite, even when adverse; but we do not mean to know what is advertised or what is not; and the publisher who personally, or through an advertising agent, calls our attention to the matter is in danger of getting a notice more just than generous. Our literary corps, then, as now completed, embraces Henry C. Bowen, Editor-in-Chief; Edward Eggleston, D. D., Superintending Editor; Rev. William Hayes Ward, Office Editor; and Joshua Leavitt, D. D., Samuel T. Spear, D. D., Rev. Washington Gladden, and T. M. Coan, M. D., Associate Editors."—*Independent, June 22.*

THE FRIEND.

AUGUST 1, 1871.

Sailing of the "Morning Star."

On Saturday, July 22d, the missionary packet sailed for a cruise among the Micronesian Islands. The following passengers were on board: the Rev. Mr. and Mrs. Snow, Rev. Mr. and Mrs. Bingham, Rev. A. A. Sturges, Mrs. Doane, and two Hawaiian missionaries with their wives. Religious services were held on the quarter deck. A large concourse of foreigners and Hawaiians gathered on the deck and upon the pier. Prayer was offered in English by the Rev. Dr. Stone, of San Francisco, in Hawaiian by the Rev. B. G. Parker, and a song was sung, the same being the translation of a song in the Hawaiian, composed by the Rev. Mr. Lyons, of Waimea, Hawaii. The concluding stanza was the following:

"Ye winds, and gales, and billows,
Bear on the *Morning Star*
To Ebon and Bonebe,
To islands still at war.
The Lord of hosts go with you,
Preserve the gospel ship;
Guard, guide her o'er the ocean,
His servants safely keep."

The benediction was pronounced by the Rev. S. C. Damon. As the assembly was dispersing, the Rev. Mr. Snow led off in his usual animated and vigorous strain,

"Waft, waft, ye winds his story," &c.

The occasion was most interesting, especially in contrast with the sailing of the first missionary vessel to Micronesia on the 15th of July, 1852. Three of the original missionaries who then sailed were now present, viz: the Rev. Mr. Snow and wife, and the Rev. Mr. Sturges. Then they literally went forth to "the regions beyond"—to islands sunk in heathenism and debased in vice. No Protestant missionary had ever visited those regions of the Pacific. The languages of the inhabitants had never been reduced to a written form. Now the missionaries, on islands where the natives are partially evangelized, have reduced four languages to a written form, viz: the Gilbert, Marshall, Kusaian and Bonebean. Portions of the Scriptures and school books have been published in these languages. More than six hundred church members have been gathered into churches, and thousands of readers have been taught. Dr. Anderson in his new book, states that the total cost of this Mission from 1852 to 1869 would not exceed \$150,000—a paltry sum indeed compared with the good accomplished. The influence of this Mission has effectually put a stop to the piratical practices of the islanders of Micronesia. In 1855, when the Rev. Dr. Pierson cruised among the Marshall Islands on board the *Belle*, Captain Handy, he gathered the chiefs, and induced them to promise that they would hereafter abandon piracy and protect the missionaries. That treaty has been as sacredly kept as the treaty of Penn with the Indians of Pennsylvania.

Recent intelligence from the Gilbert Islands is most cheering. The King of Apaiang has died, but his son has come out firm upon the side of the gospel. Multitudes are learning to read, and the general interests of the Mission are most encouraging.

Origin of the Polynesian Race.

This is a subject which does not cease to attract the attention of learned scholars and curious antiquarians. A few days since we received a letter from Hon. J. D. Baldwin, author of *Pre-historic Nations*, and editor of the *Worcester Spy*, from which we quote the following paragraph:

"I notice that a lecturer at the Sandwich Islands has questioned the Malay origin of the Hawaiians, but I cannot see as he has any good reason for his doubt. It seems manifest the whole Polynesian race arose from a mixture of the Malays and Papuans, and that the race established by this mixture began its history at a remote period in the past. It is very likely that the Sandwich Islands constituted one of the important centers from which it was distributed to other islands. It is my belief that this race formerly occupied the whole of the Japanese islands, and the whole of Formosa. Should you get any more notices of the Pacific island antiquities, please tell me about them. Do you know the name of the ship-master who wrote the papers that came from Sydney?"

We copy the last few lines for the purpose of renewedly calling attention to a series of articles which have appeared in the *Town and Country*, a newspaper published in Sydney. These articles are descriptive of ruins on Ascension, Strong's Island, and some other islands of Micronesia. They are accompanied by wood cuts, and are worthy the attention of inquisitive antiquaries and archæologists. The present inhabitants of those islands are utterly ignorant of the people who constructed those cyclopean ruins. In remote antiquity a superior race must have dwelt where now the simple minded Micronesians live. We hope the missionaries in that region will do all in their power to throw light upon this interesting subject.

A New Missionary Society.

Early in July it was resolved to form a Woman's Missionary Society in Honolulu. On the 11th ult., in response to an invitation from both the Bethel and Fort Street pulpits, thirty ladies met to discuss the form of the proposed Society, which was decided, and a strong desire expressed by many to be connected, if possible, with "the Woman's Board of Missions in Boston." At a subsequent meeting the following Constitution was adopted:

ART. 1. This Society shall be called the Pacific Island Branch of the Woman's Board of Missions.

ART. 2. The object of this Society shall be to awaken in its members and others, a deeper interest in the missionary work; to encourage those who personally labor among the heathen; and to receive and appropriate such funds as may be raised to promote the Christian work among women and children in heathen lands.

ART. 3. The payment of one dollar shall

constitute annual membership; ten dollars life membership.

ART. 4. The officers of the Society shall be a President, five Vice-Presidents (three of whom shall reside on other islands than Oahu), a Recording Secretary, two Corresponding Secretaries, Treasurer and Auditor, who shall respectively perform such duties as usually pertain to these offices. These officers shall be chosen at each annual meeting, and (excepting the Auditor, who shall be a gentleman,) they shall constitute a Board of Directors, five of whom shall be a quorum for the transaction of business. They shall have authority to fill vacancies occurring in their number during the year.

ART. 5. The Hawaiian Board shall constitute an Advisory Committee.

ART. 6. Regular meetings for business, and for reading missionary communications, shall be held monthly, unless otherwise voted; and there shall be an annual meeting in June, at which the usual annual reports shall be presented. Special meetings may be called by any three of the officers, by giving due notice.

ART. 7. This Constitution may be altered by a two-thirds vote of the members, a previous notice of the change having been given.

All ladies desiring to connect themselves with this Society will be cordially welcomed, whether resident in Honolulu or in other parts of the Pacific Island World.

Published by order of the Society.

"The long-pending question of the monument to Kirke White is at last settled, and a faculty has just been obtained for its removal to the new chapel of St. John's College, Cambridge, from the custody of the wardens of All Saints' Church, or, more strictly speaking, from that of a private tradesman who had given it shelter in his courtyard. The Rev. James White, rector of Sloley, Norfolk, is one of the brothers of the deceased."

The editor of the London *Guardian*, in noticing a monument to the ever lamented Kirke White, omitted to mention the fact that it was an American by the name of Boott who erected the first monument to the poet's memory. On the 11th of February, 1870—a bitter cold day—it was our privilege to inspect the same in "All Saints" Church, Cambridge. The guide book of the old University town informs the visitor that this monument was "executed by Chautrey, and exhibits within a medallion the portrait of the poet in bas-relief." There is a poetical inscription upon the monument, by Professor Smyth, which closes with the following lines:

"Far o'er th' Atlantic wave
A wanderer came, and sought the poet's grave;
On yon low stone he saw his lonely name,
And raised this fond memorial to his fame."

THE PEOPLE'S BISHOP.—The Rev. Dr. Nevell arrived by the *Nevada*, en route for England. We learn that a High Church bishop was sent out from England for Dunedin, New Zealand, but on his arrival the people utterly repudiated and rejected him. In his place they elected Dr. Nevell (Low Church), who is now going to England to collect funds for church purposes in New Zealand. 'The world moves!'

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- July 1—Am Stmr Nebraska, J Harding, 16 days from Auckland.
 3—Am Stmr Ajax, N T Bennett, 9 days and 18 hours from San Francisco.
 3—Am brig Morning Star, N Matthews, 126 days from Boston.
 5—Am Brig L P Foster, J Mills, 16 days from San Francisco.
 7—Am Schr C M Ward, G D Rickman, 33 days from Howlands Island.
 8—Brit ship Beau Monde, J W Ross, 57 days from King Georges Sound, Aus, en route for Baker's Is.
 10—Am bktn Grace Roberts, Geo F Kinacke, 23 days from Port Townsend, W T.
 11—Am ship Sapphire, E J Seiders, 47 days from Hongkong, en route for Guano Is.
 11—Nor Ger bk Vesta, R Dirks, 19 days from San Francisco.
 13—Am bk Atalanta, Chas H Sinclair, 35 days from Victoria, B C.
 17—Nor Ger ship Terpsichore, C Rissler, 131 days from Hamburg, in ballast.
 17—Am brig Francisco, L Jeanson, 68 days out San Francisco, from sea, in distress.
 17—Haw bk Queen Emma, D Hempstead, 19 days from San Francisco.
 18—Am bk Cambridge, N C Brooks, 21 days from Humboldt, Cal.
 19—Am bk Comet, A Fuller, 15 days from San Francisco.
 21—Stmr City of Adelaide, 21 days from Sydney via Fiji Islands 12 days.
 23—Am bk J A Falkenburg, W Cathcart, 16 days from Astoria.
 26—Am ship Josiah L Hale, S W Pike, 41 days from Shanghai.
 27—Brit ship Wonga Wonga, J Steuart, 8½ days from San Francisco.
 28—Am stmr Nevada, J H Blethen, 15 days from Auckland.
 28—Am bktn C L Taylor, O B Sears, 23 days from Victoria.

DEPARTURES.

- July 3—Am Stmr Nebraska, Harding, for Auckland.
 4—Am bk Raimier, Hall, for Port Townsend.
 6—Am Stmr Ajax, N T Bennett, for San Francisco.
 6—N Ger ship Neptune, Paulsen, for Baker's Island.
 6—Am Brig L P Foster, Mills, for Navigators Island.
 11—Brit ship Beau Monde, Ross, for Baker's Is.
 12—Nor Ger bk Vesta, Dirks, for Hongkong.
 17—Am schr C M Ward, Rickman, for Guano Is.
 17—Am ship Sapphire, Seiders, for Howland's Is.
 17—Haw brig Kamehameha V, Tengstrom, for Tahiti, via Kailuahe.
 21—Nor Ger ship Terpsichore, Rissler, for Howland's Island.
 22—Am bk Comet, Fuller, for San Francisco.
 22—Am brig Morning Star, Matthews, for Micronesia.
 22—Haw schr Kamale, Bridges, for Guano Islands.
 22—Brit stmr City of Adelaide, Moore, for San Francisco.
 24—Nor Ger ship Terpsichore, Rissler, for Howland's Island.

MEMORANDA.

REPORT OF SCHOONER C. M. WARD.—Left Honolulu May 9th, 1871, and arrived at Phoenix Island May 23d. Left Phoenix Island May 24th, and arrived at Enderbury's Island May 25th. Left Enderbury's Island same day, and arrived at Baker's Island May 28th. Left Baker's Island May 30th, and arrived at Howland's Island at 2 P. M. same day. Left Howland's Island at 6 P. M. for Honolulu, and arrived in port July 7th, 1871. Reports strong trade winds up to 24° north, since then have had light winds and calms. Reports the following ships:

- Ship Royal Saxon, with 200 tons guano on board, loading at Baker's Island.
 Ship Emerald, with 1,150 tons guano on board, at Phoenix Island.
 Ship Geo Green, off and on, at Phoenix Island.
 Whaleship Champion, with 300 barrels sperm oil, reported April 2d.
 Ship Mary, with 1,600 tons, arrived at Baker's Island May 1st, and sailed May 20th.
 Ship Otto & Antonio arrived at Baker's Island February 19th, and sailed March 24th with 1,939 tons guano.
 Ship Susanne Godfrey arrived at Howland's Island April 22d, and sailed May 10th with 1,683 tons guano.
 Bark Wilhelm laid moorings on the 31st March; commenced loading April 11th, and sailed April 15th with 526 tons guano.
 The Ward brings up the wrecked crew of the Napier, 30 men all told, and 76 laborers from the Guano Islands. One Chinaman and three natives died on the passage up from the Islands.

From an abstract of the Log of the S. S. Nevada, during her last trip from Auckland, N. Z., we take the following summary:

July 13th, at 12:40 noon, fired gun and proceeded to sea. During the trip experienced strong winds, with rain and thunder and lightning. July 14th at 4:30 P. M., passed over position assigned Cartis Island, nothing in sight, lat. 30° 36' S. long. 179° 1' W. July 22d at 1:55 P. M., crossed the Equator, long. 165° 10' W. July 26th at 1:15 P. M., exchanged signals with a North German ship, bound south, (Terpsichore?). [Ed.] Shortest day's run, 218 miles; longest, 270 miles. Total distance run, 3,844 miles. Time, 15 days and 12 hours.

Loss of Ship Napier at Baker's Island.

We are indebted to Capt. Williams, late of the ship *Napier*, of Liverpool, for the following full particulars respecting the loss of that vessel at Baker's Island, on the 24th of April last. The shipwrecked crew's company, to the number of thirty arrived at this port in the schooner *C. M. Ward* on Friday morning last.

The ship *Napier*, 1415 tons register, was built at Baltimore, U. S., and was a strong, firm, clipper ship. She was sold to England during the American war, and belonged to the firm of Messrs. John S. De Wolf & Co., of Liverpool. She sailed from Liverpool in April 1870 with a general cargo for Halifax, N. S., thence to Saguinay River, in the St. Lawrence, in ballast, thence for Melbourne with a cargo of lumber, where she arrived in November. She sailed again from Melbourne in February, leaving Port Phillip Heads on the 21st and arrived at Baker's Island on the 1st of April, after 40 days passage, but did not get fast to the moorings until next day. On the 16th, winds variable, had great difficulty in keeping the ship clear of the rocks, and in the afternoon stood to sea and was away two days. After this everything went on agreeably until the morning of the 22d April, just as we were turning to at six o'clock, the bridle chain of the moorings carried away, and there being a fresh trade wind blowing at the time, the ship drifted to sea before any ropes could be made fast to the buoy. Made sail and got back again, when the ship was ordered to "stand to sea, and come back early Monday morning." This was done, and when coming in on Monday morning, the 24th, under easy sail, (merely for making fast to the moorings) and when the ship was about one mile from the N. W. point of the Island, the mooring buoys in sight, open to the westward of the point, Capt. Snow, the superintendent, met the ship in a whale boat, when the ship was "hoisted" with the main and mizzen topsail aback, to receive him on board, the wind being about E. by N. and moderate. As soon as the superintendent was over the rail, put the helm up to keep the ship away and shivered the after yards (the ship's head being to the southward and towards the island) but the ship went off very slowly, took in spenker and after staysails, but finding the ship going off still very slowly and nearing the island, and finding also now that there was a southerly current, braced the fore-topsail aback to cant the ship off more, but before anything more could be done, at 8 A. M., the ship struck the extreme end of the coral reef off the N. W. end of Baker's Island, and immediately capted round with her head to the eastward, and remained fast by her fore foot, and commenced striking violently on the reef under her middle. Backed all the sails, and set the main-top-gallant-sail, to try and back her off, but it was useless. The ship remained immovable forward. Sounded the pump-well several times without finding any more water. Sounded also round the ship, and found 15 fathoms water under the stern, 10 fathoms under the main chains port side, and 5 fathoms on the starboard side, and only 15 feet on the stem. (The ship was drawing 20½ feet, having about 1130 tons guano on board.) The ship continued striking so violently on the reef, that it was difficult to stand on one's feet, and the masts going like whips. Saw pieces of her keel floating alongside, and suddenly found three feet water in the well. Finding the ship could not be got off, and was filling fast, lowered down all the sails, and made ready to leave the ship. By this time the lighters had come alongside (which we had signalled for previously), and all the crew's effects were put into them, afterwards sent provisions, and spare sails to make tents on shore. The ship all this time was settling down in the water gradually by the stern and bending in the middle. At 3 P. M., Capt. Snow, the superintendent, and his men left the ship, after rendering valuable assistance. Mr. Wood, (the carpenter and assistant at the island) also came to the ship, and took ashore in his charge the chronometers, barometers, &c., and afterwards remained on the beach to take charge of the effects and provisions that were landed. At 3½ P. M., sounded the pumps and found 11½ feet water in the hold; the ship striking violently, expected to see her breaking and the masts to go over the side every minute, and deeming it unsafe to remain on board any longer, the crew and myself left the ship in the life-boat and gig, and landed on the beach near the wharf, and were kindly welcomed and hospitably entertained by Capt. Snow and his assistants. The ship was seen for three days before she finally disappeared, and we went on board every day to procure all the provisions we could get, but it was difficult work, the ship being full of water after the second day, and listing or canting over to port more every day. On the morning of the 27th, the ship gave over on her side, nothing in view but the starboard bow and side as far as the main rigging. On the 28th nothing of the ship in sight except the mizzen-top and topmast, and before night that also disappeared, and a large piece of the ship's how came ashore, the other going away to sea. So ends the fate of the fine clipper ship *Napier*.

Much praise is due to Capt. Snow, Mr. Wood and Mr. Coates, his assistants, for their help and assistance, during the stranding of the ship, without which we would have saved but little from the ship, and I have also to tender them my sincere thanks for their courtesy and kindness towards us during our stay on the island. I have also to earnestly thank Capt. G. Rickman, of the schooner *C. M. Ward*, (with whom we came here from Baker's Island) for his uniform courtesy, urbanity and kindness towards us during the passage up, doing all he could to make us comfortable, and with whom I felt quite at home.

THOS. WILLIAMS,

Honolulu, July 7, 1871.

Master late ship *Napier*.

PASSENGERS.

FOR PORT GAMBLE, W. T.—Per *Rainier*, July 3d—Mrs Brown and 5 children, Miss Emmerson.

FOR SAN FRANCISCO—Per *Ajax*, July 5th—Mrs Lawrence and 3 children, John Fraser, Mrs Capt A Osborne, F Johnson, Louis Estaim, Ah Yee, J F Wilson, J S Christie, Jr, J B Hermann, and 60 in transit from Sydney and Auckland.

FROM GUANO ISLANDS—Per *C. M. Ward*, July 7th—B Oudt, John Wood, Antone Cravia, Mr Simonsen and 76 native laborers, Capt Williams and 29 others, crew of British ship *Napier*, wrecked at Baker's Island.

FOR HONOLULU—Per *Vesta*, July 12th—4 Chinese and 13 Japanese.

FROM SAN FRANCISCO—Per *Queen Emma*, July 17th—Capt E W Tallant, wife and child, Mrs Theo Smith and son, Mr W P Morrill and wife.

FROM SAN FRANCISCO—Per *Comet*, July 19th—Mr and Mrs Colston, J B Loujee, D L Lloyd, Wm Hobman—5.

FROM SYDNEY TO SAN FRANCISCO—per *City of Adelaide*, July 21—Mr and Mrs W H Smith, G S Lang, W A Steel, Geo Griffiths, Chas Seymour, E C Howard, Jas Raff, Capt Jas C Shobert, W A Shoobert, R Hardy, Rev Mr and Mrs Hay and 4 children, Mr and Mrs C Joinston, Mr and Mrs Knight and 2 children, Capt J G Allen, Mr Rothwell, L P Dake, and 14 in steerage. FOR HONOLULU—James Scott; from FIJI—D C Humphreys.

FOR SAN FRANCISCO—Per *Comet*, July 22—T B Beazell, Geo Wolf, Francis Worth—3.

FOR MICRONESIA—Per *Morning Star*, July 22—Mrs Doane, Rev A A Sturges, Rev B G Snow, Mrs Snow, Rev J F Whitney, Mrs Whitney, H B Nalimu wife and infant, T Kaehuaa wife, N Lono wife and infant, Rev H Bingham, Mrs Bingham, Joseph and wife—17.

FOR SAN FRANCISCO—Per *City of Adelaide*, July 22—Mrs Thos Brown, Mr M Brown, M Magnin, T Leary wife and child, Capt. Williams, 25 officers and men, crew of wrecked ship *Napier* from Baker's Island, and 26 through passengers from Sydney—68.

FROM SAN FRANCISCO—Per *Wonga Wonga*, July 27—Ernest Timi, A Law, C Wason, Wm Schutte, M McCullum, and wife, Thos Stutter and 5 Chinese—Through *Passengers for Fiji, N. Z., and Australia*—C T Mason, C J Hoyt and wife, Mrs C M Ware, J Kater, Jules Arseng, T J Dilworth, R H Rhodes, Marks Martin, Mrs Schultz and 2 children, Wm O'Brien, Wm Smith, Jno Mannel, J Williams, A Fisher, wife and 3 children—33.

FROM AUCKLAND—Per *Nevada*, July 28—Mr Barnard, W Patterson, W B Reamer and 41 for San Francisco—44.

FOR NEW ZEALAND—Per *Nevada*, July 29—Mr Higgins, wife and child, Mr Wason, E Sinne, J P. Laco—6.

FOR FIJI AND SYDNEY—Per steamer *Wonga Wonga*, July 29—J McColgan, Mr McCorister, Mr and Mrs Watts, and 2 children, Messrs Buckleton, Renno and Clint and Arnold—9.

FOR SAN FRANCISCO—Per steamer *Ajax*, July 31—E O Hall, Miss Anna Rice, Rev A L Stone, D D, H B Baily wife and child. Dr W Newcomb—7.

DIED.

CROCKETT—In this city, suddenly, July 16th, WILLIAM CROCKETT, a native of Belfast, Ireland, aged about 40 years.

UDINOT—At Lahaina, Maui, July 11th, of heart disease, FRANCIS A. UDINOT, aged about 50 years.

Mr. Udinot was born in Pennsylvania, U. S. A., and leaves a sister still living in Reading, in that State. He came to these islands in 1854, and for some years was Deputy Sheriff at Lahaina. His hospitality, cheerfulness of temper and many other good qualities, caused him to be universally known on these islands and secured for him a large number of friends. Through industry and energy he has accumulated a valuable property situated in Lahaina, and was a noted and respected member of the K. H. Agricultural Society during the whole period of its existence.—*Gazette*.

MICHEL—In this city, July 24th, PIERRE MICHEL, a native of Bordeaux, France, and for twenty-five years a resident of Honolulu, aged about 50 years.

Obituary.

Died in this city, July 25th, Mr. JOSEPH IRWIN, a native of Purfleet, Ireland, aged 69 years and five months. Mr. Irwin had resided here since 1850, in which year he arrived from Australia, with his family, in the ship *Eudora*. Shortly after his arrival here, Mr. Irwin was appointed Secretary to the late Mr. Wylie, Minister of Foreign Relations, which position he held for five years. He was for a period of twenty years employed in the Ordnance Department of England, in the office of Sir St. D. Ross, Adjutant General of Artillery, at Woolwich. Receiving the appointment of Superintendent of the Penal Settlement of Van Dieman's Land in 1840, he proceeded to that colony, where he remained eight years, coming to the islands in 1850. He was a Mason of long standing and advanced position, having been a member of the Grand Lodge of Ireland in 1829, and Master of a lodge in England in 1840. From his probity of character and generous disposition, Mr. Irwin had during his residence here gained the esteem and respect of a large circle of friends and acquaintances. His remains were escorted to the grave by members of the Royal Arch Chapter and other Masonic bodies of Honolulu, and the beautiful service of the Order was impressively read by the Rev. A. Mackintosh of St. Andrew's Cathedral.

Sailing Directions for Phoenix Island.

ENDERBURY'S ISLAND, April 15th, 1871.

CAPT. S. D. RICKMAN.—Dear Sir:—Will you please publish the following information for Captains bound for, or passing Islands of Phoenix Group.

Mary's Island Lat 2° 41' South Long 171° 40' West.

Enderbury's Island Lat 3° 08' South Long 171° 03' West.

Birnie's Island Lat 3° 34' South Long 171° 33' West.

Phoenix Island Lat 3° 46' South Long 170° 40' West.

McKean's Island Lat 3° 35' South Long 174° 17' West.

Halls Island Lat 4° 30' South Long 172° 20' West.

Favorite Island does not exist.

Aurthur's Island does not exist.

Wilkes Island, synonymous with McKean's.

Swallow or Canton are erroneous names for Marys Island.

Current from 1 to 2½ miles per hour, west by south, and generally strongest at full and change of moon.

Enderbury's Island lies north and south, three miles long by one mile wide, vessels coming to this island should pass the south point, if the wind be east or south, if the wind be north of east, pass the north point. All dangers are visible, and vessels may pass either point and haul up along the west side one cable length from shore, they will be boarded at convenient point and taken to mooring by proper person from the Island.

Vessels loaded during 1870 as follows: Ship *Puritan*, of Boston, W. W. Henry, 1600 tons guano, 19 days; ship *Gasper*, of Boston, A. L. Emerson, 1376 tons guano, 17 days; ship *Tabor*, of Bath, A. C. Otis, 1853 tons guano, 18½ days; barque *E. B. Fay*, of Boston, B. F. Robbins, 1200 tons guano, 10 days.

Since June 9, 1870, date of my arrival, every day has been pleasant, with usual trade-winds, which varies from N.E. to S.E., but generally is not more than one point from east.

Yours truly,

ELIAR HEMPSTEAD, Superintendent.

Visit to the Home of Luther.

The following graphic sketch of a visit to the home of the Reformer Luther, we are permitted to copy from a private letter written by H. A. P. Carter, Esq., to one of his brothers in Honolulu. For the reader, this description will be almost equivalent to a visit to that world-renowned spot:

VENICE, June 3d, 1871.

MY DEAR BROTHER:— * * * I have wanted to describe to you our visit to Wittenberg, the home of Luther, where I procured some memorials of the steady old Reformer for you. It was a bright red letter day in my calendar. When we stopped at the beautiful railway station of Wittenberg, we secured the only guide offering, a book-seller at the railway station, and walked along a road bordered by hedges fresh in the spring foliage, to an enclosure in which an oak is growing, on the spot where Luther burned the Papal bull, December 10th, 1530, doubtless to the amazement of his cotemporaries, who probably called him "an enthusiast." May flowers were blooming, as they are on all the well kept German railway stations, and nothing about the spot seemed to indicate the stormy times of Luther. We passed through the gates of the fortress, for this is a fortified, walled town. Here we met a party of French prisoners with handcuffs singing merrily at their work, apparently yielding willingly "to the logic of events" that has brought the soldiers of the eldest son of the Church prisoners to the home of its stoutest enemy. We wandered up into the market place, passing the home of the gentle Melancthon, who in his quiet way, sustained his bolder friend Luther in his harsh conflict. On the house was an inscription, "Here lived, taught and died Phillip Melancthon."

In the market place stand two statues—one of Melancthon, the other of Luther, on the pedestal of which is inscribed, "If it be God's work, it will endure. If it be man's work, it will perish," and the words, "Eine feste berg ist unser Gott," from the hymn we heard so thrillingly sung in New York at the great German celebration, April 10th. Surely everything around betokened it was "God's work." We saw the people of this place about their usual avocations, and were kindly addressed by a lady who introduced herself as the daughter of the secretary of the University, and who offered to show us the memorials of the great Reformer. Under her guidance, we visited the church in which Luther preached, on the gates of which in words of indelible bronze, are cast the ninety-five theses which Luther nailed to the former gates of the church destroyed by the French when they were the masters, not the prisoners, of Wittenberg. I saw on these gates some angels with iron trumpets, which reminded me of the stirring words of Edward Everett in his oration on Luther, to which Dr. Damon called my attention some years since: "He seized the iron trumpet of his mother tongue, and blew a blast that shook the nations from Rome to the Orkneys." We reverently entered the walls that had echoed with that "blast," and paused over an iron door in the floor, under which rest the ashes of one who had started the revolution that

still causes the triple crown of Rome to totter. On the other side of the aisle lies Melancthon, still held in tender reverence by the scholars of Germany, and whose text books are still used in some of the schools. We wandered about the old church, not much larger than the Bethel, from whence had come the sounds that awoke the world from the slumberous superstitions of Rome.

A portrait of Luther hangs in the church, painted by Lucas Cranach, whom as the friend of Luther we love, but who as a painter has not commended himself to our satisfaction, though most of the galleries count his pictures among their gems. The portrait did not convey so satisfactory an idea of Luther as the one of him "in his shroud," by an unknown artist, in the Dresden gallery. The dead face in its stillness, seemed to show more of the fire that set the flames of reformation burning, than the living face in Wittenberg. Here we bought photographs of the church, and portrait, also, of Luther and his family around the Christmas tree—the Convent in which he lived, his statue in the market place, and impressions of his seal stamped in sealing wax. Here we saw the hour glass which used to stand on his pulpit, showing that with all his zeal, he had some regard for the patience of his hearers, in which he might be copied by some of the preachers and reformers of the present day.

We then walked to the Convent in which was once his cell as a priest, afterwards his residence as a man. Here, while waiting for the doors to be opened, we drank the waters of a cool spring, bubbling up in the courtyard, which we were afterwards told was discovered and first made use of by Luther. We were then led to the rooms, sanctified by the struggles, hallowed by the love, and rendered famous by the work of the Reformer himself. Here was a stove of his own designing, the table on which he wrote, and chair on which he sat, a beer mug, and other memorials of the time, when with the faithful Cranach and Melancthon, he sketched out the famous arguments with which he met the advocates of Rome, or rested with his family. In the room, covered by glass, were the hieroglyphics made by Peter the Great when he visited the room to show his admiration and regard for the man. I afterwards saw at Dresden a cabinet, sword ring, and other mementoes of Luther, but nothing so stirred within me the historic memories of the past so much as standing there amid the stormy scenes of his life! Wittenberg was then a university town, and they pretend to show you the house in which Hamlet lived, all owing to the happy thought of Shakespeare, who makes the King in his play to say:

For your intent
In going back to school in Wittenberg,
It is most retrograde to our desire.
(And again the Queen:)
Let not thy mother loose her prayers, Hamlet;
I pray thee, stay with us, go not to Wittenberg.
Hamlet. I shall in all my best obey you, mother.
(Again Hamlet to Horatio and Marcellus:)
And what make you from Wittenberg, Horatio?—Marcellus?
Horatio. A truant disposition, good my lord.

From this airy fancy of Shakespeare a veritable stone house has arisen, in which the particular window at which Hamlet sat when a student at Wittenberg is shown the visitor. Now the University is removed to Halle, but a Theological Seminary is still continued on the fruitful ground. The old

mill just opposite the church in which Luther preached, and the clank of whose machinery he must often have heard, and whose walls gave back the echoes of his hammer strokes as he affixed the thesis, the undying logic of which was clinched with something more than steel or iron, still stands, and is still used as a mill, though three hundred years or more old. We were obliged to tear ourselves away from these places, where we would willingly have lingered longer.

Dismissing our guide at the depot, we crossed the rails and entered an old graveyard, the newer portion of which across the road was bright with pretty tablets, but our taste was for the old that day, and we wandered among the grave stones, mossy with age, that had borne the storms and reflected the sunshine for two or three centuries. The grassy mounds were of a light hue of green, and the bright spring flowers were blossoming for the hundredth time above many of the graves, sweet tokens of the Resurrection. We noticed among them Pansies, Rosemary, Dandelion, Star of Bethlehem, familiar to us in boyhood. Some women were at work clearing with loving hands the weeds from the graves. A shower coming up drove us back to the depot, and soon the shriek of the locomotive bridged the intervening centuries, and brought us back to the realities of our own time. It rained all the way to Leipsic, and I sat in the car and "chewed the cud" of the sweetest fancies I have culled for many a day.

How to See Down a Well.

It is not generally known, says the Lancaster (Penn.) *Intelligencer*, how easy a matter it is to explore the bottom of a well, cistern or pond of water by the use of a common mirror. When the sun is shining brightly hold a mirror so that the reflected rays of light will fall into the water. A bright spot will be seen at the bottom, so light as to show the smallest objects plainly. By this means we have examined the bottoms of wells fifty feet deep, when half full or more of water. The smallest straw or other objects can be perfectly seen from the surface. In the same way one can examine the bottom of the ponds and rivers, if the water is somewhat clear and not agitated by winds or rapid motion. If a well or cistern be under cover, or shaded by a building so that the sunlight will not fall near the opening, it is only necessary to employ two mirrors, using one to reflect the light to the opening, and another to reflect it down into the water. Light may be thrown fifty or a hundred yards to the precise spot desirable, and then downward. We have used the mirror with success, to reflect light around the house to a shaded well, and also to carry it from a window through two rooms and then into a cistern under the north side of the house. Half a dozen reflections of light may be made, though each mirror diminishes the brilliancy of the light. Let any one not familiar with the method try it, and he will not only find it useful, but a very pleasant experiment. It will perhaps reveal a mass of sediment at the bottom of the well that has been little thought of, but which may have been a frightful source of disease by its decay in the water.

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What the signs of promise are."

With considerable difficulty and much astronomical calculation the Watchman satisfies himself, but not always his questioners, that the morning star has really arisen, and that daylight as a matter of course will shortly follow; a perfectly correct conclusion if his premises are right, but if the star is any one of a dozen fixed stars instead of Lucifer of the morning, the "signs of promise" may be rather unreliable.

Perhaps we of this age have as little confidence, or less, in the near approach of the Millennium as any generation through the whole eighteen centuries: not that there has not been progress, for that has been great and wonderful; but we have marched out from the era of miracles into the time in which natural effects are produced by natural causes. The men of the early centuries believed from generation to generation that they were just on the eve of the thousand years' imprisonment of Satan and his angels, and looked for the summary execution of this penalty with supernatural signs and wonders. We with a longer experience with the Flesh and the Devil, and a greater knowledge of the workings of the Church and the World, look less confidently for the dawn of the millennial light. We attach little importance to the announcements from this and that watch tower of its coming. We are convinced that if the Devil who roams this world is to be chained, we must have a large hand in the business; that through us it is to be done; the chain is to be forged by men who walk the Earth, not by Angels: and from our point of view it is a work of such tremendous difficulty, that we give ourselves hundreds of years more in which to effect it.

Much indeed has been done, but it does not seem much in comparison with what there is left to be done. The church is sorely beset, not as long ago with martyrdoms in whose light she marched and grew, but by less physical, and so more dangerous dangers; not by the open warfare of honest enemies, but by hosts of unchained devils, transformed into angels of light. Prejudice, Custom, Pride, and their fellow demons, in the semblance of saints, walk up churchly aisles, and with bowed and reverent mien mar the sincere worship due to the Father of all.

Practical realization of Christian theory is so difficult, that from weariness or indolence or despair a prominent and emphatic profession of exalted standards of principle is made a kind of vicarious remedy for failure in doing.

The guilt of sin is made a matter of little importance in comparison with its conventional indecency. Humble and sincere repentance has less weight in restoring the

erring to regard and consideration than a successful concealment of the fault, or a skillful dodging of its consequences.

Is it the World that does this? Then the Church follows the lead of the World, instead of leading the World as she ought to do and must do, ere the Millennium ushers in its bright epoch of Peace.

Moral Compensations of Bar-rooms.

Civilized communities tolerate these institutions, from necessity, perhaps,—a very strong perhaps,—and with a creditable degree of sagacity and skill, constructing a virtue from the necessity, turn them to account in matters of revenue, et cætera; and establish them thereby as permanent and recognized features of the times. We do not propose here to discuss the question whether it is better to allow the demoralizing habit of drinking to be indulged in public and under the pressure of public sentiment, or to confine it to the privacy of homes and secret haunts: nor shall we oppose or defend the idea of the necessity of bar-rooms. There are some people who delight in trying to prove the necessity of everything that exists under the sun; they will expatiate with much enthusiasm on the peculiar usefulness of such torments as mosquitoes or fleas, or of such vegetable pests as witch-grass, pusley or cockle-burs: we leave to them the bar-room question. But many of the worst things in the world have their compensations, perhaps all do; we are inclined to believe so. The ancient Spartans used to make the Helots, their slaves, drunk before their children in order to shock and disgust them with intemperance—a most effective method, for there can be no more powerful argument for temperance than the sight of a drunkard well intoxicated. The Spartans and their opportunities have passed away. We have no Helots to assist us in inculcating the principles of temperance upon the rising generation, and if we had, the laws would hardly allow us to sacrifice them even for undoubted results, in a manner so inhuman. Modern society, however, in the fertility of its resources, indirectly provides the lesson through other methods and less blameable ones, shifting the responsibility, or most of it, to the individuals themselves not Helots, but slaves perhaps nevertheless, who willingly offer in their own persons the terrible warning against intemperance. Our bar-rooms, situated in the most public places, bring these exhibitions sufficiently into notice for the attainment of this result.

The changes which creep over men,—men, intelligent, and manly by virtue of their own inheritance,—from a few years of devotion to the rites of the temple of Bacchus, are too appalling to pass unnoticed and without effect. Great indeed is the evil that cannot be stayed by such sacrifices.

"Here a Little, There a Little."

A Woman's Board of Missions has lately been organized in Honolulu, similar in character and ends to the women's boards existing in the United States, and to be connected with them by correspondence. These organizations in the States have greatly increased in numbers and influence within the last three years. It is almost too early in their history to speak of them critically. The present tendency of the Protestant church in its zeal seems to be to multiply organizations, societies, boards, with confessions of faith and preambles and constitutions and by-laws and like machinery for producing philanthropic results. It is probable that the Women's Board movement is a result, and perhaps a natural one, of the great development of Young Men's Christian Associations in late years with their generally exclusive character in regard to women.

A "History of the Sandwich Islands Mission," by Rufus Anderson, D.D., LL.D., has lately come out. We confess ourselves much disappointed in the book, on looking it over. With material and opportunities for one of the richest, most valuable and interesting chapters of church history that has yet been offered to the Christian historian, the author has simply given us an interesting but not disinterested compilation of facts, chronologically arranged, and without philosophical elucidation as to the natural sequence of results from their probable causes, recognizing constant special interpositions of Providence in favor of the Mission of the American Board, and against the "Romish Mission" and that "worse evil," the Reformed Catholic Mission; an easy method of accounting for effects, but savoring rather of religious intolerance and sectarian conceit than of intellectual sagacity. Eusebius, the Christian historian of the early middle ages, allowed that his principle in writing history was to conceal facts injurious to the reputation of the church. We will not say that a similar frank confession is due from the Reverend Doctor, but certainly his book leaves little to be added to a record of almost infallible perfection of the American Board Mission. We regret the narrow and partisan character of the book. The church and the world are not in need of influences of such a nature.

The regular meeting of the Association for July was held at the rooms on the 14th of the month, the time of meeting having been changed from the last Friday to the second Friday of each month. The Treasurer's report showed a balance of one dollar in favor of the Association over the expenses of the public readings lately given in the Olympic Hall, which result seemed to be regarded by the members present as satisfactory, though not especially encouraging from a financial point of view. After some interesting discussion on Sunday schools, the Sunday question and other topics, the meeting adjourned.



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HONOLULU, SEPTEMBER, 1, 1871.

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THE FRIEND.

SEPTEMBER 1, 1871.

NEW REGULATION OF U. S. NAVY, RESPECTING SEAMEN.—We were glad to learn from Captain Gherardi of the *Jamestown*, that the Secretary of the Navy has adopted the English method, in regard to the rank and grading of Seamen. They are now divided into four classes: first class are entitled to 24 hours liberty each month, and to draw one third of their wages; second class 24 hours liberty every six weeks, and one quarter of their wages; third and fourth classes 24 hours every two months, and one fifth of their wages. Thus an appeal is made to Seamen to behave well, and secure a good character.

From the general tenor of newspaper and common reports, we infer there is much less rowdiness and hazing in American Colleges, than there was a few years ago. Students appear to have come to the conclusion that it is beneath their dignity and honor to be engaged in low and rebellious practices. They are coming to see themselves as others see them, and it makes them ashamed to "perpetrate jokes," which if they were outside of the charmed circle of college laws and grounds, would bring them under the surveillance of the Police Magistrate. The world moves.

The fall term of Oahu College commences on Wednesday, the sixth of this month. Pupils should endeavor to be punctual at the opening of the term.

GOOD EXAMPLE.—It is highly gratifying occasionally to meet with a man in official position—like the commander of a naval ship—who conscientiously abstains from intoxicating liquors, and even the wine cup. The influence of such an example for good is potent and far-reaching; it is felt among his officers and his crew. When on shore, such a man's example is good among the foreign residents, some of whom fancy that gentility and fortune require that they tempt young men to ruin. How little do ladies, and young ladies too, imagine that their influence is often most injurious, aye pernicious, over young men. The more we witness the sad effects of wine-sipping and whiskey drinking, the more odious and destructive they appear. The effect of wine has not changed since Solomon wrote the book of Proverbs, "Look not on the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder."

A GREENLANDER.—The master of the English ship *Clara Hargrave*, which recently visited this port, was a native of Greenland. He was educated in the Shetland Island. His father was a Scotchman and his mother a Dane. He maintains religious services among his crew, and in other ways exerts a most happy influence among seamen.

DON'T "BRAG."—R. W. Emerson, after returning from the Yosemite Valley, remarked in one of his Lectures, that the valley, was "*the one thing* in California that did not fall below the brag." The Country Parson says, everything depends upon the way a thing is put.

"THE PACIFIC," celebrated its twentieth birth-day, during the first week in August. The eighteenth of last January, *The Friend* celebrated its twenty-eighth anniversary. Times have so much changed since those early days, that we can hardly realize that we live in the same editorial world.

[CORRESPONDENCE.]

Semi-Centennial of Amherst College.

AMHERST, Mass., July 13, 1871.

MY DEAR MR. DAMON:—I shall always be indebted to you for the pleasure I enjoyed from my visit to Amherst, and my attendance at the semi-centennial anniversary exercises, which took place this week; for had I not been so pressingly urged by you to go, I might not have been present there. A brief sketch from me may not be unwelcome, unless you are favored with a fuller and more graphic account from some abler pen.

Those who have never been in Amherst may not be aware how beautifully it is situated on a gentle knoll in the broad valley of the Connecticut, surrounded by an amphitheatre of distant hills, of which the Holyoke range and Mount Tom, with the broad river rolling through the precipitous gap, rent for its passage through the range, form the most conspicuous points. Viewed from the lofty tower of the College Chapel, in this lovely month of July, the scene was almost indescribably beautiful. The village has a population of about 4,000, and besides the College bearing its name, is noted for the Agricultural College, jointly endowed by Congress and the State of Massachusetts with a fund amounting to over \$500,000. I had the pleasure of visiting the grounds of the institution in company with its President, Col. Wm. S. Clark, who married Miss Harriet Richards Williston, formerly of our islands. There have been 147 students in attendance during the past year, of whom 26 will be graduated next week. I gathered from the President a mass of interesting statistics regarding the institution which I may use in some future article.

To attempt to describe the commencement exercises in full would take too much space, for they occupied five days, and I will confine my sketch to the jubilee, which took place on the 12th. It is stated that between 700 and 800 alumni were present this day, and probably the number of strangers present could not have been less than 2,500. To accommodate these a mammoth tent had been erected, capable of seating 3,000, while at least 1,000 more were within hearing of the speakers. The morning session was occupied by President Stearns, who delivered the address of welcome, and by Prof. Tyler,

who gave a very lengthy historical address. The latter occupies nearly two pages of the *Springfield Republican*, a copy of which I send you.

But the afternoon was the great occasion of the day, when old Amherst was jubilant. The meeting was presided over by your class-mate, Ex-Governor Bullock, one of the most graceful, pleasing speakers it was ever my good fortune to listen to. I had, by special favor, secured a seat directly under the rostrum, where I could hear every word of the fine address. Dr. Humphreys, Prof. Snell, Prof. Parke, Dr. Hitchcock and others spoke; but the finest address was made by Mr. Beecher. I have heard him often before, many years ago, but was never so struck with his wonderful gift of oratory—the words and utterances seemed to flow from his lips without the least effort, full of wit, humor and sound good sense. Gov. Bullock had, in his address, warmly advocated opening the doors of Amherst College to female students, and offered to bestow a fund to endow female scholarships. But Mr. Beecher took up the subject, and in a masterly, convincing argument, proved that it was not only a necessity, but that the college doors would be opened “as sure as I talk to you and you listen to me.” If you copy a portion of his address, particularly his argument on the economy of the plan, it will interest your readers. When he spoke of its being “a heap sight cheaper” to educate women with men, he accompanied it with a peculiar expression and shrug, just as you often see farmers do when trying to enforce an argument with the same language. This told with wonderful effect on his audience.

There is something strange about the power which Mr. Beecher possesses over his audience. He seems to magnetize them, and hold them completely in his power by some superhuman agency. While walking with Mrs. W. in Walker Hall, I met Mr. Beecher, who instantly recognized us, and gave us a cordial greeting. He is not looking well, is evidently over-worked and needs rest—a longer rest than he can find here where he is so often called on to speak. I urged him to make a trip to our islands, in which he is much interested, and concerning which he had many questions to ask. At last he consented to go, on two conditions—one of which is, that he shall not be asked to preach while at the islands. So he intends to ask his people for three or four months leave of absence in 1872, and make a trip to the Hawaiian Islands. If you can get up an eruption for him on Hawaii, to come off during his visit, I am sure it will furnish material for discourses for twenty years to come.

But to return to the jubilee. The morning session was presided over by the venerable Seth Williston, of East Hampton, whose princely gifts to Amherst and other literary institutions have made his name famous. He has just donated \$50,000 to the College. I could not help thinking, as I saw him seated on the platform, of his humble origin, when he sat down, fifty odd years ago, by the side of his wife, who was making a coat for him, and undertook to assist her by making the buttons for his coat. This little task put a new thought into his head—why may not buttons be made by machinery? So he

set his wits to work, invented machinery, built a factory, and commenced the manufacture of buttons, which was the foundation of a fortune, estimated now at millions. It is to be hoped that this worthy and good man will, in the absence of heirs near of kin, leave his property, after death, to Amherst, or other deserving literary institutions. Would that Oahu College might be among the number!

The last two or three years have made great changes in the appearance of the College buildings and surroundings. I refer to Walker Hall and the new Stearns' Memorial Chapel. The former is a three-story granite building, of fine architectural design, the upper story being devoted exclusively to the Shepherd Mineralogical Cabinet, which is beyond question one of the finest in the country. The richness of the specimens, their costliness, and the manner in which they are polished or finished and arranged, can hardly be surpassed. Dr. Walker has, in this hall, a monument that will perpetuate his name as long as Amherst stands.

The new Chapel is built of the same material, of gothic style of architecture, but is not yet quite completed. It will be unquestionably one of the most beautiful churches in the United States. It is erected by a gift from one of President Stearns' sons, in memory of another killed in the war.

But my letter has already exceeded the space you ought to allot to it. I will close by adding that I met Mr. Chickering, one of the graduates of 1871, who has been appointed to be professor of languages at Punahou College. He stands high in the estimation of his friends, and will, no doubt, give good satisfaction.

On the whole the jubilee has been an occasion of which Amherst and all the friends of the College may well be proud. And its observance will doubtless result in her pecuniary benefit. Aloha nui. H. M. W.

Rev. H. W. Beecher's Remarks, at the Amherst Semi-centennial.

The governor has alluded to another matter which I wish to say one single word about, and that to discriminate rather than to advocate. There has been an application on the part of two young ladies to be admitted to instruction in this college, if they are competent to pass the ordinary examination. That matter is under advisement at present by the board of trustees. It is very desirable that vague rumors should not go abroad on this subject, and that the questions now under consideration has no connection with those under the general designation of the woman question or the suffrage question. There is nothing of that kind in connection with this matter. It may pass, or it may not pass. Many of the most advanced thinkers on the subject of woman's rights would see their theories practically tried, but however that may be, we have nothing to do with it. It may be best, or it may not be best that woman should have the right to vote. I for one think it would be for her benefit, but others, wise men and most excellent, are just as positive on the other side. There is no new question proposed. The question whether woman shall have the right to the

highest education which it is possible to gain in America has been settled, and that long ago. If there is one thing in which America stands preeminent, it is this: We believe that woman should be educated according to the measure of her desire and capacity. Unrebuked, woman colleges have been established, besides academies and seminaries, and when the question arises as to whether woman can have the benefit of a collegiate course, it is met in this way, that we have already more colleges than we have need of. Why should we put two schools to do the work of one? Are women so much like men that they need but one church, one catechism, one minister; alike in almost every thing, and yet so different that they need two sets of instructors, one for men, and one for women in ordinary matters of education? Why, in all the states we are erecting new academies and colleges a hundred years ahead of our pecuniary means. Why should we be doubling the cost of education? Why, if Amherst used the power to instruct these advanced scholars among women, who wish to be teachers and professors, and laborers in the highest fields of science; if Amherst had the liberality to do it, would it be necessary to put half a million dollars into a women's school at Northampton, and another five hundred thousand to make it good for anything? This is like a man spending every cent of money in building his factory, and yet without a cent to pay for an engine to run it.

We have plenty of colleges, if only used in a legitimate manner. It is a question of economy. In New England we all understand the worth of an economy article,—it is a “heap sight cheaper” to educate women with men. I know that there are other considerations in the matter. It is said, I am aware, that women do not want it. If they do not there is no trouble. If the women cannot bear the experiences of a collegiate course then they will go away. I know it is settled that women are different from men. Of course they are. I know it is said that they cannot do everything that man can do. I do not want them to. If you plant a rose tree and lilacs in the same ground, the plants and flowers will bear their respective flowers and foliage. So from a collegiate course a woman will take that which assimilates with her own nature, and will be a woman still, and not a womanish man. I was brought up in my sister's school at Hartford. That accounts for my womanish ways. But it is all outside for I am inside, a man. A woman would make a womanish use of this education, and that is what I want to see, a woman's own influence brought to bear in art and literature; it is to make her more woman, and with her power will still be womanly pure. Highly developed in culture her refining influences will be richer and more heavenly.

Amherst is for a universal education. If a man be black and is fully prepared, or a woman, and is fully qualified, its doors will open to them. Amherst should lead in this march of progress, and if she does, it will not be the first time that she has led in progress and philanthropy. Amherst will do her duty because she is sent to accomplish a great work, a work which is just and right. (Applause.)

American and Foreign University Systems Compared.

Another century will place our aggregate provision for university education far ahead of that of England. The whole of continental Europe, with 300,000,000 of people, has 203 colleges conferring degrees, while we, with little more than a tenth that population, have 380 institutions, of which 204 grant degrees, and the remainder are devoted to law, medicine, theology, and other specialties. All the university endowments of continental Europe amount to only half a million dollars annually, and none of these owe their endowment to any crown or royal family. The compensation of European professors ranges at from \$250 to \$1,250 a year, while those of Harvard, Yale, and most American colleges range at four or five times these rates. In England, forty-three heads of colleges and halls, and sixty to eighty ornamental professors and lecturers, take very little part in the work of education, which is largely dependent on tutors. Making due allowance for difference in cost of living, it is certain that our American provision for collegiate education is more adequate and generous than that to be found anywhere else in the world, though it has been so short a time accumulating. The *New York Evening Post*, discussing these facts at length, concludes: "These facts should put to shame all depreciators and traducers of American universities, which, though only in their infancy, compare so favorably with the oldest and most famous institutions of other lands. Mr. Matthew Arnold, in his report to the British Parliament on the educational system of France, Germany, and Italy, says that the entire middle and upper classes of Germany receive a higher and more thorough education than the comparatively small number of Englishmen who go through Oxford and Cambridge Universities. This education is afforded in the *gymnasia* to those who do not attend the universities, and is compulsory.—*American Paper*."

AMERICAN COLLEGE EXPENSES.—An article in the *Yale College Courant* discusses the question of the yearly expenditures of young men in the American Colleges. It is stated that, according to an extended inquiry made last summer of youth attending various colleges scattered from Boston to St. Louis, it was ascertained that sums ranging from \$225 to \$1,500 were given as the annual cost of a college education, the figures generally including traveling expenses and clothes. For young women pursuing substantially the same course of education, and adding music and painting, the sums given ranged from \$315 to \$2,100. The annual cost, it is therefore estimated, will range from \$300 to \$1,500 for young men, and from \$420 to \$2,100 for young women, and, taking five years for the smallest time required for preparatory school and college, the total expense of a complete college education is for boys from \$1,500 to \$7,500, and for girls from \$2,100 to \$10,500. Thirty years ago, it is stated, a college education cost the moderately economical student from \$1,000 to \$1,200. At that period the low prices of books, board and clothes were not over two-thirds of the present prices.

AMHERST AGRICULTURAL COLLEGE.—The following letter to W. S. Clark, President of the Mass. Agricultural College, shows that this institution has already acquired an enviable reputation abroad.

WASHINGTON, D. C., May 9th, 1871.

DEAR SIR:—I have deemed it proper, in answer to the anxious inquiry of His Excellency, Arinori-Mori, the Japanese Ambassador to this Government, for the best educational institution for a Japanese youth of high rank, to recommend the Massachusetts Agricultural College. The young gentleman is bright, intelligent, understands English, has a fair Japanese education, and is nineteen years of age. Mr. Mori expresses some fears that you may have no preparatory course in which to prepare him for the regular curriculum. It has occurred to me that perhaps in a case so peculiar—one even of National importance, and which might also prove of prospective advantage to your institution—you might relax something of the stringency of your regulations for admission, or at least manage to take charge of the preparatory instruction of this youth. I shall esteem it a personal favor if you can accommodate the views of Mr. Mori.

I am, Sir, very respectfully,

HORACE CAPRON,

Commissioner of Agriculture.

W. S. CLARK, Esq.

The following notice of a Japanese studying at Andover Theological Seminary, we copy from a late *Worcester Spy*:

Joseph Neo-Sima, a Japanese student, of whom there are now two hundred in the country, spoke in Leominster a short time since, portraying the normal condition of his country, and giving an historical outline of the successive introduction of Confucianism, Buddhism, Romanism and Christianity. He has spent two years in study at Phillips Academy, Andover, three years at Amherst College, and one at Andover theological seminary, and intends to spend two years longer in theological studies, and then return to Japan as a missionary. He is described as a very intelligent and enthusiastic youth, well acquainted with the Chinese language as with the Japanese, and thoroughly awake to all improvements.

This student was educated by Mrs. Hardy, the wife of Alpheus Hardy, Esq., of Boston. He went to America as a cabin-boy on board one of Mr. Hardy's homeward bound China ships. He was originally led to leave Japan, and desire a knowledge of Christianity, from reading a tract in the Chinese language, upon the first verse of the Bible, "In the beginning God created the heavens and the earth."

ALABAMA CLAIMS.—"So soon as the restoration of the Union has been achieved, we look to see energetic measures adopted by our Government for the settlement of accounts with England. We expect to see every man who has lost a dollar by the depredations of the *Alabama* paid in full, with interest, by the British Government. But the watch-word now must be—Patience."—*Harper's Weekly*, April 5, 1863.

Sailors most prompt to acknowledge a Favor.

In the *New York Observer* of July 5th, there is an account of a curious method of doing good, yet most effectual. The name of the benevolent gentleman is not announced, but it appears that in one of the American cities, is a wealthy gentleman, who has been accustomed for many years to forward all letters, that are detained for want of postage. More than 50,000 have, through his kindness, been sent forward to their destination, which would otherwise have found a grave in the dead letter box at Washington. We copy as follows from the *Observer*:

"On each of these letters was pasted a little ticket stating that the stamp was put on by a stranger, and giving his box address in case any one wished to repay him, but the replies have been few. The notice on foreign letters rarely meets with a response, though return postage has been received from China, Africa, South America and nearly every part of Europe. *Sailors have been found the most prompt and appreciating in this respect.*"

We think it quite noteworthy that our sailor friends should excell all others, in their appreciation of this kindness. It is a redeeming trait in their character, and should encourage all inclined to do them good to persevere in their benevolent efforts. Gratitude is one of the noblest emotions of our hearts, and its want proclaims a sad degeneracy of poor fallen human nature. How much more inclined are men to indulge in revenge, than in giving expression to emotions of gratitude. Some grow weary in their benevolent efforts, because their beneficiaries are not more grateful and appreciative. That is not right, our Divine Master says, "do good hoping for nothing again."

A CHIME OF BELLS AT AMHERST.—The chimes have been hung and are in working order. They are nine in number, cast by William Blake & Co., Boston, and together weigh four tons, ranging from 286 to 2111 pounds each. The center one has this inscription on it: "These Bells were placed here by George Howe of Boston, and are to be made to chime on all suitable occasions in commemoration of the Brave Patriots connected with Amherst College, who lost their lives in the War against the Great Rebellion of 1861."—*Amherst Student*.

HARVARD.—The elective system, which two years ago did not begin till the junior year, and allowed the free choice of only ten studies even to seniors, now extends to the Sophomore year, and, making every senior study optional, offers thirty-three courses to be pursued.

The English ship *Queensbury* was struck by a sword fish, which penetrated to a depth of thirty inches, causing a leak which will necessitate the discharging of the cargo.

THE FRIEND.

SEPTEMBER 1, 1871.

BOOKS AND SHELLS.—We learn from a reliable source that those having in charge the estate of the late William H. Pease, Esq., have decided to send the valuable collection of shells to Boston. This will afford a rare opportunity for some college or university to obtain the nucleus for a cabinet or a most valuable addition to one already commenced. Mr. Pease spent some twenty years in making this collection, and we know that it contains many rare and valuable specimens. The library contains about 1500 volumes, and most sincerely do we hope the government will secure the same. We have often had occasion to consult this library, and know that it contains books that cannot be replaced by money, if they are scattered. The library is very rich in works upon Polynesian history and science. On no account should it be allowed to leave the island. We regret that the funds of Oahu College will not allow the purchase of both the books and shells. How much we need a Peabody, Vassar, Williston, Cornell, Packer, or some other large-hearted and full pursed gentleman, to aid in building up our young college. The shells when they arrive in Boston will be placed in the hands of J. F. B. Marshall, Esq.

Method in the Madness of the Commune.

“The ‘Communists’ of Paris have played a curious part in the fearful drama of Parisian life. They are described as fiends. Their fate is terrible, yet occasionally the papers contain notices of some redeeming features in their mad career. In the August number of the *Sunday at Home*, a London publication of great moderation and calmness, we find a letter written in Paris, that discloses some facts that are quite noteworthy. We call attention to the following extracts: “Did no class of citizens escape the judgments in Paris? Yes; we may say the Protestant body was spared. Pastors, churches, institutions, and schools, passed through the fiery trial not only unscathed, but protected and respected. The tremendous blasphemies in and out of the clubs were generally directed against the god of the Inquisition and of the Confessional; it was only here and there that a leader would launch out against priests of ‘all sects’, and the God of ‘all religions’. In the knots of men and women discussing public questions in the streets, the distinction was constantly drawn between the immoral priests and the sober and married Protestant pastor; the grasping, money-loving curé and the disinterested charitable Protestant. The

pastors were often requested to speak at funerals, and sometimes above two thousand people listened with rapt and moved attention to the assurance that the gospel alone was the true remedy. Services in the churches went on as usual. In a few cases they were multiplied, a few Roman Catholics came in the evening, as their own churches were closed at that hour, or open to the infidel clubs. In the church of St. Sulpice, an Englishman was allowed to harangue the crowd from the pulpit in the words: ‘Liberty, equality, fraternity, and what Jesus taught about them.’ In the schools belonging to the municipality, prayers and religious teachings were compulsorily discontinued; but some Protestant teachers gathered their schools to pray after school hours. Protestant ladies attended the ambulances during the insurrection, as during the siege. Bible-women went about their vocation, and when arrested on suspicion of connivance with Rome, were speedily liberated, and their work commended as good and patriotic. The masses are too profoundly alienated from the Roman Church to be won back again. This then is the most favorable moment for the evangelization of France.”

“There is a Tide in the Affairs of Men”
and Women.—SHAKESPEARE.

Just now the tide in the affairs of women appears to be rising and swelling, not in a quiet Pacific style, but with all the rushing impetuosity of the Bay of Fundy, sixty feet high! Before settling the question about woman's suffrage and woman's civil rights, there comes the question of woman's collegiate privileges. To our surprise, our old class-mate ex-Governor Bullock of Massachusetts, has come out strongly in favor of admitting young ladies to the regular classes in Amherst College. He is most cordially seconded by the Rev. H. W. Beecher, another graduate of the same college. We shall be much interested to watch for the report which will be made to the Board of Trustees of the College, by the Committee appointed upon this subject, viz., President Stearns, the Rev. Dr. Paine, of Holden, and the Rev. H. W. Beecher. One thing may now be said in favor of this measure, wherever it has been tried, good results have followed. In several Western Colleges, it has long been the practice to admit females upon the same terms as the other sex. This same question is agitating the public mind in Europe. The rushing tide is sweeping away old landmarks. The old and conservative order of affairs at Harvard University, is swept entirely away under President Elliot's administration. At Yale, the elements are in commotion. The edu-

cators of the age are unsettled in their minds, and appear to be now “shooting the rapids,” and whether they will glide into a smooth and open sea, remains to be seen. The tide is still rising!

Is it So?

The influence of the higher order of education upon the moral character of students is very great. A gentleman of large observation, recently informed us, that some years ago, the Legislature of the State of Maine made arrangements to improve its prisons. A committee was appointed to visit the prisons in various parts of New England, but particularly Massachusetts. As one of the results of their investigation, it appeared that in all the prisons visited there was found only one prisoner who graduated from a college. We have never seen this fact stated before. “Is it so?” If so, then it should be known, and made to operate as a powerful incentive to promote the higher educational interests of the community. Should these remarks ever fall under the eyes of those having access to the statistics of prisons, we hope they will publish the facts upon this subject.

HONOLULU AS IT APPEARED TO THE REV. DR. STONE.—Honolulu greatly surprised me by its loveliness. It is embowered in shade, daily growing more luxuriant and protecting. There are hundreds of cottages nestling under tropical foliage and surrounded by bloom and fragrance, any one of which would charm the taste and satisfy the ambition of the most fastidious. Old Diamond Head keeps its sentry watch on the east—rising nearly a thousand feet in air. Just back of the town, the rim of another extinct crater looks down upon it at an elevation of half a thousand feet. The mountains rise still further back to the height of four thousand feet, green with the baptism of perpetual showers.

The social life of Honolulu is in every way most agreeable. I doubt whether as many cultivated, intelligent, and refined families could be found easily in any city of 10,000 inhabitants on American soil. These families are readers and thinkers, and posted thoroughly in all the latest progress of humanity in the world of letters, as in the world of events. Then their hospitality is frank, free, graceful, and cordial. They don't need a hotel to supplement their welcome to strangers. Nevertheless, there is one building. I predict that the streams of Eastern travel, now pouring into San Francisco, will ere long set in this direction, and that a visit to our Western continental shore will be considered incomplete till it has extended itself to this beautiful group.

The aspect of the native is, to my eye, very winning. They are decently dressed, and their countenances expressive and amiable. I went into the court-house, and saw twelve native jurors to whom I should be willing to commit any question of property, character, and life.—*The Pacific*, Aug. 10.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- July 30—Am stmr Ajax, N T Bennett, 9 days and 12 hours from San Francisco.
- Aug. 4—Brit bk Clara Hargraves, Jno Jackson, 68 days from New Castle, N S W.
- 5—Am bk Agate, Jacob E Brown, 34 days from New-Castle, N S W.
- 6—U S sloop-of-war Jamestown, 16 guns, B Gherardi, commanding, 63 days from Valparaiso.
- 9—Brit bgtn Mary Cumming, H W Wignmore, 16 days from Starbuck Is.
- 10—Am bk D C Murray, P P Shepherd, 12 days from San Francisco.
- 11—Am bk Mary E Packer, J E Holloway, 12 days from San Francisco.
- 11—Am bgtn North Star, Jno H Morehouse, 21 days from Victoria, B. C.
- 15—Am bk Camden, A Robinson, 20 days from Port Townsend.
- 16—Hav'n Ketch Lunallilo, H English, 23 days from Humphrey's Island.
- 16—Brit stmr City of Adelaide, F Moore, 7 days, 22 hours from San Francisco.
- 17—Hav'n bk R W Wood, W P Weeks, 15 days from Astoria.
- 17—Brit bk Maud Helen, T F Martin, 20 days from San Francisco.
- 17—Am schr Sovereign, Chambers, 27 days from Tahiti.
- 18—Am three-masted schr A P Jordan, A B Perry, 15 days from Humboldt.
- 21—Tahitian bk Ionia, Jas McLean, 21 days from Pa-peete.
- 21—Am ship Messenger, Wals Hill, 51 days from Rio de la Plata.
- 24—Brit ship Royal Saxon, Rochfort, 70 days from Baker's Island, in distress.
- 24—Russian steam corvette Boyarin, Serkoff, 18 days from San Francisco.
- 25—Am stmr Nebraska, J Harding, 15 days and 17 hours from Auckland.
- 26—Am stmr Moses Taylor, Bennett, 10 days from San Francisco.
- 26—Br stmr City of Melbourne, Grainger, 24 days from Sydney.

DEPARTURES.

- July 29—Am bktn Grace Roberts, Knaeck, for San Francisco.
- 29—Am bk Atalanta, Sinclair, for New Castle, N S W.
- 30—Am stmr Nevada, Blithen, for Auckland.
- Aug. 1—Am ship Josiah L Hale, Pike, for Baker's Island.
- 1—Am stmr Ajax, Bennett, for San Francisco.
- 4—Am bktn J A Falkenburg, Cathcart, for Astoria and Portland.
- 4—Am bktn C L Taylor, Sears, for Port Townsend.
- 11—Am bk Mary E Packer, Holloway, for Jarvis Island.
- 14—Stmr Kilanea, McGregor, for Maui and Hawaii.
- 14—Brit bk Clara Hargraves, Jackson, for Guam.
- 17—Am bk Agate, Brown, for Jarvis Island.
- 17—Brit stmr City of Adelaide, Moore, for Sydney.
- 17—Brit bk Maud Helen, Martin, for Burrard Inlet.
- 18—Brit brig Mary Cumming, Wignmore, for Starbuck Is.
- 23—Am bk Camden, Robinson, for Port Townsend.
- 26—Am stmr Nebraska, Harding, for Auckland.
- 27—Br Stmr City of Melbourne, Grainger, for San Francisco.

MEMORANDA.

The C. N. Z. & A. mail steamship City of Adelaide, Frank Moore, Commander, left San Francisco at 1:30 P. M. on the 5th inst.; cleared the heads at 3 P. M., and arrived at Honolulu at 1 P. M. on Wednesday the 16th inst, thus making the run from port to port in less than eight days, without any assistance whatever from her canvas. Light airs and calms, with fair pleasant weather, have been experienced throughout the passage.

On the passage hence to San Francisco she made the run to the Farrallones (in the face of head weather) in nine days and two hours, but was afterwards detained seven hours by a dense fog.

The mails for Europe were sent forward on the 2d of August, and would most probably arrive in London on the 15th, at the latest.

The passengers and from San Francisco presented the Captain and his officers with complimentary addresses, expressing themselves well satisfied with all the arrangements of the ship.

The C. N. Z. & A. steamship Nebraska left Auckland at 3 P. M. August 10th. Experienced strong gales and heavy head sea first five days; remainder of the voyage, strong head winds and fine weather. Arrived at Honolulu August 25th at 9 1/2 A. M. During the voyage the Lancashire Bell Ringers gave a specimen of their skill, which found such favor with the passengers that it was twice repeated. The effect is charming, and in all respects they are masters in their line. They are accompanied by Mr. Holdsworth, a vocalist, whose high reputation in the Colonies does no more than justice to his talents.

PASSENGERS.

FOR SAN FRANCISCO—Per Grace Roberts, July 29th—Henry Thompson—1.

FROM SAN FRANCISCO—Per Ajax, July 30th—S. Ridgely, Mrs Ridgely, Mr R G Shuttle and wife, Thos Wells, David Smith, Mrs Smith, Miss Smith, Miss M Phillips, Miss Ellen Rowell, J Estall, R Lindon, Wm Welsh, Thos Curran, Henry Rogers, and 25 in transitu for New Zealand and Australia—10.

FOR AUCKLAND AND SYDNEY—Per Nevada, July 30th—Mr Watson, E Time, J P Law, H Higgins, wife and 3 children, Capt L Wakeman, and 25 from San Francisco—34.

FOR SAN FRANCISCO—Per Ajax, August 1st—E O Hall, Miss Anna Rice, Rev Dr Stone, H B Bailey and wife, Dr Wm Newcomb, Miss May, B H Lyons, Mrs J B Hermann, M B Beckwith and 2 children, Ossian Terburgh, H Kahana, Mrs P C Jones, 2 children and servant, C B Makee, J P Coulson and wife, A L Smith, Kesiah Horton, W Patterson, Capt Jeanson, Jas Scott, 3 Chinese and 41 from Australia—70.

FOR PORTLAND, O.—Per J. A. Falkenburg, August 4th—Mr Seligmann—1.

FROM STARBUCK ISLAND—Per Mary Cumming, Aug. 9th—Mr John Arundel, Capt Brindsen, Capt Thomas and wife, John Drow—5.

FROM SAN FRANCISCO—Per D. C. Murray, Aug. 10th—Capt A McIntyre, Miss M McIntyre, Mr Thos Hayselden and wife, Capt H T Reynolds, Mrs Thurston, Kapau—7.

FOR SAN FRANCISCO—Per Queen Emma, Aug. 14th—Mrs B Frankel, Wm Wilder, wife and 3 children—7.

FOR VICTORIA—Per Cambridge, Aug. 15th—Wm H Thompson—1.

FROM SAN FRANCISCO—Per City of Adelaide, Aug. 16th—S. Norris, T E Williams, Mrs Thos Brown, Mrs Von Pfister, Lieut E S Houston, U S N, S Magnin, Mr and Mrs Smith, 2 Lima, W Mahoe, Chas A Gschmaeder and 2 Chinese, and 17 through passengers for Australian ports—30.

FROM ASTORIA—Per R. W. Wood, Aug. 17th—Miss C Gordon, M C Monsarrat and wife, M J Douglas Monsarrat, Alfred E Williams, C J Mulkey, Dr G W Hughes—7.

FOR SYDNEY—Per City of Adelaide, Aug. 17th—Mr Carew. FOR STARBUCK ISLAND—Per Mary Cumming, Aug. 18—Capt Brindsen, Mr Thomas, and 34 laborers—36.

FROM TAHITI—Per Ionia, Aug. 21st—Mr Francisco and 8 Chinese—9.

FROM AUCKLAND—Per Nebraska, Aug. 25th—H Macfarlane, G W Macfarlane, Jas Taylor, Jos Silva, D McIver, wife and 3 children, Samuel Birtles, Mrs Birtles, Jno Beck, Mrs Beck, P Mills, Geo Harrison, Jno Whittaker, Samuel Marker, Samuel Holdsworth, A Thompson, Jas Gordon, and 43 en route for San Francisco—63.

FROM SYDNEY—Per City of Melbourne, August 26th—Dr Handt. Through passengers for San Francisco—Mrs Payren, Mrs James, D. Connell, Mrs Connell and two children, Miss Pawley, Messrs Fisher, Weinbo, Ros., Simpson, Pirani, Capt Cleveland and Master Pawley, and 18 in second cabin.

FROM SAN FRANCISCO—Per Moses Taylor, Aug. 26th—C W Gelett and wife, N A Sands, O H Baker, W H Chickering, T Campbell, Mrs R Milne, M Alorze, Wm Kothke, J W Robertson, E Koapke, H Gleize, 1 Chinaman.

—In transitu for New Zealand and Australia—Mrs Vogel and 2 children, Miss Vogel and 2 servants, A H Begg, Wm Harrington, Thomas Williams, J H Buttner, T J Goodwin, J Cameron, W White, H Kelton, Wm Beck, wife and 4 children, Wm Trouball and wife, J H Deiny, G F Harding, Miss Harding, A L Van Harcom, J L Chase, L Cavalli, J J Conally and wife, Miss Mary Shepherd, Miss Kitty Shepherd, Master Joe Shepherd, Miss Mary Tombutty, M Hauberger, wife and 2 children, Thos Hall, A Soward, wife and 2 children, Max Joseph, R Williams, Dennis Callahan, wife and 2 children, R W Sherwood. Total, 63.

MARRIED.

SPALDING—MAKEE—At Ulupalakua, Maui, July 18th, by the Rev. C. G. Williamson, Colonel H. S. SPALDING, Lieut U. S. Consul, to Miss WILHELMINA H. MAKEE, daughter of Capt. James Makee.

FEARY—HOUGHTAILING—In this city, August 4th, by Rev. Father Hermann, JEROME FEARY to Miss SARAH HOUGHTAILING, both of this city.

HUAKINI—ST. JOHN—In this city, at St. Andrew's Cathedral, August 10th, by the Rev. Arch-deacon Mason, EDWARD GEORGE HUAKINI to Miss ELIZABETH ST. JOHN, daughter of the late Henry St. John, of this city.

LONG—BOOTH—In this city, August 10th, by Rev. S. C. Damon, Capt. THOMAS LONG to Mrs. ANNA BOOTH, both of Honolulu.

WALLACE—BRASH—At Whimera, Kauni, at the residence of Isaac Hart, Esq., August 10th, by Rev. G. B. Rowell, WILLIAM M. WALLACE to Miss MARY A. BRASH. [C] San Francisco papers please copy.

PATY—BOLLES—In this city, August 17th, at the residence of the bride's father, by the Rev. S. C. Damon, D. D. John H. PATY, Esq., son of the late Commodore Paty, to Miss JULIETTE A. BOLLES. No cards [Papers in P] mouth, Mass., please copy.]

AGNEW—ROGERS—In this city, on Saturday evening, Aug. 19th, by Rev. Lowell Smith, D. D., H. J. AGNEW to Miss MARGIE T. ROGERS. [C] San Francisco papers please copy.

RYCROFT—CAMPBELL—In this city, on Monday evening, Aug. 21st, at St. Andrew's Cathedral, by Rev. C. G. Williamson, Mr. ROBERT RYCROFT to Miss ELIZABETH CAMPBELL, eldest daughter of Alex. Campbell, Esq., of this city. No cards.

PARKER—NAPELA—At Wailuku, Maui, on the 25th inst., by Rev. Mr. Alexander, Mr. SAMUEL PARKER to Miss HATTIE NAPELA.

DIED.

ANDERSON—At the residence of Mr. G. Hardy, Waimea, Hawaii, on Sunday, July 23d, JOHN ANDERSON, after a long and painful illness, aged 66 years. The deceased was a native of Stockholm, Sweden, and has been a resident of these islands for the past 36 years.

HILLER—At Cleveland, Ohio, U. S. A., on the 17th of July, of heart disease, JACOB MEER HILLER, aged 35 years, 9 months and 20 days.

HARPER—In this city, July 30th, EDWARD B. HARPER, aged about 35 years, a native of England.

LAANUI—In this city, July 25th, GIDEON R. LAANUI, aged 31 years and 3 months, son of the late Gideon Laanui.

ARMSTRONG—At Napa City, Cal., at the residence of his sister, July 29th, of aneurism, RICHARD BAXTER ARMSTRONG, aged 34, son of the late Richard Armstrong, D. D., of this city.

BOOTH—In this city, on Sunday, August 13th, JOHN PATTER BOOTH, son of the late Joseph Booth, aged 25 years. He leaves a wife and many friends to mourn his death.

TORRETT—In this city, August 17th, LEO R. TORRETT, a native of New-York, Bucks Co., Pa., aged 65. He leaves a wife and five children to mourn the loss of a kind husband and tender father.

ARRIVAL OF PROF. CHICKERING.—We are glad to announce the arrival, per *Moses Taylor* of this gentleman. He has just graduated with high honors at Amherst College. He comes, we would remark, from a family nearly connected with teachers of eminence in America. In our columns will be found a most interesting notice from another Prof. Chickering, connected with the Deaf and Dumb College, in Washington.

NAVAL.—The U. S. S. *Jamestown*, 16 guns, of whose departure from Valparaiso on her way to this port we were advised by a letter from Chile, in our last, arrived on Saturday afternoon, having been sixty-three days at sea, during a part of which time she has been cruising in search of some reported "Islands" and "Dangers" in the North Pacific, east of longitude 181° west, and as far as latitude 24° 38' north. The observations in this respect are for palpable reasons, not made known at present, but will be forwarded to the Department at Washington for publication. Among the officers of the ship, our residents will recognize and welcome many familiar faces, as it is only a year since the *Jamestown* last visited our waters. The following is a list of officers:

Commander—BANCROFT GHERARDI, Commanding.
Lieut. Commander—Ex-officer Chas. L. Huntington.
Lieutenant and Navigator—William Welch.
Masters—W. M. Cowgill, A. C. McMechan and J. D. Adams.
Paymaster—Geo. R. Walkins.
P. A. Surgeon—W. H. Jones.
Asst. Surgeon—E. C. Thatcher.
Mates—F. C. Elliott, C. G. Nulton, S. Millard and W. Dougherty.
Boatswain—Andrew Milne.
Gunner—E. A. McDonald.
Sail-maker—G. D. Macy.
Captain's Clerk—W. A. Hinds.
Paymaster's Clerk—C. W. Sinclair.

The following is a sketch of the cruise, obligingly furnished by an officer: "She sailed on the 3d of June, and experienced fine pleasant weather almost the entire passage. After getting to the westward a short distance, took the southeast trade, and carried it to 10° north, crossing the equator in longitude 103°, after which the winds were variable, from southeast to southwest, occasionally hauling to the northward and west. When in latitude 21° north struck the northeast trade, and held it into port. The trades have been quite moderate, with very smooth seas. The only interruption to this very fine weather was a moderate gale on the 10th of July, which came on during the morning with heavy rain squalls and falling barometer with a moderate, broken sea. During the day, the wind backed from northwest around by west and south to southeast and south in the evening, when it moderated and cleared up, the ship being enabled to steer her course to northwest, and make sail. At sunset the storm-cloud was plainly visible to west, and moving away with its accompanying lightning and rain. A cyclone was plotted, moving west by north at a rate of fifteen miles per hour, its centre probably passing within 200 miles of the ship."—*P. C. Advertiser*, Aug. 12.

NAVAL.—H. I. Russian Majesty's corvette *Boyarin*, 18 days from San Francisco, arrived at this port on Thursday morning, en route for the Amoor, to which station she will proceed in a few days. The following is a list of her officers:

Captain—B. Serkoff.
Lieutenants—A. Balck, A. Consevitch, W. Kotchukoff, A. Beresoff and Count Nyrod.
Sailing Lieutenant—A. Eenenoff.
Engineer—A. Fedoroff.

She has on board as passengers, the Governor General of Eastern Siberia and Naval Commander-in-Chief of the Siberian Flotilla, Rear Admiral Crown and family. The *Boyarin* mounts seven guns, is 200 horse-power and carries about 160 men. She exchanged salutes with the shore battery Thursday afternoon.—*P. C. Advertiser*, Aug. 26.

Re-Painting the Home.

BIDS WILL BE RECEIVED FOR

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All parts exposed to the rain twice, and other parts once, and to be finished. Paints and oil found. PER ORDER.

P. S.—Send offers to Box 105.

National Deaf-Mute College.

The following, from Prof. J. W. Chickering of Washington, D. C., will be read with lively interest by those whose hearts kindle in view of the fact that the Christian State, in modern times counts it not the least among its duties, to provide, whenever possible, special privileges for those classes of its citizens who may labor under special disabilities, and to "seek to fit every man for the best work of which he is capable." The writer begins with the undisputed remark that:

A little more than fifty years ago, Rev. T. H. Gallaudet went to France, acquired the sign language as there developed, by the Abbe de C'Epee and the Abbe Sicard, and returning with Mr. Laurent Clerc, one of their deaf-mute pupils, established in 1817, at Hartford, Conn, the American Asylum for Deaf-mutes, the first institution of the kind in the country.

This was established and supported, partly by private beneficence, and partly by State aid, and as its success demonstrated the possibility of educating deaf-mutes, their claims upon society were recognized and there are now in our country thirty-four institutions, with over two hundred teachers and nearly four thousand pupils, depending almost wholly upon state appropriations; nor are these in any sense "asylums," or their pupils, "inmates" or "patients" as they are often called.

But it had, for years, been felt by those best acquainted with the capabilities of deaf-mutes, that there were many among them, as among their hearing and speaking brothers, who could profitably pursue a college course, and would not only be benefitted thereby, but would return to society a fair equivalent for the expense, in the increased value of the services they would be able to render to the State.

This was, however, too great and expensive a work, to be undertaken either by private munificence or by any single State. Mainly through the efforts and the gifts of the late Hon. Amos. Kendall, an institution had been started at Kendall Green, near the city of Washington, for the benefit of deaf-mutes, residing in the District of Columbia, supported principally by appropriations from Congress, and under the management of a Board of Trustees, of which he was President.

To the charge of this, was called Mr. E. M. Gallaudet (now deservedly L. L. D.) the youngest son of Dr. Gallaudet, the father of deaf-mute instruction in the United States, young, enthusiastic, thoroughly familiar from the cradle, with the sign language, and speedily giving evidence of great executive ability.

Besides President Gallaudet, it has four Professors and one Tutor, with fifty students coming from twenty-two different States, and one from England. The course of study is substantially the same as in all our respectable colleges, and the examination papers of the students show perhaps as fair an average as will be found elsewhere.

Two classes have graduated, and their nine graduates are now receiving as salaries \$9,600 a year, an average of more than \$1,000 each; some in the departments, one on

the Coast Survey, one as tutor, and several teaching.

The Institution is delightfully located about a mile northeast from the Capital, in full view from the cars on the Baltimore R. R. The main central building is built of Portland stone, and is a fine specimen of mediæval gothic architecture, and the other buildings are convenient and tasteful.

MUNIFICENT GIFTS TO LEHIGH UNIVERSITY.—A letter from Bethlehem, Penn., to the Newark *Advertiser*, gives the following details of Judge Asa Packer's munificent offer to the Trustees of Lehigh University:

"The Lehigh University was founded in 1866 by Hon. Asa Packer, of Mauch Chunk, as a polytechnic institution, having special reference to the mining interests of the coal regions. The sum originally bestowed was \$500,000, the most of which has been used to erect magnificent college buildings, and houses for the Faculty. Mr. Packer now lays the following propositions before the Board of Trustees:

"The institution is to be hereafter under the auspices of the Protestant Episcopal Church. The tuition is to be absolutely free in all the regular classes. The original endowment is to be increased by \$250,000 as soon as the Board of Trustees raises \$125,000. A second gift of \$250,000 will be bestowed when a second \$125,000 is raised by the Board. Until the first \$125,000 is raised, the founder will give \$20,000 a year towards the incidental expenses. From these facts it will be seen that Judge Packer intends the institution to succeed; and by throwing open the doors under proper regulation to all comers, he has shown himself worthy to be called one of the greatest patrons of learning in this country. If his conditions are fulfilled he will have given very much over \$1,000,000 to this Institution."

THE COLOSSEUM.—Without gazing with one's own eyes on the mighty fabric it is impossible to comprehend its vastness or its grandeur as a ruin. On the spot where it was reared by Titus and Vespasian, on their return from the conquest of Jerusalem, a lake formerly existed, the work of the infamous Nero. Twelve thousand Jewish prisoners of war, brought to Rome to give eclat to a triumph of imperial dignity, in the year A. D. 72, goaded to labor by the whip, laid the foundation of the Colosseum. They worked many years at their task, till Vespasian died. Their descendants, the poor, crushed, despised Jews, may be seen in the Ghetto by any traveler who has the curiosity to examine that quarter of the city. Titus dedicated the edifice in the year 80, and the inauguration lasted one hundred days. Fifty wild beasts were daily killed, and no less than five thousand were slaughtered in combats in the arena. It was four stories high, oval, without a roof, and would seat comfortably 87,000, besides giving standing-room for witnessing the spectacles for 22,000 more. An awning protected the audience from sunshine and rain. Palaces of amazing size, public and private edifices, and structures without number, have been built out of brick taken from its walls for several hundred years, and yet the remaining mass is one of

the wonders of the world. Happily all further depredations have been interdicted; and some attempts made to repair the weakest parts, so that the Colosseum may perhaps remain intact, ruin as it is, for two thousand years longer.

The Farmer Boys Triumphant.

The newspapers have much to report about boat racing among collegians. At one time it is Oxford beats Cambridge, and then Yale beats Harvard, but now it is the Farmer Boys of Amherst Agricultural College beats Harvard and Brown. What makes the whole affair one great joke, the *Yale Courant* argues most learnedly that it would be useless for any college to think of contending with Yale or Harvard, using this patronizing language: "We would impose upon them the hopelessness of contending directly with the two leading colleges." Harvard challenges all the colleges in America, and gets terribly beaten by a boat's crew of the Agricultural College of Amherst. The race took place near Springfield, Mass., and a full report we find in the *Springfield Republican*.

"The Harvard university crew, are perhaps the heaviest, and in some respects the most formidable of the contestants, they do not claim their ordinary strength, and are certainly entitled to these drawbacks. Some time ago they lost Lyman, who was perhaps the strongest man in their ranks. The average weight of the crew is about 160 pounds, they will have to go through another scaling before the race. The Brown leading crew are fine, well trained fellows of about 155 pounds average weight, and probably the most regular crew in the field regarding their practice. The Amherst boys have Josh Ward for a trainer, and there is no better in the country. Their weight is about 150 pounds to a man; their well blackened faces show severe attention to business, and they maintain a degree of hopefulness which is by no means presumptuous."

COLLEGE PERIODICALS.—There are now published in the United States, about one hundred college periodicals; Yale has its *Courant*, Amherst its *Student*, Michigan University its *Chronicle*, and so on we might publish the long list. This is something quite peculiar to American college life. There is no question that it is productive of great good. We always read these publications with interest, whenever they fall in our way.

VALLEJO—GOOD TEMPLAR'S ORPHAN HOME.—This now contains thirty-one inmates, and Capt. A. D. Wood reports it in a prosperous condition. The teacher is specially adapted to her position, and the children are very happy under her care. The Lodges, generally speaking, subscribe handsomely to the funds, and the contributions are sufficient to meet the running expenses, but not to assist in liquidating the debt.—*Vallejo Chronicle*.

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Compensation.

BY L. B. MOORE.

As singing after silence is, or sun is after rain,
So may the lesson be that tells the blessedness of pain :

For only at the ending of the journey lies the crown ;
And none see all its light but they who on its light look down.

Life's labor won is never won, until it first be lost ;
As priceless things most priceless are when bought at priceless cost.

The sorrow and the sinning that are o'er shall be the way
That leads us from a darkened past into a brightening day :

Though still, as in the past, the night must come before the
morn ;
The loftiest loves in sorrow still must deepest down be born.

Not all on page of parchment, or on monumental stone,
The records have been graven that the universe hath known :

God still is writing gospels in the lives of those that sin ;
E'en while their hearts refuse to let the graver's chisel in.

Though all have sinned, and still they sin, it shall not be in vain
That any human heart has drunk the dregs of human pain ;

Or not in vain the sky of life is dark with clouds of woe,
While all its misty mountain-tops are clad in trackless snow :

The light shall shine out brighter when at last it flashes through ;
And evermore the old shall be the pathway of the new.

"I don't believe in this Sabbath-school business, Ambrose ; all this fuss and work and parade, what does it all amount to ! I don't see it !"

"I shouldn't think you did, from the amount of assistance that you have ever given to it. It is my private opinion, Ingleton, that your want of confidence arises from sheer laziness. You know that you are constitutionally indolent and you take this method of satisfying your conscience while you secure your comfort at the same time."

"You are wrong, Ambrose, by George ! you are ; just convince me that Sabbath-schools are half of what you think them to be, and I'll give up my Sunday nap until I outlive my usefulness. I have no doubt but that they do some good, they keep a lot of little nuisances out of mischief for an hour or so every Sunday, and furnish them with fascinating little novels, which go far to keep them quiet through the church services and the rest of the day. I could reach the same results without half the trouble and expense."

"Sho ! you're joking !" replied Ambrose.

"No I'm not : at any rate there is truth in what I say. I would work hard for my ideal Sunday-school, but the existing ones are getting along well enough and fulfil their destiny, which does not seem to be a very high one, with encouraging success. I cannot deny, Ambrose, that it is a beautiful and improving sight, to see a lot of little boys and girls, with their faces washed, their hair all nicely brushed, dressed in clean white jackets and frocks, with ribbons, etc., all singing and praising the Lord together, but what is the great importance of it all ? As a rule these are the very children who need such influences the least, the children of the church, who have religious influences at home, but I always think of the unwashed, uncombed, unprayed for little barbarians in

the streets, who have no religious instruction at home, who know no religious influence anywhere and who are going to the bad just for want of what they might get in your Sabbath-schools, where, perhaps, they would not be entirely welcome."

"Yes they would ; to be sure they would," said Ambrose, "that's just what we want."

"It's your theory, Ambrose, but theories won't benefit these children ; they must have something more. You say I ought to do something, but I do not feel called to assist in an enterprise to secure quiet Sundays to pater and mater-familias. Reduce your theory to practice and I will work as much as you will."

"There is some sense in what you say, Ingleton, but how is this ever to be done if men like yourself, who see what needs to be done, hold off ? It is a great enterprise that must be accomplished and perhaps in no other or better way than by taking the material and opportunities already in our hands, and working out from them toward the results that we all desire."

"It's done in other places, and I don't see why it can't be here."

"Well, I suppose it could, it ought to be sure enough. But there are the native Sabbath-schools, Ingleton, your allusions to the nice little boys and girls in white jackets and pinafores, home-educated in good behaviour and Bible stories, hardly apply to them."

"Ah ! they are very different ; the fact is old fellow, I have as good as engaged to be superintendent of one of them away down there at Ululani : am to be inaugurated next Sunday," said Ingleton rising ; "Good night !" and he left, whistling or trying to whistle a Sunday-school tune, but the last strains that came back to his companion were from *Yankee Doodle*.

John Ambrose sat in deep meditation for an hour and then went to bed.

Elastic Consciences.

Many regard the conscience as an infallible guide as to the right or wrong of human conduct ; it is a kind of self acting alarm arrangement which never fails to warn its possessor when he is tempted to go astray, and to produce a feeling of self-approval when he resists such a temptation. It is a question belonging rather to metaphysics than to morals, the nature, origin and ability of the conscience ; whether its action is intuitive or the result of experience and education or both, and how much it is indebted to each. There seems but little doubt but that early influences and education have much to do in affecting the character, moral perception susceptibility of the conscience, but it is very certain that all inherit a faculty that never consents to known sin ; it may fail to lift its voice of warning through ignorance, but never otherwise. Therefore the conscience would seem to be a faculty perfect morally but intellectually imperfect. Sometimes it

fails for want of knowledge, at others its natural promptings are overborne by the arguments of the intellect and it gives a tacit consent contrary to its first intuitions. A good illustration of this is an imperfect standard of length or capacity ; it may be right originally but if it is subject to changes from accident or design its value is of course much lessened. We remember a friend who once in ordering a pair of slippers sent a strip of leather of the length of his foot as a measure to guide the salesman ; the latter, who was fond of a joke, took the measure and stretched it to the utmost, increasing its length by about half as much again, and finding no slippers in the store enormous enough to fit the measure thus tampered with, he sent the largest pair there was.

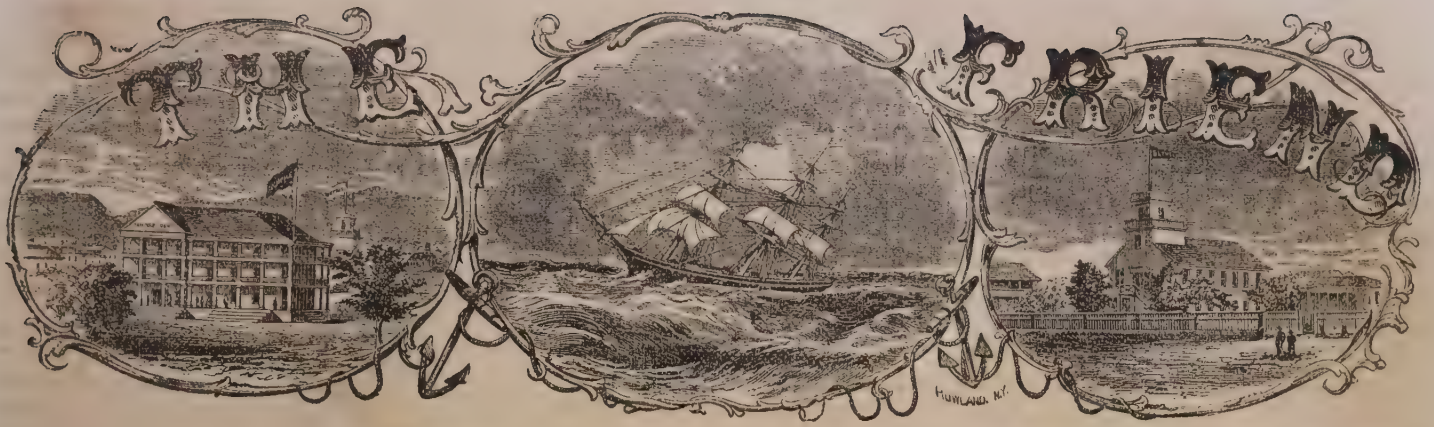
Many men who regard themselves as strictly conscientious take advantage of this weakness of the conscience, this capacity it has of being stretched. They would not for the world ignore the voice of warning but by an adroit persistence in special pleading, night and day, with argument upon argument, with virtuous conclusions drawn from shadowy premises, at last wearied out and beaten the poor conscience is silenced if not convinced, and the darling and profitable sin is harbored with pious and comfortable self satisfaction, while the payment of a tithe or generally less of the profits into the Lord's treasury stimulates a certain self approval so like the reward of virtue that it is easily mistaken for it.

"Here a Little, There a Little."

Dr. Stone's lecture on *Symptoms of Character*, delivered on behalf of the Y. M. C. A. of Honolulu, at Fort street Church last month, was well attended and financially profitable to the Association.

An encouraging sign to those who look forward to the union of all Christians, was the invitation to Dr. Peabody of Cambridge, a unitarian clergyman to preach at the recent anniversary exercises of the orthodox Theological Seminary at Bangor, Maine.

Rev. James Freeman Clarke's new book "Ten Great Religions" discusses a subject of the most intense interest. Explaining the doctrines and principles of the great religions of the world ancient and modern, their resemblances, their differences, he finally drawn a comparison between them all and Christianity. The contents are ; 1. Ethnic and Catholic Religions ; 2. Confucius and the Chinese, or the Prose of Asia ; 3. Brahmanism ; 4. Buddhism, or the Protestantism of the East ; 5. Zoroaster and the Zend Avesta ; 6. the Gods of Egypt ; 7. the Gods of Greece ; 8. the Religion of Rome ; 9. the Teutonic and Scandinavian Religion ; 10. the Jewish Religion ; 11. Mohammed and Islam ; 12. the Ten Religions and Christianity. It would seem as if he might have added another chapter with profit which should include the old religious system of the Pacific islands and of the aboriginal races of Mexico and South America. The work is one of great learning and research.



New Series, Vol. 20. No. 10.

HONOLULU, OCTOBER, 2, 1871.

{Old Series, Vol. 29.

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THE FRIEND.

OCTOBER 2, 1871.

Visit to the Police Court.

It is seldom that we visit this place, but we did on a late occasion, when two seamen were undergoing their trial for an assault upon their officers. They belonged to a vessel from China. We listened to the evidence, and we have seen by the newspapers that they have been sentenced, but in a way, not at all corresponding with the nature of their crime. Why not? Most manifestly because, the second officer during the passage from China, had behaved in a most *brutal* and *criminal* manner. While the seamen were guilty of a most criminal assault upon their officers, and deserved severe punishment, one of those officers deserved to be as severely punished, yet he was allowed to escape, "Scot free," and has gone forward in the vessel to practice his brutal conduct unless taught to reform by this lesson. If brought before a Court of Admiralty, we doubt not, he would have been severely punished. We allude to this subject, because we think many of the troubles on ship-board originate in the after part of the ships. When those in command respect themselves, seamen will respect them and obey their commands and orders. We know of ship masters and officers sailing out of this port, about whom seamen never make any complaint. The late Commodore Paty, who made 170 passages between these islands and California, was a most wise man in managing sailors. His words were few, and

he never would allow his officers to abuse his men. A coarse, profane and brutal man, has no business to become officer or master of a ship. We never hear seamen complain of strict discipline, but when seamen are called out of their names and are threatened with hand spikes, and all sorts of weapons, then of course there will be troubles, and we really wonder there are not more of them.

An Omnibus full of Punahou Pupils.

The Rev. Mr. Boyd, author of the "Country Parson," has written an essay "Concerning the Sorrows of Childhood." He makes out that children have rather a hard lot. How this may be in old Scotland and in Mr. Boyd's Parish, we cannot say, but he surely would not draw this inference if seated in our sanctum, and saw the Punahou Omnibus pass every morning, with its full compliment of young folks, bound to Oahu College. It never has been our lot to see a more happy jovial and mirthful company of "lads and lasses." Each one is provided with satchel, hence we infer that there has been study at home, in readiness for the morning recitation. We are glad to learn from various sources that the institution has opened under most favorable auspices, with an increased number of pupils.

General Lee Died of a Broken Heart.

From a late number of the London *Saturday Review*, we learn that General Lee, late of the Confederate army, died of a "broken heart." The writer had a good many kind and eulogistic things to say, respecting the "idol" of the Southern people, but to assert that Lee died of a broken heart, to our view was anything but complimentary. According to this view, he died because he could not break up the American "Union." Better that his heart should be broken than that the Union should be broken and destroyed! For his own good name in coming time, we could wish General Lee might have published some statement which could have exonerated him from all blame touching the treatment of Federal prisoners in Libbey Prison, and Andersonville.

Editor's Table.

THE LANDS OF SCOTT. By J. F. Hunnewell, Boston. J. R. Osgood & Co., 1871, pp. 508.

Sir Walter Scott, in one of his novels, under the cognomen of "Old Mortality," refers to a Mr. Robert Peterson, who spent some thirty or forty years of his life in traveling from one cemetery to another in Scotland, and in repairing and recutting inscriptions upon tomb-stones erected to the Covenanters, who suffered for conscience's sake. Year after year he might be seen riding about the country engaged in this pious work. The writer of this work appears to have been engaged in a labor of love, somewhat similar to that of "Old Mortality." As a tribute to Scott's genius and that his writings might be better understood, he has been traveling over all those lands described or referred to, in either his poetical or prose writings.

He has visited Scotland and wandered over the Highlands and Lowlands, also over parts of England, and thence extended his travels to the continent, ascending the Rhine, and visiting France, Switzerland and Italy, even going as far as Constantinople. He has performed this immense labor with most pains-taking minuteness. Ruined abbeys, old castles, bye-streets of cities, churches, farm-houses, and the most out-of-the-way places have not escaped his keen and observing eye. No spot has been left unvisited which was supposed to have been once inhabited by any of those airy and imaginary beings, whose birth-place was Scott's brain! If Mr. Hunnewell had found in any of those localities the grave of Waverly, Rob Roy, Ivanhoe, Lady of the Lake, Marmion, the Antiquary, or even that of Jeanie Deans or her sister Effie, whose lives are so graphically and touchingly described in "The Heart of Mid Lothian," we have no doubt he would have employed his chisel and mallet in renewing and retouching their epitaphs.

It was to have been expected on the Centenary of Scott's birth that some enthusiastic admirer among the thousands of Scotchmen and Englishmen, would have engaged in this or some similar undertaking, in honor of his memory, but it was quite unlooked for, that this pious labor should have been so happily, felicitously and satisfactorily performed by the son of an old Honolulu merchant, who now occupies his father's residence in Charlestown, now fitted up in palatial style, where he entertains his literary friends. One of our American correspondents thus writes us: "Mr. Hunnewell gives a great many elegant dinners, and leads the life of a literary gentleman of fortune. He entertained the Japanese Embassy lately in splendid style. The house has undergone a most magical change. He has a house large enough to satisfy his fancy. The parlor is hung with heavy crimson, embossed crimson paper, crimson carpet, in fact it is the crimson room. Then too, there are those great sleep-inviting chairs, rich carvings and "antiques" everywhere. The dining-room has a deep bay window, and the walls are all panelled in walnut and chesnut. The ceiling beautifully frescoed. From this leads off a "smoking room," &c., &c. We wonder if Virgil, Horace, or Cicero, in their sumptuous villas, had a "smoking room!"

Any one who will carefully examine this book, must see that it required years to collect the materials, and then a most peculiar literary and antiquarian taste to arrange the same in this species of mosaic composition. What a guide-book is to the traveler, when visiting London, Paris or Rome, this book of Mr. Hunnewell is to the reader of Scott's writings. Most heartily, we congratulate the readers of Scott that they should have found so laborious, peculiar and pains-taking a literary toiler. He has thus reduced Scott's works of fiction to plain matter-of-fact prose. Shakespeare says:

"The poet's eye, in fine frenzy rolling,
Doth glance from heaven to earth;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing,
A local habitation and a name."

In a most eminent degree Sir Walter Scott has verified this idea so beautifully expressed. Now, Mr. Hunnewell, while reading Scott's works and all books illustrative thereof, gathered many hints, historical and geographical, and starting out with these as his guides, visits all those places inhabited by Scott's imaginary beings, then returning home with his well-stored port-folio and diary, notes and memoranda, sits down to the labor which eventually results in this interesting volume, the title of which stands at the head of these remarks. We also congratulate the writer in having executed the

work in so satisfactory a manner. It is an undertaking which but few literary men would have the taste, leisure, means and ability to execute, while the amount of reading and research required would task the patience of no ordinary man. The more we read and examine the book, the more are we impressed with its accuracy, minuteness of detail, and wide range of authorities to which reference has been made. It cannot be styled a *multum in parvo* book, but rather a marvellously well-stored *thesaurus* of facts and references, illustrative of all of the writings of the great Romancer and poet, all of whose books, historical, poetical and fictitious, would form a good sized library.

The book appears most opportunely, while the admirers of Scott, throughout the world are celebrating his Centenary anniversary. It is issued by the world-renowned publishing house of J. R. Osgood & Co., of Boston, whose enterprise and ability have done so much for the reading public.

Books and Reading;

OR WHAT BOOKS SHALL I READ AND HOW SHALL I READ THEM?

By Noah Porter, DD., LL. D., Professor in Yale College—Fourth Edition—C. Scribner & Co., New York, 1781.

One of our American correspondents recommends this book for our perusal, and we have found it highly entertaining and instructive. The writer, since the publication of this volume, has been elected President of Yale College, an institution in which he had served for many years as a teacher and professor. Few men enjoy a more enviable reputation among students and literary men in the United States. During the long period of his professorship, he has been industriously gathering materials for this volume, which, if not *exhaustive*, is very *suggestive* to the young student and general reader. He writes with a free pen and does not hesitate to criticise a great number of authors mentioned in these pages. As he has been pleased so freely to criticise others, not omitting or sparing editors of periodicals and newspapers, it may not appear out of the way, if we should notice one or two points which have arrested our attention in reading the book. We cannot refrain from expressing our surprise that a writer of President Porter's ability and critical taste in the use of language, should have allowed the word *goodish* to appear as it does on page 324 (*goodish* book), and on page 328 (*goodish* people). This is a word which has not yet found its way into either Worcester or Webster, and we think if it had appeared in the essay of an undergraduate of Yale, it would have been erased. We perfectly

understand the meaning which the writer would give to this word, but we do not see any more propriety in coining a new word to express the idea intended, than in coining the word *badish* to express the opposite idea.

In reading the volume, different portions appear to be executed with great diversity of ability. The last part of the book is much better than the beginning. The first four or five chapters are rather goodish than good, but all will repay the reader. The remarks upon Gibbon and Hume, we thought peculiarly apt and truthful. We were much pleased with his remarks upon religious and Sunday reading. In referring to this subject, Dr. Porter remarks as follows:

"The exercise of the intellect on some question in theology, some scriptural exposition, or Christian history, some quickening biography, or Christian poem, and doing this earnestly and systematically is greatly to be recommended in place of the desultory meditation, the reading of goodish books, and sometimes not even goodish religious newspapers, or the meaningless religious gossip which use up and degrade so many bright hours of so many Sundays."

Who reads an American Book?

This was the rather taunting question of Sydney Smith, a half-century ago. Times have changed, and that question might be thus modified, who does not read American books? We chanced recently to glance over the titles of a catalogue of books, published by G. Routledge & Co., Farrington St., London, under the title of "Routledge's Cheap Series of Standard and Popular Works." The series contained 131 volumes. Of this series 63 volumes or nearly one half were written by American authors, and what is quite noteworthy the first on the list of American authors, is a volume entitled, "Cloverwork; or our Neighborhood," by Alice Cary, whose much lamented death was announced in late American papers. When it was our privilege to glance through the bookstores of London, and wander about the book-stalls, and about railroad stations, it was matter of constant surprise to see so many books for sale, written by American authors. We were led to infer that some American writers were even more popular in England than in their own land. Longfellow, Cooper, Hawthorne, Prescott, Mrs. Stowe, and many others are household names as much in England as America.

The widow of a man who died in fronton, O. of delirium tremens has recovered \$5,000 damages from the man who furnished the whisky.

Editor's Table.

ON THE CAM. *University Life at Cambridge. England—By William Everett, M. A., London, 1869. 291, pp.*

STUDENT LIFE AT AMHERST. *Its organization—Their membership and history—By G. R. Cutting. Amherst, 1871. 204, pp.*

We find these two instructive and representative volumes lying on our table. Each one merits a much longer notice than our space will allow for both. The first presents a graphic and entertaining description of student-life in Cambridge University, old England, and the second presents the outlines of student-life in one of the best New England colleges. The foundations of the University on the "Cam," were laid a thousand years ago, while those of Amherst were laid only one half-century. If all the colleges of New England, Yale, Amherst, Williams, Harvard, Dartmouth, Middlebury, Vermont University, Washington, Tufts, Bowdoin, Waterville, Brown, and one or two more, were brought together, and still maintained their separate endowments, and were duly organized into a university, they would form an institution, resembling the old and venerable "Cambridge," on the "Cam."

As our readers, in the last number of the FRIEND, were so abundantly supplied with notices of Amherst College, we shall now confine our remarks to the first publication, viz., "On the Cam." The history of this book is briefly as follows:—A son of the late Edward Everett, of Boston, graduated at Harvard University, Cambridge, Mass., in 1859. He immediately sailed for England, and entered Trinity, Cambridge, where he remained four years, going through the regular course of study, contending for its prizes, and finally carrying off some of its highest prizes and honors.

After graduating, he returned to America, and during the months of January and February, 1864, delivered a course of twelve lectures, before the Lowell Institute, in Boston. The volume before us embodies these lectures, and they are worthy of the attentive perusal of any one who desires to learn the course of study and the internal government of this ancient and renowned English University. Our attention was first called to these lectures, during our visit to Cambridge in February, 1870. We enquired of a member of the University for some book which would give us a good idea of the University. His reply was, "Let me recommend a book by one of your own countrymen, Mr. Everett, a graduate of Trinity." We then and there purchased the book, which had just been printed in England, and we have read the volume with intense interest. It gives a good idea of a student's life

and of the course of study, strangely contrasting, however, with the method pursued in most American colleges.

Mr. Everett discourses most delightfully and charmingly upon some of the great men of the University, among whom may be numbered, Erasmus, Bacon, Newton, Bently, Barrow, Pitt, Macaulay and many others. His sketch of Milton is so noble and eloquent, we cannot refrain from copying it.

"In no part of history, ancient or modern, is there a life of such intense though melancholy interest as that of Milton. His course at college is represented by old tradition to have been a contest, and a bitter one, with the authorities. It is not unlikely that that fearless spirit, that dared confront the direst anathemas of church and state, may have incurred the censure of some academic martinet,—but it is impossible that the college life of so good a scholar, and so pious a man, could have been a series of rebellions and punishments. For the ten years after leaving Cambridge, the life of Milton is like his own Eden, a living garden of all the fruits most exquisite to a young man; personal beauty of an enchanting perfection,—the devoted friendship of some of the choicest spirits of the age, and experienced in all the delights of a tour in Italy,—a welcome at the delightful country mansions of the English nobility, where the art of living is understood as nowhere else in the world,—the attention of all observers, attracted more and more each year to the exquisite beauties of his occasional lyrics. Had Milton died at thirty, he would have been universally esteemed one of the happiest of men. In 1641, his life changed. Liberty and truth were assailed by tyranny and bigotry, and calmly this young and elegant poet comes forward to grapple in the death-struggle. For ten more years his life is given to a defence of the great principles on which he believes justice and truth to rest. He knows full well what the issue of such a fight must be, and what the world would require at his hands, and not for an instant does he falter in his great work, till he has won a name, as a statesman, that sounds through Europe. Had he died in 1652, twenty years after leaving college, he would have lost some private happiness, but he would have died in the full enjoyment of well-earned fame. But for twenty-two more years he must struggle with all the ills that flesh is heir to. First went those rich dark eyes, that had won the heart of the Italian princess,—still he could bear to lose them in the cause of liberty, as long as his mighty protector, the protector of England remained. But the Stuarts returned, and to the sting of blindness, and of that slow but too often sure-footed guest, poverty, was added a storm of obloquy and contumely for what they were pleased to term heresy and treason. The Duke of York, afterwards the last and worst of the Stuart kings, who loved to see the Covenanters put to torture, and stood silent while his own nephew crawled in chains to his knees and begged for life,—delighted to expend the energies of his narrow, superstitious, bitter mind in insults and injuries on the poor old man. The sweet presence of woman's love, that has so often breathed consolation to a hundred wretched hearts, was poisoned for him by countless trials,

But all availed not to slay that immortal soul. Blindness could not check the keenness of that vision, to whom myriads of

"Starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky,"—

who beheld the angelic squadron turning fiery red at the insults of the enemy of God. No poverty could check that boundless imagination that built up the opal towers of heaven and adorned its battlements with living sapphire, that laid out the walks fragrant with cassia, nard, and balm, that raised Seleucia, Rome, and Athens, from their ruins by the splendor of his descriptions. Servile parliaments and haughty princes might revile or torture the breaker of the golden image and the assertor of the liberty of the press. But what cared he, who had but to dictate five words in his majestic picture of the sun in eclipse, and straightway monarchs were perplexed with fear of change. The fanatical Sherlock and the bigoted Sancroft might fix on him a thousand charges of heresy, but it was nothing to him who felt himself already admitted within the veil, and holding communion with heaven itself in the solution of its eternal history, and its transcendent mysteries. The frigid conceits of the past age, and the senseless bombast of his own, could not break one of the thousand strings in his heavenly harp; the servility and fanaticism of a whole nation could not shake one lofty and free thought in his breast; the bestial licentiousness of the sons of Belial that thronged the court could not cast one spot on that snow-like purity. All honor then to the defender of liberty,—reverence and homage to the champion of religion. Thrice echoing shouts of glory, and ever-blooming showers of laurel to the profound statesman, the elegant scholar, the consummate poet, the revealer of Hell and Heaven and Paradise! And let no mearer name sully our lips to-night than that of the greatest son of Cambridge, John Milton."

Things Greater than Wealth.

BY REV. DR. BUSHNELL.

We must not forget to notice here how many greater things than wealth, and more to be desired, there are—nay, more to be desired, in the long run, for the sake of wealth itself, if that were any fit motive. Strictly speaking, there is no money value in anything but money; and yet whatever good comes round, after many turns, to yield money, has, in some sense, that kind of value. Works of art, going into the souls of a people, kindle sentiments in them, by which all their powers are stocked with beauty, and made fruitful; and so come, at last, to be worth more, even money-wise, than placers of gold. A great poet is worth more, in the computations of public wealth, than any largest millionaire; for if he may yield but a single short lyric that has the force to kindle a nation's feeling, and becomes its national hymn, he brings in vaster wealth than whole convoys of ships laden with the riches of the world. In it, he buys courage, enthusiasm, constancy, victory, all that conserves the order, knits the strength, concentrates the love of the State—what no largest largeness in gold can either buy or outweigh.—*Scribner's Magazine.*

Young Men's Christian Association of Honolulu.

On the return of the Rev. Dr. Stone to San Francisco, from a trip to Honolulu, he preached a sermon in the first Congregational Church of that city, entitled "The Isles." The enterprising publishers of the *P. C. Advertiser*, secured a copy, and have issued the sermon in a supplement, to their paper of September 30th. We are confident that some of our readers, who may not see the *Advertiser*, will be interested in its perusal, hence we have transferred the sermon—entire—to our columns, under the heading of the Y. M. C. A.

The Reverend speaker has touched upon the salient points of island-life—foreign and native—land scenery, and many other topics. Dr. Stone's keen preception of the general intelligence of the foreign community, kept him from falling into one practice, that newly-arrived visitors sometimes indulge in, viz: An attempt to enlighten the benighted dwellers on the Hawaiian Islands, respecting the news of the world. This point is happily put. We will not anticipate the reader's pleasure by noticing additional points of interest. We would, however, suggest that the publishers of the *Overland Monthly*, issue the sermon as an offset to the malicious article which appeared in that periodical, some two years ago, entitled, "Life in the Tropics." The writer of which endeavored very earnestly to conceal his name, although it is now well known.

THE ISLES.

A Sermon Preached in the First Congregational Church of San Francisco,
August 20th. 1871.

BY REV. A. L. STONE, D. D.

Is. 24:15 "Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea."

Sailing on over the central wastes of the broad Pacific, midway between the Hemispheres, thousands of miles from either continental shore, the sight of land comes to the voyager as a wonder and a surprise. What is yon dim blue cloud seen at closing day far off where the sky and the ocean meet? "That," says the Captain, "is the highest mountain of Maui, old Haleakala, more than 10,000 feet in height, and now eighty miles away." All eyes study that low fixed cloud till the short deepening twilight veils it from view. And a sweeter song, and a more thankful prayer rose that night around our family altar in the saloon of the good steamer *Ajao*. The early morning twilight reveals near at hand the bold pyramidal rock of Coco Head and the brightening dawn lights up the green mountain summits of Oahu. Our glasses are leveled at the strange land, and past the arid rocks of the shore line, and the surf breaking on coral reefs, we look up the spacious aisles of verdant valleys, and through cocoanut groves upon scenes of beauty and of grandeur, worth a longer voyage to win and gaze upon. Soon we round the long extinct crater of Diamond Head and through a gateway of the reef steam into port.

Before us lies the beautiful little City of Honolulu, nestled amid a forest of tropical shade, all planted by the hand of man, with the back ground of the

emerald mountains, lifting themselves 4,000 feet in air. Natives of both sexes dash down to the wharf on fleet horses, all riding alike on both sides the steed, all decently clad, and their bright animated faces showing a higher style of intelligence and of personal attraction than a stranger would be prepared to expect. The accents of the unknown Hawaiian tongue fall not unmusically on our ear—that tongue in which a new born nation now reads and speaks the word of God and sings the songs of redeeming love. One word alone has a familiar sound, that *Aloha*, with its sweet English meaning of "Love to you," which is the interchange of saluting and parting friends, and seems a perpetual social benediction.

The proverbial hospitality of the Islands asserts itself at once, and before I can begin to question whither to turn my steps, I find my hand in the cordial grasp of a stranger's hand, and a pleasant voice is saying, "You will make your home with me."

A ride through the streets, taking one past many shops of a lowly and somewhat *rustic* style of architecture, yet on the whole deepens the impression first made of the beauty of the town. One white cottage after another, with its wealth of shade, its ample garden grounds, its broad inviting verandas, its glimpse of matted floors and tasteful furnishing within, charms the eye, and suggests a home life of comfort, refinement and elegance. And after weeks of exploration and familiarity with these urban villas, I must testify that I have never seen sweeter or fairer or more winsome homes in any land than many of these cottage mansions of the foreign residents of Honolulu. To a young and ambitious spirit craving excitement, and longing to feel the stir and pulse of the great world, to be lifted on its ground swell of resolution and progress, to drink the wine of its enterprise and achievement, and be whirled along in the train of its great movements, this Island life might seem too quiet and isolated. But to one who has drunk deep enough already of that stimulating cup, and expended many a time the full ardors of his soul in strenuous field-days, it seems to me these restful retreats might present an almost irresistible fascination.

Nor need it be a drowsy and slumberous life which one should lead in this island world. Give him here a spirit of enterprise and he will find enough to employ and absorb it. He may lavish his capital and his strength, his skill and his ambition upon any of the new industries inviting and rewarding such outlay. He may build up trade and inaugurate a wider sweep of enriching commerce. Especially if he have a heart to glorify God and serve humanity, he may put his hand to the rising fabric of a Christian civilization and help to rear for its arching dome many a pillar of strength and beauty yet to be supplied. One need not stagnate on the Islands or sink down into tropical sloth for want of something to do. It may even be doubted whether the climate itself is enervating. The summer weather is far less oppressive in its intensity than in our own interiors or in the Cities of New York and Boston. Of course there can be found localities on the leeward side of the Islands level with the sea margin, where the air is still and the sun is scorching. But even at Lahaina, on Maui, the abundant shade interrupts the fiery floods, and a few hundred feet of climbing on the rapidly ascending slopes gives you the gracious airs of a different zone. And then on all the windward shores and through the gorges of the mountains the regular trade winds pour in with every morning the cooling breath of the sea—the evenings are dewy and fresh with delicious breezes, and never a sultry night. On the Island of Oahu the mercury seldom rises above 80°, and at the head of the lovely Nuuanu valley along which the pleasantest part of Honolulu stretches, a remarkable rift in the mountain wall at the Pali tunnels the ocean wind down upon the houses of the city before the sun is intemperately hot, and after the day is done. There may be with the lapse of years a growing disinclination to active labor, under a sky from which no frosty tonic ever falls, but I could not so judge from the business habits of the gentlemen of whom I saw most.

Of course the foreign life of Honolulu is heterogeneous and cosmopolitan and presents some variety of types and aspects. But the leading social elements of the town are in harmony with the best ideals of

refined and cultivated society. I give the stronger emphasis to this testimony because a contrary impression may have been derived from recent statements somewhat wantonly made and put in print. Considering the proportions of foreign and native life, it would be hard to find in any city of 10,000 inhabitants, I don't care where you go, a greater number of families whose entire demonstration evidences a more generous cultivation of mind and heart and manners, than can be found in the chief city of the Hawaiian group. Because they are isolated from the movements of humanity on a continental scale, and shut up somewhat to themselves, they are more conversant with books, they turn more naturally to literature, they read more and think more, than would perhaps be the case if their geographical Kingdom were broader. If any one expects to find them uninformed in respect to the latest progress of events, or the current phases of human thought, inquiry and speculation, and to be an almoner to them of charitable intelligence, it will not take him long to find out his mistake. And who ever writes them down ignorant, stilted and antiquated in their social and intellectual development, must either have been very unfortunate in his alliances or incapable of appreciating the charm of a refined simplicity, or willing to bear false witness. Of course there are not many social excitements in a sphere so isolated and so restricted; and all the more for this the internal resources of the social elements are levied upon, and this kind of tribute richer and larger. There is a noticeable absence of cold and stiff ceremonial, a warmth, a friendliness, a heartiness that breathe out the deepest truth and the sincerest welcomes and make even a stranger feel at home. I am not speaking extravagant eulogy, but the soberest convictions of my mind after mingling for weeks in the pleasant fellowship concerning which I make this record.

The peaceful order and quiet of Honolulu are worthy of observation. The evenings are still. The Sabbath is kept as a divine ordinance. The places of business are closed—all of them. The churches, foreign and native, are filled. They are a church going people—quite as remarkably as the inhabitants of any old-time far off New England village.

I saw but one person on all the Islands under the influence of intoxicating drink; and he was a sailor just landed in Honolulu. Each dealer in such beverages pays a thousand dollars annually for his license, a heavy duty upon his liquors, and then is absolutely inhibited by law from selling one drop to a native, under penalty of heavy fines and a forfeiture of his license. Some attempts have been made from time to time, to modify these stringent provisions, but the Government, thus far, is busily and notoriously rigorous in their maintenance.

But you will, I think, feel most interest in learning something of the aspects of the native life in these regenerated "Isles of the Sea."

In Honolulu, on Oahu, Lahaina and Wailuku, on Maui, Hilo, on Hawaii, and other large towns or villages, many of the natives live in small neat framed houses, neatly painted, neatly furnished and showing many signs of taste and care in green window blinds, broad verandas, climbing and flowering vines, and well kept grounds and paths. In the rougher and wilder portions of the Islands, they occupy the grass houses of their own original type of architecture, not a few of them spacious and comfortable, even for those accustomed to all the appliances of civilized life.

In costume, with few exceptions among the men, and none that I saw among the women, they conform to the English idea; except that the long loose flowing outside garment of the women is seldom belted at the waist. Many of the women go barefoot, which is no hardship in that ever genial clime, but many of them also are neatly furnished with stockings and gaiters as their fairer sisters. One would suppose that when a naked barbaric race take to dress, they would develop a love of finery, a fondness for brilliant display, and gorgeous coloring; but it does not seem to be so with these Hawaiian converts. Here and there a little of this tendency appears, and it was a masculine display chiefly that I saw, but I was surprised at the sobriety and moderation with which the women of the Islands select and fashion their wardrobe. Neither in excess nor in deficiency of toilet, will the aspect of a Sabbath congregation of

natives offend the eye, or in fact, attract to itself special attention, unless for its tastelessness and propriety. In some of the rough out-districts, most remote from the influence of the foreign element and from habits of village life, the men occasionally exhibit a more primitive simplicity of appareling. There is perhaps with all the island natives, less sensitiveness to partial exposure of the person than with the conventional modesty of our type of civilization, scarcely surpassing however, in degree, that which consents to what is called "The full dress" of the saloons of fashionable life. It gathers to itself no more comment or notice than the paintings and statuary of gay European capitals, presenting a kind of common ground on which semi-barbarism and the extreme of refined civilization stand together, and holding up the suggestion that in the matter of real modesty the fastidious prudery of an eye on the lookout for offense may not worthily claim the palm.

The wants of the natives are but few. It were better for them if they were more. Bountiful nature supplies them almost spontaneously with the necessities of life. Anything that will shelter them from the rain is all they need of wall or roof. Their taro patch and breadfruit will furnish them with food. The universal poi made from their taro is both relishing and sustaining. A little occasional industry will earn for them the few rials that pay their moderate taxes, and buy for them the simple articles of foreign manufacture which they need to supplement the gifts of nature. As a consequence they are not given as a race to steady and continuous labor. You will see them at every hour of the day sitting on the ground in the shade or basking in the sun, in the very luxury of idleness. Why should they work when they have, with now and then a stroke or two of toil, all they want? If one of them grows an extra crop of taro, his neighbors and acquaintances think it right to share his better providence as long as it lasts, and in what is he the better off for his diligence and prudence. It never occurs to him to question his self-invited guests, or if it does his hospitality forbids it. He may as well forage as produce. It seems an almost impracticable lesson for them to learn to lay up ahead for a wet day coming. If a special demand for their labor puts a few dollars into their hands it is not invested for the future, but consumed on some mere festal expenditures for the present. Why not "Let them enjoy as they go along—why should they be slaves to hard work all their years and then leave behind what they have accumulated?" So their way is to spend as they go. If a pinch comes, some more fortunate friend or a day or two's hire of their muscles, will carry them through.

There is a gradual corrective to this state of things in what they are taught by their Christian Teachers, and in what they see of the foreign life in contact with their own. One artificial want after another begins to assert itself. These wants impose labor and stimulate forethought. They are beginning to feel that they must be better lodged than they are, better clad, sit in chairs, not on the ground; eat from a well spread table, not from a calabash between their knees, buy books, send their children to school and maintain in various ways a respectable personal and domestic standing. It is not respectable to be ignorant, to be suabby, to drift backward toward the more vegetation of a heathen life. A higher motive thus invites them continually, inspires a discontent with the fruits of idleness, and shows them instances among themselves of self-improvement and personal advancement which kindle their emulation. So they become blacksmiths, carpenters and small farmers—they hire out for service on the wharves, and upon sugar plantations—they engage as domestic helpers, gardeners, hostlers, house nurses, and their native indolence and all the old habits of the tropical life are thus, to some extent, counteracted. But toward this industrial and financial growth the process is slow, the moving forces languid and the inertia great. Indeed I don't know but you are tempted yourself to say, "Perhaps their philosophy of life is, on the whole, the wisest—take things easy, live by the day, let the morrow take care of its own things. 'Man wants but little here below'—'having food and raiment, let us be therewith content.'"

As to their moral and religious state, they have accepted, as you know, from the faithful labors of their Missionary Teachers, the Bible as the word of God, and Christianity as the faith that saves. They have the Bible in their own tongue, and great numbers are able to read it. They have also many Christian hymns in their native language, and are very fond of singing them to the tunes which for us

have so many hallowed associations. They are naturally a musical people. And I have never heard sweeter or richer voices in sacred song than some I have listened to in their public and domestic worship. Their faith seems to me both simple and intelligent. There is much of a child-like spirit in it, while there is also the strength of deep and full conviction. Of course some of their early superstitions cling partially to them yet, but the revealed will of God is sovereign authority with them in every practical question. They remember and keep the Sabbath day. They are a church-going people. On the long rough trail that skirts the principal island, it was pleasant to see in every thin and scattered village of native huts, the Christian church, and to know that on each Sunday the whole population come together to hear from a native pastor some message of divine truth. These churches and their pastors are under the supervision of some Missionary Bishop, whose care of the wide diocese is faithful, fruitful and laborious. In any of these rude native houses, where you are sheltered for the night, invite the occupants to family prayer, and you will very likely be surprised at the joyful alacrity of their response. They produce their Bibles—some in Hawaiian and some in English, (for a son or a daughter of the house, has been educated perhaps in some of the Mission schools) and read with you, each in his turn around the circle, the chapter which you select. The prayer may be to some of them in an unknown tongue, but it is addressed to the one God in whom they have learned to believe, and offered in the name of the Mediator whose work of love is their hope and trust, and they join in its offering with every outward token of interest and devotion. You sleep beneath such roofs with no sense of fear, no necessity of keeping watch and guard over any treasure, small or great. You and your goods are as safe from molestation as though armed men patrolled the round of your lodging place through all the hours of your slumber. You are more than safe. Whatever the kindest hospitality can do to promote your comfort, is freely offered—the best resting place in the domicile is yours—the mats are piled to make your couch soft, and your privacy secured, if you suffer it, by their own exile into the open air. You may reward them if you will for their contributions to your needs, but if you do not, you are welcome to all they have supplied, and are made to feel that they hold it a privilege to have entertained you as a guest.

Naturally they are generous and kind. They seem in all relations and fellowship, amiable and affectionate. I saw not one instance of personal dissension between them in all my mingling with them. I heard not one word spoken in hate or anger. And you are made to feel that the spirit of the Gospel of peace and love has breathed upon them, and the old angelic "Good will" flows down through all the channel of their lives.

The sentiment of purity and chastity in their relations with one another and with foreigners, is one that needed at first an absolute creation, and since an assiduous development. There had to be a kind of artificial conscience supplied them in reference to the evil of their native habits. The testimony of this cultivated conscience is, with some of them, pronounced and imperative; and with others it is still faint and inconclusive. They do not judge a transgression of this kind to be grossly vile, and fall into it without a sense of unpardonable guilt. It is a long stride, my friends, from the darkness of heathenism to the clearness of moral apprehension which attends upon the light and nurture of Christian society in Christian lands. The Gospel may be received upon its announcement, and a Saviour accepted as soon as his story is told, but a sharp moral discernment, the supremacy of moral ideas, the coronation of new moral standards is a slower process, and must be waited for in patience and charity.

As to the future of these Islands it would be rash to prophecy in set terms. It will be safe to say, however, that they will be visited more and more from our shores, for the beauty and grandeur of their scenery, the peculiar charm of social life which they present, and the victories of Christian nurture over Paganism and Idolatry. In neither hemisphere can the traveler find more wonderful and rewarding aspects of nature. The uplift of lofty mountains like Mauna Loa and Mauna Kea, on the Island of Hawaii, rising about 11,000 feet from the level of the sea—the terrible and savage desolation of great lava fields—black glaciers outvying in length and breadth the blue-white glaciers of the Alps—the surging fury of Kilauea—the most magnificent living volcano in the world—the vast crater

of Haleakala, 10,000 feet in height, its rim, 30 miles in circumference, its bed, 2,000 feet below the summit of its rocky walls, with a score of crater cones scattered on its surface, looking like ant hills from the crest, and yet hundreds of feet from base to top—the tossing sea of green mountain billows on West Maui, with strange rifts and chasms between, furnishing more studies for the canvass than almost any other field the wide earth can show; the grand and lovely valley of Wailuku penetrating deep into this rocky system with its guardian walls, from 3,000 to 6,000 feet in height, thin laminae of rock moved forward fold beyond fold like stage scenery on a colossal scale, all clothed in vivid intense green as though tapestried in emerald velvet, and pockets and cliffs of this deep verdure, charming and resting the eye with a full and foaming stream roaring down the rocky valley bed, presenting a world of loveliness and of majesty, wonderful and fascinating, even to one who has gazed upon the unrivalled glories of our own Yosemite. It is easy to predict, I say, that such scenery has only to be known to draw to it an ever increasing number of Pilgrims from every land. The time will come when Eastern visitors and tourists from the old world will not stop at our shore line, content with California marvels, but will push on over the Pacific plain to regale the eye and the taste, and to enrich art and song with these island wonders.

The foreign element in the Hawaiian Kingdom is becoming, of course, with every year, of increasing weight and importance. There must be, I think, a growing commerce from these "Isles of the Sea"—already the half-way house between Australia and our Golden Gate. Men of capital, enterprise and large sagacity are laying their plans for an increased production of island products and an enlarged and extending trade. This element is, to a great extent, in sympathy with the religious prosperity of the Islands, and every American traveler will congratulate himself and his country that the official representatives of his national flag, are men who fitly guard the honor and the purity, not only of the civil principles of the Republic, but of her type of Christian institutions.

Whether there is a better and happier future for the native population it is more difficult to say. They are politically the governing race. But in all the relations of the people, to the foreign life, they are of course inferiors. They are a simple hearted, unoffensive and quiet element. They are easily and indolently content with the generousities of their climate, and its almost spontaneous productions. It is hard to inspire them with personal ambitions. They yield themselves gladly to the nurture and control of their Christian Teachers, and will, it may be hoped, advance in their conformity to Christian ideas, and in practical morality. But whether their decadence in numbers can be arrested, whether they can be guided with energy and enterprise and save themselves as an independent race and nation, growing in wealth and power, and in all the forces of a various and self-sustaining civilization is a problem around which the clouds hang deep and dark. No solution of it is over sanguine or colored with the brightness of an assured hope.

We may at least thank God that the Sun of Righteousness has shone upon the homes and hearts of this fading race, and that if their doom be written its final issues are clothed with the light that streams from a revealed and blessed immortality. And that when the central fires that have lifted these lovely Islands shall have flamed forth in that last conflagration that shall consume the continents and isles of earth together and there shall be no more land and no more sea, we may meet on that other "Crystal Sea" before the throne of God and the Lamb, multitudes of these redeemed Islanders, as fellow members of the one great family gathered from "every people and tribe and tongue" of earth to wear one likeness and sing one song in Heaven.

READING ROOM.—We are glad to see that the reading room of the Y. M. C. A., has become a place of resort to strangers and others. The selection of newspapers and periodicals is uncommonly good. Strangers and seamen wishing for good facilities for letter-writing could not be better accommodated. The few hundred dollars invested in such enterprises, could not be better expended. It pays.

Alice Cary.

Recent American papers announce the death of this distinguished writer. Her writings have acquired a world-wide fame. Her sister Phoebe, died only a few months previously. We quote the following paragraph from the New York *Tribune*:—One of her hymns—a favorite in many Christian families and congregations—we must quote, not only for its own sake, but because there is a story connected with it that we wish to tell.

NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be,
Nearer the great white throne,
Near the crystal sea.

Nearer the bound of life,
Where we lay our burdens down,
Nearer leaving the cross,
Nearer gaining the crown.

But the waves of that silent sea
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

Oh if my mortal feet
Have almost gained the brink,
If it be I am nearer home
Even to-day than I think.

Father, perfect my trust,
Let my spirit feel in death
That her feet are firmly set
On the Rock of a living faith.

A gentleman in China, intrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other 40 years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the oldest shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, begun to hum a tune. He went on, till at length he began to sing the hymn of Phoebe Cary above quoted. The words, says the writer of the story, repeated in such a vile place, at first made me shudder. A Sabbath school hymn in a gambling den! But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed: "Harry, where did you learn that tune?" "What tune?" "Why, that one you've been singing." The young man said he did not know what he had been singing when he had been singing, when the elder repeated the words, with tears in his eyes, and the young man said he had learned them in a Sunday-school in America. "Come," said the elder, getting up; "come Harry; here's

what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game and drunk my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business." The gentleman who tells the story (originally published in the Boston *Daily News*) saw these two men leave the gambling-house together, and walk away arm in arm; and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breasts of two tempted and erring men on the other side of the globe, a resolution to lead a better life." It was a source of great joy to Miss Cary, as we happen to know. Before us lies a private letter from her to an aged friend in this city, with the printed story inclosed, and containing this comment: "I inclose the hymn and the story for you, not because I am vain of the notice, but because I thought you would feel a peculiar interest in them when you know the hymn was written 18 years ago (1842) in your house. I composed it in the little back third-story bedroom, one Sunday morning, after coming from church; and it makes me very happy to think that any word I could say has done a little good in the world."

Hilo as it appears to the Rev. Dr. Coan, on his return from America.

"Hilo is now all aglow with physical beauty. Its fields were never more lovely in 'living green;' its rills were never more sparkling, as they leap and laugh along their pearly beds; its waving palms were never more graceful; the unbrageous bread-fruit, the beauteous pandanus, the modest hibiscus, and the shining candlenut, never more beautifully flecked the ground with quivering light and dancing shadows. The green copse, the quiet dell, the shady lawn, and the tall grove, never sent out sweeter sounds of rustling leaf, or warbling bird, or more fragrant aroma of plant and flower. The long curved line of white foam—the lip of the sea—never kissed more tenderly the crescent shore. The 'deep blue sea' never rested more calmly, or extended more illimitably. The great mountains of Hawaii never towered in more sublime majesty, with their glittering corona of fleecy snow. All is now serene upon these towering heights, where we have so often climbed, where we have seen the clouds thicken and darken, where we have heard the trumpet sounding long, where 'The God of glory thundereth,' where his burning chariot sometimes rolls along these everlasting hills, where the earthquake is born, where the pent fires rend the mural walls and reeky roof of Pele's habitation, where fountains and rivers of molten rock burst out in 'devouring fire,' and where fiery tempests rave, and burning whirlwinds sweep and howl, and scatter ruin and desolation over wide and weird realms. Never did our tropical sky reveal a purer cerulean, or our vaulted heavens beam with brighter radiance, or marshal a more shining array of glowing planets, and burning suns, and wheeling constellations.—*Missionary Herald*, August, 1871.

JAPANESE INCONSISTENCY.—At the present time, the Japanese Government maintains a strict prohibition in regard to Christian missions. Mr. O. Gulick writes that missionaries are allowed to teach only their domestics. Still the Japanese are putting forth unwonted efforts to introduce foreign ideas and books; Japanese young men are rushing to America and Europe for an education. It cannot but result that Christian influences will thereby be exerted upon the nation. Without intending it the Japanese are Christianizing themselves. Some American missionaries are now employed in Japanese schools and colleges, and supported by the government. The fact stated in the following paragraph, clipped from the *N. Y. Observer*, is worthy of notice:

Mr. Charles Lenman, author of the "Dictionary of Congress," and other successful books, has been engaged by the Japanese Government to prepare a descriptive and historical work on the United States, to be translated by Minister Arinori Mori, and published in Japan. The honorable appointment was made on the recommendation of Prof. Henry, of the Smithsonian Institution.

Rev. Mr. Verbeck, a missionary to Japan, says that though it is but ten years since that country was opened to modern commerce, hundreds of native shops now sell foreign goods. A large portion of the men in the middle and upper classes dress in our costume. The army and navy are remodeled on the European and American systems. They have stages, steamers, telegraphs, and a railroad, docks and extensive foundries with foreign machinery, and sewing-machines in the tailors' shops. Beef, the abomination of Buddhism, is largely consumed, and bread is much liked. A foreign college in Yeddo has hundreds of boys studying English, French, and German. Eight foreign physicians teach in medical colleges. Several newspapers are published, and a large quantity of English and French books are imported.

BEWARE OF THE WINE CUP.—A commercial bank of Scotland pound-note was received some time ago by a person in Forfar, with the following inscription written on its back. It appears to have been dated exactly two years after the issue of the note:—"Drunkards, take heed! When this note passes from me I am a ruined man. It is the last out of a fair fortune, bequeathed to me by, and the hard-won earnings of, an indulgent parent. As quickly come, as quickly gone; for after a few short years of inebriety and reckless folly, my dissipation has made me homeless, friendless, and a beggar. Whoever may be the next owner of this note, I would recommend him to follow the advice of sad experience, and beware of intemperance.—London, 1845."

☞ An apothecary in New York state has been successfully sued for damages by a man to whose wife he sold laudanum as a beverage. That is right. If wives get pay for drunken husbands, husbands also have a right to what they lose by opiumed wives.

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Here is a Little, there is a Little.

The Bostonians plan to open the Millennium next summer with appropriate festivities. There is to be a large coliseum capable of seating 100,000 persons. An orchestra of 2,000 made of the first musicians of all nations, and a chorus of 20,000, with anvil and artillery accompaniments, will furnish the music. The celebration is to occupy 17 days, ending on the 4th of July. Gilmore, the great Peace Jubileeist, is to be manager.

The Y. M. C. A., of Lawrence, Mass., during the few years of its existence, has never been very vigorous; perhaps was never very well organized, certainly never very well managed. Very few, perhaps not more than a dozen, were heartily interested in doing its work and carrying out its plans. It kept up a reading-room in good style which was useful, and it feebly sustained three prayer-meetings. The expense incurred was larger for the work done, and the treasurer allowed a debt to accumulate. This was the special and manifest reason why many lost interest in it and withdrew from it. The interest gradually decreased until the Association has at last been disbanded. Thus itemizes one of our exchanges. Our own Association only needs a large debt and disbandment to make its record strikingly similar.

EARTHQUAKE AT HILO.—The Rev. Dr. Coan thus writes us, under date of Sept. 18th. "On the 13th we had a serious earthquake. It was sharp, not over 10 seconds, but it 'made things fly,' while it lasted. Lots of stone wall came down. Crockery, and a great variety of articles were thrown about our houses. Had it continued for a minute, as did the shake in April 1868, the damage would have been great. Since my return from Honolulu I have been through Hilo and Puna, and visited the volcano. The heat and gases are very great around the South Lake, and visitors must look well to their goings, while they approach the fearful pit. The smoke is so dense, that it is not often one can get a glimpse of the bottom of the fiery cauldron." Mr. Williams, an English traveler, informs us that at present no fire is to be seen in any part of the crater.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.—This Institution is under the management of General Armstrong. It appears from the circular just received, that J. F. B. Marshall, Esq., is the Business and Commercial Agent of the Institution, while Miss I. S. Woolsey, niece of ex-President Woolsey of New Haven, is manager of the Girls' Industrial Department. Surely the young Freedmen and Freedwomen of Virginia are watched over by persons of marked ability and high social position.

☞ We would acknowledge papers, pamphlets and books, for distribution among seamen and strangers from the following persons, Miss E. K. Bingham, Rev. J. P. Gulick, Mrs. D. B. Lyman, of Hilo, S. N. Castle, Esq., and the Rev. T. Coan of Hilo.

FESTIVAL.—We are requested to give notice, that the ladies intend holding a festival, about the middle of November, for the benefit of the Bethel Chapel. All who are interested in this object, are cordially invited to assist.

☞ A friend on Hawaii, sends us \$20 for the Bible cause, which we shall remit to the American Bible Society, New York.

DONATIONS.—For the Bethel, Capt. Welch \$5.00, Mr. Tullock \$2.50. A friend \$5.00.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Aug. 26—Am stmr Moses Taylor, N T Bennett, 9 days and 20 hours from San Francisco.
 26—Brit stmr City of Melbourne, H Grainger, 25 days from Sydney, via Fiji 14 days.
 29—Nor Ger bk Charlotte, B Steengrabe, 22 days from San Francisco.
 Sept. 1—Brit topsail schr Sea Breeze, Jno Austen, 56 days from Auckland.
 4—Am bk Comet, A. Fuller, 14 days fm San Francisco.
 4—Brit bk Lady Bowen, E. G. Tucker, 39 days from Newcastle, N. S. W.
 5—Am bk Goodell, L. S. Crockett, 15 days from San Francisco.
 5—H. I. R. M. steam clipper Izoumroud, M. Coumany, 7 guns, 38 days from Callao.
 11—Brit topsail schr Southern Cross, G Kenny, 56 days from Newcastle.
 15—Am bk Frances, H H Field, 65 days from Hongkong.
 15—Am bk Rainer, Seth Hall, 21 days from Port Townsend.
 16—Brit brig Windhover, P J Roels, 51 days from Newcastle, N S W.
 18—Am bktn Victor, A B Gove, 26 days from Naniimo, V. I.
 18—Haw bk R C Wylie, H Hattermann, 117 days from Bremen.
 20—Haw schr Gussie Lyon, Geo L Squires, 29 days from Yokohama, via Hanalei.
 22—English bark Excelsior, 119 days from Liverpool.
 23—Am stmr Nevada, 154 days fm Auckland via Navigator's Island.
 23—Am stmr Nevada, J H Blethen, 15 days and 23 hours from Auckland.
 23—Am stmr Moses Taylor, N T Bennett, 9 days and 18 hours from San Francisco.
 24—Brit stmr Wonga Wonga, J Stewart, 24 days from Sydney, via Fiji, 14 days.
 24—Brit stmr City of Melbourne, H Grainger, 11 days and 8 hours from San Francisco.
 24—Am wh bk Oak, Jas Russell, 24 months out, 60 sperm on board.
 25—Am bk Emma C Beals, J A Bailey, 16 days from San Francisco.
 26—Am schr C M Ward, G D Rickman, 29 days from Howland's Island.

DEPARTURES.

- Aug. 26—Am stmr Nebraska, Harding, for Auckland.
 26—Brit stmr City of Melbourne, Grainger, for San Francisco.
 26—Am bgtn North Star, Morehouse, for Port Townsend.
 28—Am stmr Moses Taylor, Bennett, for San Francisco.
 29—Am ship Messenger, Hill, for Baker's Island.
 29—Nor Ger bk Charlotte, Steengrabe, for Hongkong.
 31—Am bk D C Murray, Shepherd, for San Francisco.
 Sept. 4—Tahitian bk Ionia, McLean, for Tahiti via Molokai.
 5—Haw ketch Lunahio, English, for Humphreys Is.
 8—Am bk Goodell, Crockett, for Jarvis Island.
 11—Am 3-masted schr A P Jordan, Perry, for San Francisco.
 15—Brit ship Royal Saxon, Rochfort, for Cork.
 18—Am bk Comet, Fuller, for San Francisco.
 22—Am bk Frances, Field, for Howland's Island.
 23—Am bk Rainer, Hall, for Port Townsend.
 25—Am stmr Nevada, Blethen, for Auckland.
 25—Brit stmr Wonga Wonga, Stewart, for San Francisco.
 25—Am stmr Moses Taylor, Bennett, for San Francisco.
 25—Am bk Emma C. Beals, Bailey, for Jarvis Island.
 26—Brit stmr City of Melbourne, Grainger, for Fiji and Sydney.

MEMORANDA.

REPORT OF BARK COMET, CAPT. A. FULLER.—Left San Francisco August 21st. First day out light air from SW and calm. Then moderate breezes from W to WNW with foggy weather; then the wind hauled gradually into NE, where it remained the rest of the passage. We had considerable rain the last few days.

REPORT OF AMERICAN BARK FRANCES, CAPTAIN H. H. FIELD, 65 days from Hongkong, 14 Chinese 1 European passengers, 30 tons cargo. Bound to Howland's Island. 26th July spoke Peruvian ship America, 12 days from Macao, bound to Callao, with coodles, all well. The Frances experienced light baffling easterly winds the entire passage.

SCHOONER GUSSIE LYON arrived on Thursday, Sept. 21st, 32 days from Yokohama, via Kauai. She is a Japanese-built vessel, and has been a Yokohama pilot boat until recently, being a little over a year old. During the passage to the islands, experienced heavy gales, during which the water casks broke aloft, which caused a short allowance previous to arrival at Hanalei, having put in there the 28th day out,—the wind being light several days before making that port, and unfavorable for making Honolulu. The vessel is owned by Messrs. Squires and Collyer, (the former is captain) lately Yokohama pilots, who bring their vessel here for sale, freight or charter—as business was extremely dull at that port during the past few months. She lately took a Hawaiian register from the Hawaiian Consul at Yokohama. If the vessel does not find sale or employment at this port, she will probably sail in a fortnight for the Fijis, where she will engage in trading. The vessel is 35 tons, and is a comfortable sea boat. She is coppered with 24 ounce copper, and copper fastened—built of Japanese oak. Her crew consists of the two owners (foreigners) and three Japanese.

PASSENGERS.

FOR SAN FRANCISCO—Per City of Melbourne, Aug. 26th—Mr J F Arundel, Mrs Thomas—2.

FOR AUCKLAND—Per Nebraska, Aug. 26th—A S Cleghorn and wife, Miss L Cleghorn, Mrs W R Neal, J J McGill, wife and child, and 50 in transitu from San Francisco—57.

FOR SAN FRANCISCO—Per Moses Taylor, Aug. 28th—Edward T Bishop, E Streibz and wife, S H Phillips, S W Case and wife, P Van Cleave, A F Cooke, G P Castle, Mr Ridgely, G S Spalding and wife, Thos Graham, W Northcott, S C Allen and wife, Miss M Robinson, W P Ryan, S N Castle, Miss Harris, D Monroe, and 43 from Auckland—64.

FOR SAN FRANCISCO—Per D. C. Murray, Aug. 31st—S Goodfellow, wife and 5 children, Mrs Walsh, William Walsh, Daniel McVie, wife and 3 children—14.

FROM SAN FRANCISCO—Per Comet, Sept. 4th—Mr O G Clifford, R Dexter, Aug Smith, Chas Brooks, Frank Jones, Jake Wallace, Tommy Rosa, Tom MacLaughlin, Frank Medina, G Fayne, C Barnwell, S Smith, L Bolecker, S Fite, Anthony Frazer, Willy Holtzmann, Itah Noble, James H Gallagher—18.

FOR TAHITI—Per Ionia, Sept. 4th—1 Chinese.

FOR HUMPHREYS' IS.—Per Lunahio, Sept. 5th—Apela, wife and 2 children, Haupine, Taia—8.

FROM HONGKONG—Per Frances, Sept. 15th—H Fosbrooke, 14 Chinese—15.

FROM PORT TOWNSEND—Per Rainier, Sept. 15th—Mr and Mrs Bush, Miss Wald—3.

FOR SAN FRANCISCO—Per Comet, Sept. 18th—Geo Strickhausen, H McBride, O R Wood and son—4.

FROM BREMEN—Per R. C. Wylie, Sept. 18th—W Hopp.

FROM AUCKLAND—Per Nevada, Sept. 23—Mr Goodwin, Mrs M McLean, and 38 in transitu for San Francisco.

FOR NEW ZEALAND AND AUSTRALIA—Per Nevada, Sept. 25—From Honolulu, none. In transitu for San Francisco, 41.

FROM SAN FRANCISCO—Per Moses Taylor, Sept. 23—J S Christie, Jr., E O Hall, Miss S King, Miss Anna Wundenburg, Mr M B Beckwith and 2 daughters, Mrs S E Bishop, Madame States, Mable Mandeville, Sig P Cicchi, Sig C Orlandini, Sig A Susini, Sig P Gioraza, Sig A Biscaccianti, J. C. Moore, Mrs Moores, H J Franklin, C T Snyder, Mrs G D Korta, 3 Chinese, J Stewart, J McCorkindale, and 41 in transitu for Auckland and Sydney.

FROM SYDNEY AND FIJI—Per Wonga Wonga, Sept. 25—J McColgan, E McCorrison, and 33 through passengers for San Francisco.

FOR SAN FRANCISCO—Per Moses Taylor, Sept. 25—J R Kinney, Capt J Makee, Miss Julia Makee, Miss Wager, E S Houston, Mrs M S Rice, J C Clune, J McDade, W M Lambert, D Vida, wife and 2 children, T Cleghorn, Mrs Crockett and child, John Waters, M Kinnon, Louis Margot, Mrs Buckhart and son, E Koeb, S Holdsworth, J Beck and wife, S Birtles and wife, J Wittiker, G Harrison, P Mills, S Marloe, A Thompson, Miss Gulick, and 38 in transitu for Sydney and Auckland.

FROM SAN FRANCISCO—Per City of Melbourne, Sept. 25—Mrs Chambers, Prof Haselmayer, Mr Welsh, Mrs Welsh, Miss Nellie Osgood, J J Wheeler, Mr Reinhart, J Faber, A Wheeler, Ah Toon, F Patey, T Deloury, and 30 through passengers for Sydney.

FOR SYDNEY—Per City of Melbourne, Sept. 25—P Gibson, wife and 3 children.

FOR SAN FRANCISCO—Per Wonga Wonga, Sept. 25th—E S Pierce, Col Norris, T E Williams, J Fischer, Mr Richards, Chas March, and 30 from Sydney.

FROM GUANO ISLANDS—Per C. M. Ward, Sept. 26th—Col F S Pratt, Capt Hempstead, Louis McCall, A J Reimers, H Wilson, Antone Hugo, and 4 Chinese.

DIED.

BRICKWOOD.—In this city, Sept. 4th, WILLIAM PARKER KUNIPIFI, infant son of Mr. and Mrs. A. P. Brickwood, aged 1 year, 2 months and 3 days.

McGURN.—At Lahaina, Sept. 7th, of heart disease, THOMAS McGURN, aged about 37 years, formerly in the whaling business out of Honolulu.

KAMAKAU.—In this city, Sept. 29, MRS. KAMAKEE PIKIOI KAMAKAU, aged about 40, wife of Hon. W. P. Kamakau.



New Series, Vol. 20. No. 11.

HONOLULU, NOVEMBER, 1, 1871.

{ Old Series, Vol. 29.

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THE FRIEND.

NOVEMBER 1, 1871.

THE NEW HOTEL.—Honolulu has been styled the "Hotel of the Pacific" but alas, where was the Hotel? There were houses styled hotels, but there was no establishment worthy of the name, where the traveling community could find first class accommodations. If private enterprise could not start such an establishment, we are sincerely glad the Government has undertaken it. A good first class Hotel, we hold, to be an absolute necessity in Honolulu. Our situation enables us to speak knowingly respecting the necessity of a good Hotel. Having been brought into intimate relationship with strangers and travelers, we feel confident the house will be a success, provided a good keeper can be found. Under the circumstances the new Hotel should be leased on the most liberal terms. Most heartily we wish the enterprise success. The building is roomy, airy and convenient, and an ornament to the city. The view from the cupola is grand.

PHOTOGRAPHIC VIEWS OF THE LOST FLEET.—Mr. Thomas Thrum has caused to be photographed six views of the fleet in its various positions, before it was abandoned. One represents it at anchor and another crushed by the ice. The views were sketched by Mr. Waldemar Muller, a young German, who recently arrived from California, and is employed as a teacher of drawing at Oahu College. These views are for sale, at \$6.00 per set, at Thrum's news depot.

Liverpool Seamen's Institute.

We would acknowledge from A. Balfour, Esq., of Liverpool, a copy of the *Post* containing a full report of the proceedings on this occasion. Addresses were made by distinguished men in Church and state, including the Bishop of Chester and Lord Derby. An immense display was made. The *Post* reports that there has been no such gathering, since Prince Albert laid the corner stone of the Sailors' Home. When in Liverpool it was our privilege to visit this institution, then occupying temporary buildings in Duke street. It is estimated the new building will cost \$100,000, most of which sum has already been raised.

MR. WATERHOUSE'S NEW STORE.—Among the substantial and solid improvements going forward in Honolulu, may be reckoned, this new store. It appears that Mr. Waterhouse has been engaged in business since 1851. The front of the store is ornamented with the British Coat of Arms. Everything in and about the establishment is indicative of business and thrift. The proprietor can furnish his customers with any article of merchandise from a needle to a crow-bar; a watch-chain to a cable; a breast pin to an anchor; a jewsharp to an accordion; a lace cape to a gunny bag; besides a thousand and one other articles useful and ornamental.

PULLING HARD.—Our sympathies were aroused one day this week, in noticing a group of sailor boys seated on the grass, up town, surrounding one of their number, the youngest, while he sang a plaintive and appropriate ditty. They were all young men and boys, evidently Americans, far from their New England homes—"shipwrecked seamen." The chorus of their song ran something in this wise:

"Do your best for one another,
Making life a pleasant dream,
Help a worn and weary brother,
Pulling hard against the stream."

☞ The *D. C. Murray* and *R. W. Wood*, sailing for San Francisco to-day, will take most of the masters and officers, together with many of the seamen, of the wrecked vessels.

The Ainos of Japan.

Our attention has recently been called to a remarkable race of people living upon one of the islands of Japan. This people appear to stand in the same relation to the Japanese race, that the North American Indians do to the European races which have conquered them. We would acknowledge our indebtedness, to Mr. Lindau, the German gentleman now visiting Honolulu, who has resided many years in Japan, and there held the office of Consul of the North German Confederation. He called our attention to a work in French entitled, "Un voyage Autour Du Japon." This volume was published in Paris, in 1864, and embraces a series of letters written by Mr. Lindau, while sojourning in that country. We take much pleasure in presenting our readers with some remarks upon "The Ainos" of Japan, translated from this volume. For the translation we would acknowledge our indebtedness to Prof. Chickering, of Oahu College:

The island of Yezo is a conquest of Japan over a people once powerful and numerous, but now singularly reduced. It is situated north of the large island of Nippon and is separated from it by the Strait of Tsougar. It has the form of an irregular triangle, and embraces a hilly surface of 30,000 square miles. There are about 100,000 Japanese residents and 50,000 natives, called Ainos. The Tychoon, the chief official of Japan, possesses a domain of vast extent upon which stands the large city Hakodade. The chief tenant of Yezo is the Prince of Matsmai, himself subject to the Tychoon. His possessions cover the greater part of the south east of the island, and form a principality, of which the capital is Matsmai. This city is upon one of the extremities of the Strait of Tsougar and has from 10,000 to 15,000 inhabitants. It was not comprised among those ports opened to Europeans, and is scarcely known save by name. A foreign merchant whom desire of

trade and adventure had led to Matsmai was held a prisoner. He says that like the other Japanese cities it is neat and well managed, and contains, besides the residences of the prince and his suits, many temples. The rest of Yezo, not pertaining to the Tychoon nor the prince, is divided into equal portions among the seven grand princes of the north of Nippon, who defray the expenses of a garrison of 8,000 soldiers, for the defense of the entire isle, occupying military posts on the coasts. The Japanese population of Yezo is divided between the two cities Hakodadi and Matsmai, and some other places of less importance forming the principal port of the southern part of the island. This population live chiefly by fishing, and derive a considerable revenue therefrom; for fish abound to such an extent, that quite a flotilla of small merchant vessels is employed constantly in transporting them to the ports of the isle of Nippon.

Commerce and agriculture receive attention also. In the interior of Yezo we find the Ainos. With no historical testimony we could not, seeing their actual condition, recognize in them the forever masters of the island. They dwell apart from the coasts, where are found the large cities, and appear only in spring and autumn to exchange their furs and fish for rice and clothing. Their manners, their appearance, their language, all differing from the Japanese, attach this population, whose origin is unknown, to some family on the Asiatic continent. They are commonly small, short and thick set, with poor forms, but of great strength. Their forehead is large and prominent,* their eyes black and soft, and are horizontal like those of Europeans. They are white although somewhat tanned; but a particular characteristic of their appearance, and which contributes toward giving them a savage aspect in the wonderful length to which their abundant hair grows. It is heavy and bushy; their beards are stiff, and oftentimes the whole body is covered with hair resembling bristles. They are pleasant and tractable. On coming close to them we can easily see the mild expression of their character under their coarse hairy features. The women,

naturally ugly, seem to delight in making themselves more hideous, and have adopted a fashion which recalls the Japanese practice of the *black teeth*. They paint their lips blue from the nose to the chin.

The dress of the Ainos does not differ essentially from that of the lower class in Japan. The men wear tight pantaloons, and an over garment girdled by a sash. The women one or more robes according to the weather. They make these after a very coarse fashion; they consist simply of straw or sea weed woven. The little children have a lively and intelligent air which wears off as they grow older. When the little ones are not compelled to go far, they walk behind their parents; if the journey is long, they are placed in a net and slung upon the back, and the porter holds the ends of the net before him. Their language is not yet, I think, the object of special attention in Europe, and it approaches no known language. Hence it is very difficult to fix their phrases, for the reason, that the language has never been reduced to a written form. Yet they guard by tradition the memory of some grand poems, known among the Japanese, in which are celebrated frequent combats sustained by them against bears and huge fishes. Bears and fishes representing the chase and fishing, the sole employment of the Ainos, are a part of the gross religion they possess. Their chief divinity is the bear. The Japanese conquest has introduced among them some elements of Buddhism; but they are so entangled in the idolatry of the Ainos as to be scarcely discernible. One of the most curious of their ceremonies is that accompanying the dissection of a bear slain in the hunt. They proceed with a profound respect and constantly bow and pray to the dead divinity. The head of the beast is sacred, and instead of eating it they hang it over the door as a talisman against the influence of evil spirits. In this intelligent nineteenth century the Ainos present the image of a people which have not passed the infancy of humanity. They live in societies of ten or twenty families, and are easily governed by chiefs of their own blood, whose power is hereditary but very limited, as to the conquering race alone belongs official jurisdiction.

Their dwellings contain only utensils for hunting, fishing and cooking. Their manners are very pleasant, hospitable, benevolent, also timid and contrast strangely with the dangerous employments they engage in. Monogamy which they seem to have practiced while independent, has given way to Japanese customs, and to-day all the Ainos have as many wives as they can support. The marriage celebration does not differ materi-

ally from the Japanese. The dowry of the bride consists of fishing and hunting implements, and a greater or less quantity of dried fishes and furs, the principal wealth of the Ainos. In the history of the fallen race there are few definite epochs. They know almost nothing of their past, yet remember that their ancestors were masters of Japan, and they narrate a strange legend about their origin, resembling somewhat the history of the creation of the human race which the people of the Occident possess.

"Sometime after the earth rose out of the waters, a woman came to live on the most beautiful of the isles which should belong to the Ainos; she came upon a ship that the winds and favoring waves brought to the Occident instead of the Orient. With her she brought bows, arrows, lances, knives, nets, all the implements necessary to chase the fallow deer which abounded in the forests, and to procure the fish which filled the sea and the rivers. For many years this woman dwelt happy and alone in a garden still existing, but which no mortal can discover. One day while returning from the chase she felt weary, and to refresh herself, went to bathe in the river which separated her domains from the outside world. Suddenly a dog appeared, and swam toward her rapidly; affrighted she ran from the water and concealed herself behind a tree. The animal followed and asked why she had run away. She replied that she was afraid. 'Let me remain with you,' said the dog, 'I will be your attendant, your protector, and you need fear nothing.' She consented and from the union of these two creatures, sprung the Ainos, which means men."

To this fable are joined many others, all affirming that the Ainos, who to-day people the archipelago of Kouriles of which Yezo is the central island, came from the Occident. It is sure that their origin was upon the Asiatic continent, and probable that it was in the interior. It is sure that they bear no resemblance to their neighbors the Guilakes, the Tougouses, the Manchos, and the other people now living upon the east slope of the north of Asia. This race remains entirely isolated. Crushed under the pitiless judgment of the Japanese, reduced to a state of misery and slavery, which has suffocated in them the instinct of progress, it descends with rapid step to that great tomb of conquered and unknown races, when soon it will repose side by side with its neighbors, and companions in suffering, the Kamchadales and the North American Indians. Formerly it had some glory. In remote times, 600 years before Christ, the Ainos were masters of the provinces north of the great isle of Nippon, and under the reign of the first Mikado, Sin Moun, the Japanese treated



* Our printer has furnished an outline of the head of an Aino, indicating the protuberance in front, making the head to have the appearance of a person with "water on the brain." We are told this feature is universal.

them as equals if not superiors; but their force waned as they came in contact with the Japanese. Little by little they lost ground, power and influence, and forced to cross again the strait of Tsougar they were borne to their ancient possession, the Kouriles. The Japanese drove them even beyond this archipelago; one of their generals fought them a long time, but submitted to the imperial government near the end of the 14th century. After this they were never able to arise from servitude to the Japanese who subjected them and kept them down. They only dare approach their masters with marks of the deepest respect, and they pay a considerable tribute of dried fishes and skins to the Tychoon and the Prince of Matsmai, chief of the vassals of the isle of Yezo. Formerly every spring a delegation of Ainos went to Veddo to show submission and pay tribute to the Tychoon.

Now this double duty is accomplished at Hakodade before the Governor, (O-bungo.) The deputation pronounce certain conventional formulas on arriving; each member (there are four or five commonly) receives a cup filled with sakki, (a spirit made of rice), which he drinks after making a libation to the gods and to the temporal vassals of Yezo. The payment of tribute is regulated by the help of under-officers. To know this strange people one ought to go into the interior of the island to their homes away from the eye of the masters. The Ainos love strangers, offer them all they possess; on departing they are perfectly satisfied if you give them a handful of tobacco and a flask of spirits. At Hakodade; they are ill at ease and of wonderful timidity at what ever distance they may be from the spectator.

EDITORIAL REMARKS.—We would add a few additional remarks respecting this remarkable people. Their history, it appears, can be traced several centuries before the Christian Era. In the XIth volume of the Proceedings of the Boston Society of Natural History, published in 1868, we find a most interesting paper relating to *The Ainos*. It was communicated by A. S. Bickmore, Esq., who visited *The Ainos* some years ago, in company with the United States Consul and the Governor of Yesso. The following remarks upon the history of this people will be read with interest:

"As they have no written records, the earliest accounts of this people have come down to us through Japanese histories. According to a Japanese chronology, compiled from the best sources and kindly translated for me by Father Nicholai, of the Russian Legation, Jin-mu, the first Japanese emperor, appeared on Kiusiu at Hunga (or Hewng-nga) in B. C. 667. In B. C. 663, he first came to Nippon, but was defeated and driven back by the aborigines. In B. C. 660 he returned and effected a permanent settlement on the southeast part of that is-

and. In most of the Japanese histories, at least, no mention appears of the arrival of any new people, and the Japanese all believe that these aborigines were the ancestors of the present Ainos. Thus this people, although so little known to this day, are mentioned half a century before the time of Nebuchadnezzar, and six hundred years before the northern and western parts of Europe were first described by Cæsar in his Commentaries, and more than two thousand one hundred years before the discovery of the continent by Columbus. In A. D. 272 the Ainos, for the first time, brought presents to the Japanese authorities and acknowledged them as their rulers. In A. D. 352 they rebelled, and in A. D. 366 they defeated the Japanese and killed their general. During the next two centuries, however, they appear to have been completely subjugated; for an educated Japanese informs me that as early as A. D. 655, the Japanese sovereign then reigning established a kind of government over the Ainos in Yesso, which was located near Siribets, a volcano on the north shore of Volcano Bay. In A. D. 1186, Yoritomo usurped the ruling power in Nippon, and becoming jealous of his brother Yosi Tsunai, had him put to death, according to history, at a headland on the east coast, now called Shendai. But according to tradition, Yosi Tsunai escaped to Yesso, and treating the Ainos here with the greatest kindness, was deified by them and is now their chief hero."

In a late number of the *Massachusetts Spy*, published in Worcester, Mass., we find additional remarks upon "The Ainos." These remarks are from the pen of the editor, J. D. Baldwin, Esq., who is the author of a most interesting volume entitled "Pre-historic Nations."

"That the Japanese race was established by the mixture of Mongols with people of another race found inhabiting the Japanese islands, must be accepted a demonstrated fact. But they did not begin this mixture on the island of Nippon, nor is there evidence of any kind to show that the Mongols 'met the Malays' there. They mixed with the old inhabitants of the islands, some of whom can be seen now on the islands of Yezo and Saghalien. They are known as 'Ainos,' and may be of Malay blood to a large extent. Many of the existing 'races' of men, so called, were established by the process of mixture; and these Ainos may have Malay blood mixed to some extent with that of another people. This, although very probable, remains to be determined. Between six hundred and seven hundred years before the Christian era, Mongols from Corea established a settlement, not on the island of Nippon, but on the much smaller island of Kiusiu, which lies near the southern end of Nippon. This island is described in Japanese histories as the original seat or cradle of the Japanese monarchy. But, considerable time passed before the Mongols secured full possession of it; and it was not until the sixth century of the Christian era, that the Japanese race had secured such control of Nippon as enabled them to invade Yezo successfully. Yezo is still occupied to a considerable extent by communities of un-

mixed Ainos, a people of whose race peculiarities but little is well known even by the most intelligent ethnologists.

The Japanese race is undoubtedly the most important and promising race known in eastern Asia. It has a much stronger tendency than any other to study the civilization of Europe and the United States, and adopt anything it offers them which promises to be useful. They are themselves more advanced in civilization than is supposed by those who have only a general knowledge of eastern Asia, and assume that the most intelligent people found there are semi-barbarians. The Japanese seem likely to advance rapidly, become an active and enterprising people, and play an important part in that important future of the Pacific world, which is now beginning. Their geographical position relative to our Pacific coast, makes it certain our communication with them will constantly increase, and finally become as important to our commerce as important to our present communication with any of the nations of Europe. The age is coming when eastern Asia and the Pacific world will seem to us more important than Europe, and have more of our attention."

The Gift of Making Friends.

[Tom Brown at Oxford.]

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself, and seeing and appreciating whatever is noble and living in another man.

But even to him who has the gift, it is often a great puzzle to find out whether a man is really a friend or not. The following is recommended as a test in the case of any man about whom you are not quite sure; especially if he should happen to have more of this world's goods, either in the shape of talents, rank, money, or what not, than you—

Fancy the man stripped stark naked of everything in the world, except an old pair of trousers and a shirt, for decency's sake, without even a name to him, and dropped down in the middle of Holborn or Piccadilly. Would you go up to him then and there, and lead him out from amongst the cabs and omnibuses, and take him to your own home, and feed him, and clothe him, and stand by him against all the world, to your last sovereign, and your last leg of mutton? If you wouldn't do this, you have no right to call him by the sacred name of friend. If you would, the odds are that he would do the same by you, and you may count yourself a rich man. For, probably, were friendship expressible by, or convertible into, current coin of the realm, one such friend would be worth to a man, at least £100,000. How many millionaires are there in England? I can't even guess; but more by a good many, I fear, than there are men who have ten real friends. But friendship is not so expressible or convertible. It is more precious than wisdom; and wisdom "cannot be gotten for gold, nor shall rubies be mentioned in comparison thereof." Not all the riches that ever came out of earth and sea are worth the assurance of one such real abiding friendship in your heart of hearts.

THE FRIEND.

NOVEMBER 1, 1871.

Arctic Fleet Ice Bound!

33 SHIPS LOST!

1,200 SEAMEN ARRIVED!

ONLY 7 SHIPS SAVED.

The story of the great disaster which has befallen the whaling fleet is best told, in the subjoined document, signed by the masters of the lost ships.

POINT BELCHER, ARCTIC OCEAN, }
September 12, 1871. }

Know all men by these presents, that we, the undersigned, masters of whalships, now lying at Point Belcher, after holding a meeting concerning our dreadful situation, have all come to the conclusion that our ships cannot be got out this year, and there being no harbor that we can get our vessels into, and not having provisions enough to feed our crews to exceed three months, and being in a barren country where there is neither food or fuel to be obtained, we feel ourselves under the painful necessity of abandoning our vessels, and trying to work our way south with our boats, and if possible to get on board of ships that are south of the ice. We think it would not be prudent to leave a single soul to look after our vessels, as the first westerly gale will crowd the ice ashore, and either crush the ships or drive them high upon the beach. Three of the fleet have already been crushed, and two are now lying hove out which have been crushed by the ice, and are leaking badly. We have now five wrecked crews distributed among us. We have barely room to swing at anchor between the pack of ice and the beach, and are lying in three fathoms of water. Should we be cast upon the beach it would be at least eleven months before we could look for assistance, and in all probability nine out of ten would die of starvation or scurvy before the opening of spring. Therefore, we have arrived at these conclusions—after the return of our expedition under command of Capt. D. R. Frazer of the Florida, he having with whaleboats worked to the southward as far as Blossom Shoals, and found that the ice pressed ashore the entire distance from our position to the Shoals, leaving in several places only sufficient depth of water for our boats to pass through, and this liable at any moment to be frozen over during twenty-four hours, which would cut off our retreat even by the boats, as Capt. Frazer had to work through a considerable quantity of young ice during his expedition, which cut up his boats badly.

Annexed is a list of the names of the abandoned ships and the amount of oil each ship had taken up to the time they were lost, and as they lay in rotation along the ice and land:

Concordia, 650 barrels; Gay Head, 530 do; George, 300 do; John Wells, 300 do; Massachusetts, 350; J. D. Thompson, 100 sperm and 770 do; Contest, 850 do; E. Morgan, 150 do; Champion, 275 sperm and 300 do; Henry Taber, 300 do; E. Swift, 700 do; Florida, 550 do; O. Crocker, 200 do; Navy, 280 sperm and 400 do; Reindeer 800 do; Seneca, 450 do; Fanny, 300 do; Geo. Howland, 500 do; Monticello, 270 sperm and 630 do; Carlotta, 700 do; Paiea, 100 do; Kohola, 150 do; Eugenia, 250 do; Julian, 40 sperm and 200 do; Awashonks, clean; T. Dickason, 550 do; Minerva, 130 do; Wm. Rotch, 200 do; Mary, 300 do; Roman, 650 do; Comet, 30 do. The following are the names of the vessels saved and the amount of oil taken by each: Arctic, 480 barrels; Progress, 250 do; Chance, 220 sperm and 280 whale; Daniel Webster, 250 do; Lagoda, 725 do; Europa, 330 do; Midas, 450 do, 140 sperm.

While the position of the ships was becoming every day more and more dangerous, several meetings of the masters were held. From the *Advertiser* of Oct. 23d we copy as follows:

On the 13th of September another meeting was held by the Masters, the painful fact having forced

itself upon the mind of every one, that in order to save the lives of their crews they would have to abandon their ships. None but those similarly situated could tell how difficult it was for them to arrive at this painful conclusion, and to winter was utterly impossible, as their provisions would not last one-third of the winter, which is nine months in duration in these latitudes. And then to what purpose could it be done, as there was no place of safety for the ships; had they been in a harbor some of the crews might have been left to take care of them, and keep the natives from destroying them. But as they lay in the open sea exposed to every storm, the chances were that they would all be destroyed by the ice. Under these trying circumstances they were forced to come to the conclusion to abandon the ships to save their lives, and the colors were accordingly set as agreed on—at the mast-heads—to notify all the ships companies to get ready to leave on the 14th of Sept. The Masters of the distressed vessels knew if they were caught by the bad weather, the chances were that they would never get back again, after being blown off. Thus, although they were ready to stay any length of time by their ships as long as they could be sure of a ship to take them off at the last moment, and that time had now arrived, and as every one regretted leaving their ships, still there was no alternative. Starvation and death awaited them should they be obliged to stay; accordingly, boats were loaded with such provisions and clothing as were absolutely necessary, and by 4 P. M. every ship's company had left, and were on their way south. As they made their way down the coast they found the ice much worse than they had any idea of, and a great deal of shoal water besides, so that even if they had succeeded in getting the brigs over the bar at Wainwright Inlet, they never could have got them in the clear water south! At night they camped on the beach, and at daylight on the 15th, they proceeded on their way to Icy Cape; it blew strong from the south, and when they came in sight of the ships they found considerable difficulty in getting off to them, as the boats were loaded deep and the sea rugged. The bark Arctic Midas and Progress, lost each an anchor in trying to hold on to take them on board, they were very kindly received on board these ships—seven in number as before mentioned. The boats were cut adrift, as it was impossible to save them, the ships being so crowded. On the 16th, the last boats, crews were taken on board, and the wind blowing strong from NW, they weighed anchor and steered to SW, it having been agreed between the Captains of the ships to proceed to Plover Bay, and there get water and wood to last them on the passage to the Sandwich Islands. This was done by five of the ships, the Arctic, Progress, Midas, Lagoda and Europa, which arrived there on the 24th, and sailed again on the 25th. The distance traversed by the boats after abandoning the ships before reaching the ships South of Icy Cape, was about 70 miles; the ice being in one solid body all the way to Icy Cape, leaving a narrow strip of clear water along the beach—the entire distance—but also very shoal.

Terrible Shipwreck and Loss of Eleven Lives.

By the arrival of the steamer *Moses Taylor*, Oct. 22d, we have the following distressing account of human suffering and loss of life at sea. The brig *Shelehoff*, Capt. Hopken, it will be remembered, took a cargo of cattle from these Islands to Tahiti in December of last year.

The following statement from the pen of H. M. Whitney, Esq., who was a passenger by the steamer, will be read with absorbing interest:

On Thursday, Oct. 19th, at 8 A. M., a sail was discovered by the wheelman on the steamer *Moses Taylor*. The vessel lay directly in the steamer's track, and appeared to be disabled, having but one mast standing, and only her lower topsail set, running before a fresh southeast wind. On approaching her, it proved to be a brig, water-logged, with her mainmast carried away, apparently deserted, no persons appearing in sight on board. * * * *

It proved to be the American brig *Shelehoff*, 213 tons register, of San Francisco, bound to Callao with a cargo of lumber. The survivor was Capt. Luder Hopken, the last of twelve persons on board at the time of the disaster. The brig was caught in a cyclone on the night of July 3d, the same date of the solar eclipse. * * * *

The accident occurred in N. lat. 16 and W. long.

117, about 520 miles south-west of Cape St. Lucas. The wreck was fallen in with in N. lat. 26.40, W. long. 148.52, about 400 miles north-east of Hawaii, showing that they had run nearly 2,000 miles in 109 days.

The brig sailed from San Francisco June 22d, with 210,000 feet of lumber on board. * * * *

Too much praise cannot be given to Capt. Bennett, of the *Moses Taylor*, for sending a boat from the steamer to examine the wreck, which, to all appearance, was abandoned, and when nine out of ten shipmasters would probably have thought it a waste of time to stop and examine her condition. But his humane course has saved the life of one person, whose gratitude no words can express. * * * *

In conclusion, Capt. Hopken desires me to give his heartfelt thanks to Capt. Bennett, Dr. Woodbridge and Mr. Beals, who so kindly nursed him, and to the passengers on board the *Moses Taylor*, who have contributed so liberally to his wants.

HENRY M. WHITNEY, Passenger.

The following paper was prepared by Captain Hopken, Sept. 10th, on board the brig, to be left in case no one survived. It gives the list of crew and passengers:

American brig *Shelehoff*, of San Francisco, was water-logged on the 8d of July, 1871, in a hurricane, lat. 16° north and long. 117° west. Was afloat till Sept. — This was written on the 10th Sept. 1871, 70 days at sea.

Capt. Luder Hopken, Master, San Francisco; Mate, T. Johnson, of Schleswig Holstein; Second Mate, James MacCarley, Port Petrice, Migdonshire; Steward, Phillip Dunn, San Francisco. Seamen—Levedore Police, Rebosto Sicilia, Mitchell Velago, Bajerro Calabria, Italy; Andrew Larssen, Sweden; Lona Lewis Nessen, Flensburg, Germany. Cabin passengers—Ashley Crane, Charles Davis, San Francisco; Charles Kurtz, Tubingen, Germany—[New York papers copy] Bartholomew Clawell, native of Charleville, Department de Sardensu, (France?)

Written on board the brig *Shelehoff*, Monday, Sept. 10, 1871. We have suffered hard from hunger and thirst.

Crew, passengers and officers beg to send this to San Francisco, and publish in the papers.

In the Nautical Almanac were found the following entries: July 3d, cyclone; vessel waterlogged. Sept. 6th, Andrew Larssen died; Sept. 18th, Lewis Nessen died; Sept. 22d, Bart. Clawell died; Sept. 21st, on the wreck 80 days; 92 days from San Francisco. No rain. Nothing to eat.

Saturday, Sept. 30.—We are on the wreck 89 days. Four dead. Please advertise this in papers.

Monday, Oct. 15.—105 days on the wreck. All hands dead, except the Captain and one passenger—Crane.

A Card.

We, the undersigned ladies and masters, would respectfully tender our heartfelt thanks to Captain Thos. H. Mellen, of the ship *Europa*, for his kind reception and hospitable entertainment of ourselves, officers and crews while on board his ship. We would also tender our sympathy for the loss of his season's catch, and return extra thanks for the generous manner in which he invited us on board, by setting his colors fore and aft when he saw us coursing in our boats. And the welcome on board in the Arctic Ocean, in our destitute condition, will long be remembered by all, and may his future prosperity in life be measured out to him after his own bounteous manner of ministering to ourselves while on board.

With respect, etc., etc.,

Capt. HEPPINGSTONE and wife, Capt. JARED JERNEGAN,
" BENJ. DEXTER and wife, " ARIEL NORTON,
" VALENTINE LEWIS, " L. C. OWEN,
Capt. T. C. PACKARD.

Honolulu, Oct. 23d, 1871.

A Card.

The undersigned masters of the whalships *Gay Head*, *E. Swift*, *J. D. Thompson*, *Eugenia*, *Paiea* and *Reindeer*, wish, through the columns of this paper, to express their undivided thanks to Captain Tripp, of the bark *Arctic*, of Honolulu, for his kind and gentlemanly treatment of themselves and their officers and crews on the voyage down from Icy Cape to Honolulu, and we feel deeply obligated to Captain Tripp for his readiness in coming to our assistance under the trying circumstances in which we were placed by losing our vessels in the ice, and we sincerely hope he will not go unrewarded for his noble-hearted humanity.

Approved and signed by,

Capt. KELLY, Capt. NYE,
" BLIVEN, " NEWBURY,
" ALLEN, " LOVELAND.
Honolulu, Oct. 23d, 1871.

AN ISLAND ON FIRE.—In Scribner's monthly for October will be found an interesting article relating to Hawaii and its volcanos, by T. Munson Coan.

THE FESTIVAL.—The ladies connected with the Bethel congregation will hold a festival, on or about the 25th of this month. Time and place will be duly announced.

NEW BOOKS.—At Whitney's book store will be found a fresh supply of new books, direct from market in the Eastern States. Every reader of history and romance, science and art, will find something to his taste.

THE REV. E. CORWIN.—The former pastor of Fort street Church, we learn, has become associated with the Rev. Dr. and Mrs. Mills in the management of their new Seminary, which has so rapidly assumed the leadership of female education on the Pacific coast. Mr. Corwin's practical talent and ready adaptation to such a position, will render his services eminently useful.

LOSS OF THE "ORIOLE."—This ship was wrecked on the 14th of June, off Cape Thadeus. No lives lost. She had taken no oil. The vessel was taken to Plover Bay for repairs, but sunk after being hove down. Captain Hays, chartered a schooner and fell in with the *Emily Morgan*, and then returned and wrecked the ship, and subsequently distributed the crew among the fleet.

DRINKING HABITS OF AMERICANS.—A young literary Englishman who has spent some time in this country, in a magazine article says that, although he has heard that there is a great deal of drinking in the Northern states, as far as his observation goes, Americans are the soberest race of men under the sun. Scarcely any Englishman ever thinks of dining without a glass of wine or ale, while few Americans drink nothing but ice-water at dinner. In the dining-halls of all the great hotels, ice-water is the rule, and wine or beer the exception. Teetotalism among cultivated Englishmen is almost as strange as immoderate drinking, while here it is something indispensable.—*Amerinan Paper.*

Information Wanted,

Of *George Francis Vaughan*, who sailed from New Bedford in 1855. Any information concerning him will be gratefully received by his father, residing in Springfield, Mass., or at the office of this paper.

Of *Manoel De Brum*, of San Miguel, Azores. Was last known to have been on board the bark *Almira*, Capt. Marchant, prior to her being lost. Any information will be thankfully received by the Editor.

Information wanted respecting *James Buckley*, his friends have not heard from him for six years. Any information will be gladly received by his sister Miss Kate Buckley, Pautucket, R. I., or by the Editor.

Information wanted respecting *John Harris*, formerly a resident of Honolulu, say ten years ago. He was married to an Hawaiian, and had two children. Any information will be gladly received by the Editor, or Mr. Richard Betteredge, Royal Naval Hospital, Yokohama, Japan.

Respecting *Edwin B. Federhen*, who left New Bedford in the whaler *Gay Head*, Capt. Lawrence, in 1861, and was last heard from at Sydney, N. S. W. in 1862. Communication as to the said Federhen, will be thankfully received by his brother, Wm. F. C. Federhen, 141 Pleasant Street, Boston, Mass., or by C. Brewer & Co., Honolulu, or by the Editor.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 4—Haw bk Queen Emma, D Hempstead, 16½ days from San Francisco.
 4—Haw brig Kamehameha V., A Tengstrom, 18 days from Tahiti.
 4—Am sch Selma, G M Lindall, 16 days from Tahiti.
 7—Portuguese bk Cecilia, A Mesquita, 82 days from Callao.
 8—Haw bk Iolani, A M Ropes, 142 days from Boston.
 8—Am bk Aureola, G Ross, 30 days from Nainaimo, V. I.
 10—Ger bk Hongkong, I Jacobson, 13 days from San Francisco.
 15—Am ship Ceylon, Geo L Woods, 128 days from Boston.
 16—Am bk D C Murray, P P Shepherd, 12 days from San Francisco.
 16—Am bk Delaware, Frank M Rollins, 24 days from Victoria, B C.
 18—Am bk Powhattan, Francis Blackstone, 25 days from Port Gambol, W T.
 20—Brit stmr Wonga Wonga, John Steuart, 8 days 20 hours from San Francisco.
 21—Am stmr Nebraska, Harding, 26 days from Sydney via Auckland.
 21—Am stmr Nebraska, J Harding, 15 days and 16 hours from Auckland.
 22—Am stmr Moses Taylor, N T Bennett, 10 days and 16 hours from San Francisco.
 23—Haw wh bk Maunaloa, R Briggs, from Robbin Is, via Hakodadi, with 604 seal skins.
 23—Am wh ship Dan Webster, G F Marvin, from Arctic, 80 sperm, 320 whale, 1,200 bone.
 23—Am wh bk Progress, Jas Dowden, from Arctic, 250 whale.
 23—Haw wh bk Arctic, A N Tripp, from Arctic, 480 whale, 6,600 bone.
 24—Am wh ship Europa, Thos Mellen, from Arctic, 340 whale, 5,000 bone.
 24—Am wh bk Midas, Chas Hamill, from Arctic, 135 sperm, 480 whale, 4,900 bone.
 25—Am wh bk Lagoda, S Swift, from Arctic, 12 sperm, 650 whale, 8,000 bone.
 27—Am bk Camden, D Robinson, 23 days from Port Gamble.

DEPARTURES.

- Sept. 30—Brit sch Sea Bee, Auster, for Starbuck Island.
 Oct. 1—Russian steam clipper Izoumroud, Coumany, for Yokohama.
 2—Am bkn Victor, Gove, for Port Townsend.
 2—Am sch Sovereign, Chambers, for Tahiti via Kawaihae.
 4—Brit sch Southern Cross, Kenny, for Sydney.
 6—Haw bk R C Wyllie, Halteracker, for Jarvis Island.
 10—Ger bk Hongkong, Jacobson, for Yokohama.
 11—Port bk Cecilia, Mesquita, for Hongkong.
 13—Am sch Selma, Lindall, for Tahiti via Kawaihae.
 14—Am Sch C M Ward, Rickman, for Guano Is.
 17—Haw bk Queen Emma, Hempstead, for San Francisco.
 17—Brit bk Excelsior, Edgar, for Starbuck Is.
 21—Brit stmr Wonga Wonga, Steuart, for Fiji and Sydney.
 22—Am stmr Nebraska, Harding, for Auckland.
 24—Am stmr Moses Taylor, Bennett, for San Francisco.
 25—Am bk Powhattan, Blackstone, for Port Townsend.
 26—Am bk Aureola, Ross, for Newcastle, N S W.
 27—Brit brig Windhover, Roels, for Sydney.

PASSENGERS.

- FROM SAN FRANCISCO—Per Queen Emma, Oct. 4th—Mrs George Emmes, Miss Maggie Emmes, Miss Sarah Emmes, Miss Eliza Emmes, Prof W Muller, Mr Geo E Weston, C D Francis.
 FROM TAHITI—Per Kamehameha V., Oct. 4—G. W. Robertson, John Kelly, Ulrich Holderacker, and 33 Chinese.
 FROM SAN FRANCISCO—Per Wonga Wonga, Oct. 20th—W E White, Mrs Dowsett and 2 children, Miss Von Pfister, John Darling, D I Lewis, Jas Barnes, Lorenzo Joseph, and 27 through passengers.
 FOR FIJI—Per Wonga Wonga, Oct. 20th—Mrs Ferd W Hutchison and son, N A Sands, McCallum and wife, and 27 through passengers.
 FROM SAN FRANCISCO—Per D. C. Murray, Oct. 16th—A C Weeks, W P Ryau, J Brash, E Strehz and wife, S C Allen and wife, Miss M Robinson, Geo Johnson, wife and child, R Foster, wife and 5 children, Fred Johnson, J C McKinney, Wm Crawford, Lorenzo Hoffmeyer, J Morgan, J L Taylor, Albert Lyons, John Kelley.
 FROM BOSTON—Per Ceylon, Oct. 16th—H G Treadway.
 FOR TAHITI—Per Selma, Oct. 16th—Fred Wundenberg.
 FOR SAN FRANCISCO—Per Queen Emma, Oct. 17th—A J Rainers.

FOR GUANO ISLANDS—Per C. M. Ward, Oct. 14th—Capt D Hempstead, Chas Hines.

FROM SYDNEY—Per Nebraska, Oct. 21st—Mrs Bernard and 1 in the steerage.

FOR AUCKLAND—Per Nebraska, Oct. 22d—T E Bush and wife, Miss Wald, and 26 in transitu from San Francisco.

FROM SAN FRANCISCO—Per Moses Taylor, Oct. 22d—Mr Phillips, E P Adams, H M Whitney and wife, Miss Whitney, Miss Mary Parke, Mr Hyman, L Zublin, C N Adams, C E Richardson, H I Chase, Mrs Morrison, 3 children and servant, Mrs Boswell and daughter, Mrs C F Hopkins and 4 daughters, Mr and Mrs Ellis, Miss Boswell and servant, Mrs Jones and child, L Coats, Mr and Mrs E W Howland, A H Potter, Miss Alexander, Miss Richardson, Mr Howland, J Palmieri, J Fraser, J Campbell, H Johnson, Mrs M E Kemball, 3 daughters and 1 son, and 21 in transitu for New Zealand and Australia.

FOR SAN FRANCISCO—Per Moses Taylor, Oct. 24th—Geo Nebeker, G W Bliven, Geo Duffey, J Lapham, N A Blume, wife and child, B B Worth, W Mitchell, J M Monsarrat, L Williams and wife, Tom Sabro, T W Williams, wife and 3 children, H Hesse, T C Packard, H W Hyman, W H Kelly, C E Allen, E W Howland and wife, D R Fraser, Geo F Bauldry, Sam Mitchell, R T Haskins, Geo H Payne, J R Stivers, N E Ranson, J N Norton, Jno Fahy, Jas Carter, R P Gifford, W P Davenport, A Osborn, T B Smith, T Driscoll, T W Manchester, W F Macomber, J W Fisher, F C Eldredge, Edward Murray, J M Forrest, C E Remington, E E Smith, H M Newbury, H A Potter, R W Andrews, Capt Jernegan, Capt Ben Dexter and wife, A Dean, H Allen, M Green, A Norton, H Pease, J A Jones, T Hocker, Ed M Fraser, Chas Hubbard, C Seifer, Jos Tinker, H D Colson, John Rodgers, Jas S Carter, Jno Joseph, C A Smethers, John Peirce, S H Ingalls, C A Ludlow, D B Adams, E Cooke, L C Owen, wife and child, W L Davis, R B Stratton, T S Redfield, N A Sands, Mr Choat, Mr Groves, R Schwalbe, L Luce, S E Mendell, A May, Wm Pfleger, and 70 from Auckland and Sydney.

MEMORANDA.

REPORT OF SHIP CEYLON, WOODS, MASTER.—Left Boston June 8th. Crossed the equator in the Atlantic in long. 27° 20' west July 13th. Passed Cape Horn August 23d, 76 days out. Was 15 days from lat. 50° south in Atlantic to 50° south in the Pacific, with moderate northerly winds most of the time. Took southeast trades in lat. 27° south. Crossed the equator in the Pacific September 28th in long. 125° west, 112 days out. Took northeast trades in 12° north, very moderate. Had very rough weather in the South Atlantic. Carried away lower main topsail yard, split sails, and other slight damage. Made Hawaii 6 A. M. Friday, October 13th, since then calms and light winds from all points of the compass. Arrived in Honolulu Sunday, October 15th, 128 days from Boston.

June 21st, lat. 34° 43' north, long. 38° 25' west, passed the wreck of a vessel of about 600 tons, nearly bottom up, with her whole stern gone. She was painted black—had been coppered high up, but was nearly all off, except a small quantity around the bow. She had evidently been in that condition some time. Could not discover her name.

July 27th, lat. 27° south, long. 45° 12' west, Frederick Senky, a native of Philadelphia, aged 35, fell from the head overboard and was drowned. Every effort was made to save him, but he went down before assistance could reach him.

August 9th, lat. 43° south, long. 50° 20' west, Bernhardt Swinson, a native of Gottenberg, Sweden, aged 37, fell from the bow while setting up the head gear and was drowned. He sank almost immediately, being heavily clothed, and unable to swim.

July 29th, lat. 29° south, long. 46° west, spoke English ship "Monmouthshire," from Newcastle, England, for San Francisco.

REPORT OF STEAMSHIP MOSES TAYLOR, N. T. BENNETT, COMMANDER.—Left San Francisco Wednesday, October 11th, at 12 M. Had very strong northwest wind first 48 hours out, blowing a moderate gale with bad cross sea, obliged to run off course to southward for 30 hours. From 14th to 19th, calm with light airs from southward; 9 A. M., October 19th, latitude 26° 40' north, longitude 145° 52' west, fell in with and boarded the wreck of the brig *Shellehoff*, from San Francisco to Callao, with load of lumber; found one man, the Captain, alive on the forecastle deck, in an exhausted condition—all others, crew and passengers, had died from privation. From brig's log, learned that the vessel was waterlogged July 3d, in latitude 16° north, longitude 117° west, in a hurricane. Ship's company consisted of eight crew and four passengers. Eighty-nine days after disaster four of company had died, 105 days after, all dead but Captain and one passenger. The last passenger, named Crane, died the day before we found the wreck. The brig, when found, had lost stern, mainmast, bulwarks and house on deck, was sunk deck under water, and sea rolling across the vessel, except forecastle deck; foremast and jibboom standing with foresail hauled up and jibtopsail set. The Captain was carefully attended by Dr. Woodbridge of our ship and rapidly recovered.

October 20th, latitude 24° 32' north, longitude 152° 20' west, passed Hawaiian bark *Queen Emma*, under all sail with fair wind, steering north-northeast, wind squally from southward with heavy rain. October 21st, calm, sighted Maui 8½ P. M. A. K. CLARK, Purser.

MARRIED.

BARRETT—THRUM—In this city, October 30th, by Rev. S. C. Damon, Mr. FREEMAN BARRETT, of Coldspring, Long Island, N. Y., to Miss HANNAH B. THRUM, of Honolulu.

ASHANG—AQEE—In this city, October 14th, by Rev. S. C. Damon, ASHANG to AQEE, both natives of China.

FLOYD—LYONS—At Trinity Church, San Francisco, Sept. 13th, Capt. RICHARD FLOYD, in the employ of the North Pacific Transportation Co., and lately commanding the steamers *Ajar* and *Moses Taylor*, running to Honolulu, to Miss CORA LYONS, only daughter of Judge H. A. Lyons, one of the millionaires of the city. A full and elaborate description of the wedding appears in the *S. F. Chronicle* of Sept. 17. Among the presents of diamonds and gold, rich fans, &c., there was a gift of \$20,000 from the bride father. Most heartily we congratulate the happy recipients, having made two passages on board vessels commanded by Capt. Floyd.

[Ed. of the FRIEND.]

DIED.

CATTENACH—In this city, on the 7th inst., after a lingering illness, Mrs. JANE CATTENACH, aged 81 years, a native of Elgin, Scotland. [Elgin papers please copy.]

SWEETMAN—In this city, on the 11th inst., after a long illness, JOHN SWEETMAN, aged about 35 years.

MONSARRAT—In this city, on Wednesday, October 18th, MARCUS CUMMING MONSARRAT, aged 43 years and 6 months.

ADAMS—In this city, Oct. 27, at his late residence on Hotel street, Captain ALEXANDER ADAMS, a native of Scotland, 61 years a resident of these islands, aged 91 years and 10 months.

LYONS—At Hana, East Maui, Oct. 9th, TIMOTHY LYONS, aged about 45 years. He was tax-collector of the district, and had been a resident of the islands about 17 years. A native of Lynn, Mass.

LETT—In this city, Oct. 22d, ROBERT LETT, a native of Wexford, Ireland, aged 46 years.

☞ We would call special attention to the following communication. The writer has been for more than thirty years connected with the missionary work in New Zealand, under the auspices of the Wesleyan Missionary Society. He appeared most thoroughly informed in regard to the political, social and religious state of affairs throughout the Australian colonies. He is now on his journey to England, and during his brief sojourn in Honolulu was deeply interested in making enquiries respecting the working of the Government, affairs of education, and, in fine, everything relating to this Island-Kingdom. On leaving, he placed the following letter in our hands, embodying the results of his observations:

TO THE EDITOR OF THE "FRIEND"—SIR:—During my short sojourn here I have been deeply interested with the many and varied works of advancement in these islands. It is a remarkable fact that in the group where Captain Cook lost his life through his (to say the least) imprudent interference with the heathen rites of the natives of his time we have the most signal illustrations of the success, material, moral and spiritual of Christian missions in the Pacific.

To begin with a small incident;—I was very much pleased by calling in at the reading room of the Y. M. C. Association. Here I found books and papers recording the news and literature of the world. And here the loiterer and the man who waits may step in and enjoy a comfortable and airy rest and satisfy the cravings of his mind without being compelled to swallow down, whether he likes it or not, so much intoxicating drink. In addition to the supplies of books and newspapers here are writing materials for the convenience of the public, and all free of charge. Surely this, though apparently a small matter, is a step in advance of most of the towns and cities we visit; and I trust the benefactors of this and the many other benevolent institutions of this place will feel themselves fully rewarded with the satisfactory results of their benevolent labors.

Nor is the Sailors' Home less worthy of our note although these have become of late years more widely diffused in the different seaports of the world. Here we have an excellent Home for the wayfarers of the sea, and situated, as Honolulu is, for its central position great number of seamen find it an invaluable institution for their convenience and comfort. Both the lodging and boarding departments appear to be of the very best description. Even to the beds of the ordinary sailor being furnished with the luxury of mosquito curtains, and the well spread tables fully adequate to the more fastidious taste of the officers as well as the demand for

the "good and plenty" of the man before the mast. At this season when shipwrecked seamen are flowing in in such large numbers from various parts it is impossible to fully appreciate the benefits of this Sailors' Home. Hundreds, say thousands of sailors no doubt will carry a grateful recollection of this institution, throughout their lives, nay long as eternity shall roll. Could the benevolent parties who have rendered special assistance, towards these institutions witness their usefulness, they could not but feel the utmost pleasure in thus seeing the happy result of their labors and contributions. The excellent lady who has the management of the establishment seems eminently fitted for her post. And it is scarcely necessary here to enter another amongst the many recognitions of the singularly appropriate and useful labors of Dr. Damon. The editor of the *Friend*, I trust, will forgive me this remark, and I am sure his talents and efforts in connection with this, his useful book depot, his interesting church and other departments of Christian labor will ever be attended with commensurate success and the approval and commendation of his Christian brethren in every department of the Church of Christ.

To speak of greater things; the orderly government of the country, conducted by a native king and foreign ministers; the successful progress of trade and commerce, the high state of morality throughout the group, in comparison with more enlightened states and kingdoms, the deference paid to religion, and the regular attention rendered to the duties and responsibilities of Christianity signalize this as one of the most interesting states or kingdoms on the face of our earth.

The enquiring mind is naturally disposed to ask, whence these pleasing results? And I think the answer is at hand. The mission influence, in other words, the influence of Christianity has prevailed. The American Board of Missions at an early stage of the European history of these islands sent several devoted men to labor in this field, and after heavy and self-denying labors now for upwards of half a century they and their progeny still stand in the moral and spiritual world pointing upwards, like the magnificent spiral columns with which nature has so beautifully adorned this island. And these invaluable men with the assistance of several eminent and Christian men in the state have been the means of arranging and consolidating the affairs of the state, so that with the Divine blessing they result in the pleasing and satisfactory state of things which we now behold. Truly they now stand also as the great supports by which the fabric of the state and of the social compact has been raised, and is supported, and remind me of the grand buttresses which so beautifully stand out and adorn the sublime and lofty rocks seen on the other side of this island.

All honor and praise to the great architect of the material and moral superstructures which we are called to admire, and veneration and esteem to the noble men his servants. Yours faithfully,

GIDEON SMALES.

Honolulu, Oct. 25, 1871.

Loss of the "Japan."

This vessel, belonging to Melbourne; and commanded by Captain Barker, an American, was wrecked on the 9th of October, 1870, near Cape East, on the Asiatic coast. At the time of the wreck, the following persons were drowned: Mr. Coles, 3d officer, of Hobartown; the steward, name unknown; E. Miller, carpenter; and seaemnn, as follows, Henry Collins, Sydney; J. C. Martin, New Haven County; James Armstrong, Liverpool; William Wolworth, London or Melbourne; James Muer, of Hobartown, was frozen to death.

The following persons were saved: Captain Barker, 1st officer E. W. Irving, Australia; 2d officer Wm. Limas, Portugal; 4th officer Aaron Price, Norfolk Island. William Lee, cooper. Boat steerers—Ed. Cook, Bay of Islands New Zealand; Pedro Fornander, Portugal; John Otago, Peru; Rimas, Australian native; and John McGill, Guam. Seamen—W. S. Price, London; James Adams, Birmingham John Gray, Belfast; Hugh Harley, Glasgow; John Wilson, Chaltenham; William Scott, America; Eugene Dantist, Guernsey; Albert Schelberg, Sweden; Martin Kneudsen, Norway; William Hard, cabin boy, America; Joseph Boyce, Edinburgh; Lewis Kennedy died on board *Henry Taber*; John Rotoma was frozen to death and died at Indian Point.

The crew of this vessel lived eight months and seventeen days among the Esquimaux Indians, and were treated with great kindness by them. There was a village of 300 natives near to the place where the *Japan* was wrecked. Some of the crew report that the natives complain of the want of food, in consequence of the whalers killing so many of the walrus, which is there only food. In view of the kindness of the natives to this ship's crew, we sincerely hope the British Government will in some way testify its appreciation of their conduct. In regard to the propriety of forbidding whalships to take walrus for the mere matter of a few pounds of ivory and a few gallons of oil, we think there can be but one opinion. *Hereafter, walrus ought not to be wantonly killed, for ivory and oil.* The walrus is the main staple, or rather the only food of the inhabitants of those cold regions. We have heard one shipmaster express the opinion, that the loss of so many ships, was a judgment for killing the walrus!

☞ Koro, the young Japanese who has embraced Christianity while in an American college, honorably wrote to the authorities in Japan that he felt bound, in honor, to inform the government of his conversion and changed purpose in life, in order that they might release him from his responsibility for the other students, and no longer provide for his support. To this he received a reply from the proper official, that he should continue his studies under their auspices as before, and retain his charge of the other students, at the same time securing an increased allowance for his support.

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Young Men's Christian Association of Honolulu.

Here a Little, There a Little.

Queen Victoria quietly worships in a Presbyterian church in Scotland, without noticing the weak and absurd fault-finding of some of the State-church papers.

Philosophical metaphysics may be a good thing, but too much of it in a Sunday-school is likely to be dangerous. "Mary, do you think there are harps in Heaven?" "Yes, sir, mother says there are." "No, no: there are none, there are none." "John, do you think there are crowns and palms in Heaven?" "Oh, yes sir, my mother says there are." "No there are not. All these things are symbolical, children. Heaven is an efflorescence of our being into a higher state."

Mr. Oliver P. Emerson, formerly of this island, and lately graduated from Andover Theo. Sem., has just been ordained in Lynnfield, Mass., in a young and flourishing society.

Perhaps in no part of the world do the Chinese receive better or more civilizing influences than in San Francisco. The energetic and intelligent efforts that have been and are constantly made to reach and educate them, already have produced the most encouraging results. They are becoming enlightened and liberal. They support with success a Y. M. C. A. in the city. It is probable that the influence that has been exerted upon them through the Chinese Sunday-schools, which have been carried on with much enthusiasm, has been greater in effecting this promising condition of things than all other influences combined. The experiment of Sunday-schools for Chinamen here is well worth trying. We are not aware that anything of the kind has ever been done, with the exception of the night schools which have been held for a year or two past in town. It is only a comparative few who feel like or are able to attend these, while a large number would be at liberty on Sunday and might be disposed to attend on that day. We are surely doing little enough in a religious way for the race who are destined before long to form the bulk of our population.

The issue of Darwin's "Descent of Man" has provoked a vast amount of criticism, serious and satirical, which is perhaps not strange, as the virtuous weakness of worshipping one's ancestors, existing in its primitive form in China, is still common among the more civilized western nations. With many, Darwin's views are regarded as inconsistent with religion, and he is boldly challenged as trying to cast doubt on Sacred

History. To the man who has been brought up to a strict literal interpretation of the Old Testament in its King James version the new theory is something of a shock; and it is perhaps naturally difficult for him in his religious self-veneration to acknowledge Darwin's man as more than a fiction. Whatever may be the future of this particular branch of the discussion, it is remarkable to what an extent the theory of "Natural Selection" first discovered by Wallace and further developed by Darwin, is being adopted by scientific men all over the world. This theory as the ground-work and pervading principle of Darwin's startling conclusions is of the highest importance. In Germany his doctrines are widely adopted. In England and America they are fast spreading, especially among the younger scientific men. One of the most interesting examples of conversion to these views is that of Sir Charles Lyell the great geologist. After having for fifty years studied the subject of life in relation to the past geological changes and embodied the older views in his numerous works, he has at last in his tenth edition of his "Principles of Geology" abandoned those views as untenable, and adopted the views represented by Darwin.

The prompt interference of the Minister of the Interior with the coaling and freighting of the Webb steamers on Sunday, the 22nd ultimo, is a graceful assurance of quiet Sundays in the future, and significant of a favorable solution of the Sabbath questions in our community.

Free Reading Rooms—Their Importance.

The following speech, was made by a Hindoo Brahmin. It was called forth at a lecture delivered by an American missionary, by the name Rev. J. Chamberlain, in the Madras Presidency. The testimony to the influence of the Bible, Free Reading Rooms and missionaries is somewhat remarkable:

"Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; whilst piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again is it pelted, and broken, and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are.

What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No: they seek, like the mango tree, to bear fruit for the benefit of others, and this, too, though treated with contumely and abuse from those they are benefitting.

"Now look at this missionary! He came here a few years ago, leaving all, and seeking only our good! He was met with cold looks and suspicious glances, and was shunned, avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, 'Let the Pariahs take his medicines, we won't'; but in the times of our sickness, and distress and fear, we had to go to him, and he heard us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

"And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals, which were inaccessible to us before, but which help us now to keep up with the world around us, and understand passing events; and he has placed here tables to write on, and chairs to sit on, and lamps for us to read and write by in the evening: and what does he get for all this? Does he make money by this free reading-room? Why, we don't even pay for the lamp-oil consumed night by night as we read.

"Now, what is it makes him do all this for us? It is his Bible. I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? They owe them all to their Bible. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves!' They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christians' Bible that will, sooner or later, work the regeneration of this land."

NEW WORK ON THE ORIGIN OF THE POLYNESIAN RACE.—We learn from the Hawaiian Gazette, of Oct. 18th, that the Hon. A. Foreman is about to publish a new work on this subject. Most gladly shall we welcome this publication. In the same issue, we notice that the editor speaks of Prof. Baldwin, author of "Pre-historic Nations." We would merely remark, Prof. Baldwin is the Hon. J. D. Baldwin, editor of the Massachusetts Spy, one of the oldest newspapers in America. This gentleman has for many years given special attention to the history and migration of nations, not mentioned in history.

SUPPLEMENT TO

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[Old Series, Vol. 29.

"They escaped all safe to Land."

A DISCOURSE preached in the Seamen's Chapel, Sabbath Morning, October 29th, by the Rev. S. C. DAMON.

[PUBLISHED BY REQUEST.]

PSALM 107:23, 24—"They that go down to the sea in ships, and do business in great waters: These see the works of the Lord, and his wonders in the deep."

Acts, 27:44—"And so it came to pass, that they escaped all safe to land."

Sometimes God speaks to man, by His Providence, as clearly and distinctly, as if an audible voice was heard. Ordinarily men, in their carelessness and sin, neglect to recognize the hand of God in the affairs of common life, but occasionally God makes His power and presence so manifestly felt that they involuntarily exclaim, in the language of the Egyptian Magicians to Pharaoh, "This is the finger of God." Much as we may endeavor to account for the changes and revolutions in the material and natural world, upon the operation of nature's laws, or the laws of the Universe, yet over and above all these, the minds of men are frequently so impressed that they cry out, as did Jacob of old, "Surely the Lord is in this place and I knew it not." Among the hundreds who have recently escaped safe to land, and been most signally delivered from extreme peril and danger, amid the rigors and terrors of the Arctic Ocean, I have not met with one who failed to recognize the interposition of a most kind Providence. To me, this has been exceedingly pleasant. I delight to hear men gratefully and reverently recognize God's presence. It is proper and becoming that we should always do so. No inspired or uninspired writer ever made more touching and appropriate allusions to the presence and agency of God, than the Psalmist David. The passage selected for our present consideration seems as if written for this occasion. Human language could not more accurately describe, in poetic style, the circumstances, deliverance, and present condition of those recently landing upon our shores, from the Arctic Ocean:

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The mariner sees manifestations of God's power, such as are not to be seen upon land. The land is stationary, but the sea is in motion. It can not rest, except when congealed,

and then, even more than when in motion, God's mighty power is manifest. So thought those who looked out upon an Arctic Sea, one day lashed by the winds, and the next, frozen into solid masses—aye, mountains of ice. One day, that sea permitting the ship to glide through its waters as smoothly as the bird cuts the air, but the next day, the waters of that same sea holding that same ship in its tight grasp, as in a mighty vise, or, rather, taking some of them and crushing them to atoms. "A ship," I overheard one to remark, "was crushed as easy as an egg-shell." In view of this vast display of the Almighty's power, the most thoughtless must acknowledge man's feebleness and weakness. "For he, [i. e. God] commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." God has but to speak, to say the word, and the stormy winds go forth on their errands, to lash the ocean and sweep fleets from its surface. Who that has sailed much upon the ocean, has not often seen the winds to lift up the very waters, and mingle air and sea, so that you can scarcely discern the line of separation?

How aptly the inspired Psalmist describes the voyagers upon the deep when in a violent storm. "They mount to the heaven, they go down again to the depths. Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Does not this very accurately describe the uneasy position of the mariner in a storm? "And are at their wit's end." All their wisdom is gone. What to do, they know not. Methinks, there were moments and hours, when the ice was making around your ships, that you were at your "wit's end." What to do, you knew not. Should you flee, or remain? That was the question. Every hour you saw the icy barrier crowding down upon your ships, and on your lee was the barren, treeless, and desolate shore, while under their keels, there was barely water enough to float your ships. At such a time, and in such a place, and with such surroundings, it would not be strange if man should feel at "his wit's end." This is the language of the masters of those ice-encircled ships:

"We think it would not be prudent to leave a single soul to look after our vessels, as the first westerly gale will crowd the ice ashore, and either crush the ships or drive them high upon the beach. Three of the fleet have already been crushed, and two are now lying hove out, which have been crushed by the ice, and are leaking badly. We have now five wrecked crews distributed among us. We have barely room to swing at anchor between the pack of ice and the beach, and are lying in three fathoms of water. Should we be cast upon the beach it would be at least eleven months before we could look for assistance, and in all probability nine out of ten would die of starvation or scurvy before the opening of spring."

"Then they cry unto the Lord, and he bringeth them out of their distresses."

I have no doubt that many earnest prayers went up from that large number of distressed

and hard-pressed mariners. It has become a proverb that in a storm the sailor prays, however much he may neglect that duty at other times. A violent storm at sea, when death stares the mariner in the face, brings him upon his knees before God. He does then what he ought to do at all times, as our Saviour has taught "that men ought always to pray, and not to faint." No duty is more plain and imperative than that of prayer to God, in times of prosperity and safety, as well as of adversity and danger—when sailing on a smooth sea, as well as when in a storm. In this case God did verily bring these men out of their distresses. They were hard-pressed. Their written statement is published to the world, that they were a company of men in distress. Satan sometimes speaks the truth, as he did in his answer to God with reference to Job. "And Satan answered the Lord, and said, skin for skin; yea, all that a man hath will he give for his life." You gave up all. Ships and their valuable cargoes were sacrificed—were abandoned.

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet." There were more than a thousand glad hearts, when the storm abated and the wind ceased its raging, and all in more than a hundred boats, were quietly wafted, by a gentle breeze, along that narrow but open passage, around Point Belcher to the open sea, where were found seven ships, with just sufficient accommodations to bring all safely out of the dangers and perils of the Arctic Ocean. Your deliverance resembled that of the Israelites when passing through the Red Sea: "and the waters were a wall unto them on their right hand and on their left." The icy barrier was a wall on your right hand, and the land on your left. The signal deliverance of so many from their perilous situation, affords a not inapt illustration of the deliverance of sinners from that greater and more fearful destruction which awaits all who are unwilling to escape, by the passage which has been opened up from the City of Destruction to the gates of the Celestial City. To remain, would have been most fool-hardy and presumptuous. It was not to be thought of. Only one way of escape was offered. The open and narrow channel was the path-way of safety. Your circumstances admitted of no delay. The present opportunity must be immediately embraced. It was now, or never! This was the general feeling of all. As the angels said to Lot and his companions, when fleeing out of Sodom, "Escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountains, lest thou be consumed." So the voice of Prudence—so the angel of Safety, cried in the hearing of those imprisoned mariners, "Escape by this passage to the open sea, and trust in God for a safe voyage to some desired haven."

This is virtually the language of every gospel minister to sinners, in every land and all ages.

"Escape for your lives; the gospel-door is now open. Turn from the broad road into the narrow way. Delay not."

"So He bringeth them to their desired haven." How aptly these words of the Psalmist describe the manner in which God hath brought you and your companions hither, to this your much desired haven. How pleasant and gratifying after having escaped the dangers and perils of a rough and tempestuous voyage, to cast anchor in a safe, quiet and peaceful harbor—a haven to be desired. "So God brings His people finally to their rest in heaven—their haven, their home. After being tossed by the tempests of life; after encountering its storms and dangers, the way becomes smooth and calm; the end of the voyage is serene; and death is like the ship smoothly gliding into port, with its sails all set. The soul enters the desired haven—the port that was longed for; a safe haven, beyond all storms or tempests; an eternal home!"—[BARNES.]

In view of the works of the Lord and his wonders in the deep,—in view of God's control over the winds and storms,—in view of God's marvelous deliverance and the preservation of those going down to the sea in ships,—in view of God's all abounding goodness, the Psalmist breaks forth in the following animating words: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Twice before in this same psalm had he uttered the same exclamation. In view of the wonderful display of God's wisdom, power and goodness, on land and sea, and over all created intelligences, this overpowering impression weighed upon his mind—man's great obligation to render thanksgiving and praise unto God for his goodness and loving kindness, and providential mercies. Are not you, my hearers, now delivered from imminent dangers and perils, called upon to join in this grand chorus of thanksgiving and praise? You have experienced a deliverance, well-nigh miraculous. The actual facts in the case without any embellishment or rhetorical coloring, when described in the simplest language, read more like romance than reality. Never was there a similar disaster recorded in the annals of maritime enterprise. We have frequently read of one or two ships abandoned and crews saved wholly or in part, but it is surely an unheard of event, for more than thirty ships, employing more than a thousand men, to be abandoned, together with their valuable cargoes, and that too, on a bright morning in September. Methinks I see that long fleet of boats loaded with provisions and manned by these hardy crews, commencing their journey along the narrow passage barely wide enough for a single boat. Onward moves the long procession of more than a hundred boats, retiring—aye, fleeing from the relentless grasp of that icy enemy. Manfully, brave men—and braver women—faced the foe; inch by inch they contended, but silently and surely the icy barrier pressed down upon the fleet. There was no alternative but to retire, and that with all possible haste. To remain was death, by cold and starvation. "We think," say the captains, "it would not be prudent to leave a single soul to look after our vessels." In this instance, as in many others, in the great struggle of life, "the better part of valor was discretion."

The first remark which I have to make, by the way of reflection, on this occasion is, that we are called upon to exercise the feeling of deepest gratitude to God. The moment we begin to contemplate what otherwise might have been the result, our minds are filled with the most fearful forebodings and imaginings. Like Franklin and his brave comrades, all might have perished, and not one left to tell the story of their starvation and death. How striking the contrast! In the case of Franklin, all perished to a man; now, all to a man were saved and brought away. This very morning arrived the last vessel with passengers from the wrecked vessels. Shall we not all gratefully give thanks? "Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men!"

Secondly—Let me call your attention to the fact, that while all those ships and their cargoes were lost, all their crews were saved; and why? because they implicitly obeyed law. Water has its laws; heat and cold have their laws. Obey law and we are safe; disobey, and we perish. There is really no mystery about the deliverance of all these human beings; all obeyed God's laws. You saw clearly what those laws were; you carefully watched the operations of God's unvarying and uniform laws, and you saw what must follow if you disobeyed and tarried too long in those cold regions. A narrow passage, seemed left open, as if by God's special providence, for the passage of your boats to an open sea. Just so God has provided a narrow passage, but a safe one, to the regions of heavenly rest. Christ says; "I am the way, I am the door; by me, if any one enter, he shall be saved." It is not "a broad road" as saith our Saviour, but a narrow path; follow that path and it will conduct you to a heavenly home and a haven of everlasting rest. Surely, there could not be a more apt illustration of the gospel and the power of salvation, delivering from the eternal ruin and death which sin is sure to inflict upon one and all, who will not flee from "the wrath to come." The Apostle asks, "How shall we escape, if we neglect so great salvation?" There is no other way of escape other than by the cross of Christ, "for there is no other name given under heaven and among men, whereby we must be saved." As the hardy whaleman was compelled to flee and leave all his hard-earned wealth behind him, so, fellow-sinners, must we flee from sin, and leave the world behind us, if we would be saved. You employed the means at hand for your deliverance and salvation, so must we "work out our salvation with fear and trembling," looking unto Jesus, "the author and finisher of our faith." When the Apostle Paul was wrecked with "the two hundred, three-score and sixteen souls," all were saved because they obeyed Paul's instructions; so now you have escaped because you obeyed God's laws and carefully watched his providences. Let us all then obey the gospel call and flee unto Jesus Christ, who will safely deliver us from the ruins of the fall and our own sins, and will at last bring us to heaven, the haven for all weary, heavy-laden souls.

In our regular issue on the first of the month, we published a brief notice of the loss of the British whaleship *Japan*, in the Arctic Ocean, on the 9th of Oct., 1870. Since that number appeared, one of the crew has furnished the following interesting narrative of the loss of the vessel, and some statements respecting the manner and customs of the Esquimaux, which will interest our readers:

The Cruise and Shipwreck of the "Japan."

The bark *Japan* being the first whaler ever fitted out through Victorian Agency, no vessel ever left port with greater expectations or well wishes for prosperous voyage than she, when, on the 5th of March with her lofty canvas spread to a favorable breeze, she soon left Melbourne and its happy reminiscences far in the distance.

After a prosperous cruise, during which we visited several of the picturesque islands which beautify the South Pacific, we called at New Zealand, there to refit for a voyage to the Arctic ocean, and for that purpose lay in the Bay of Islands, where, transhipping our oil, we remained till the 9th of March, on which day we weighed anchor, and after passing through the tropics without any incident worthy of remark, arrived in the colder latitudes of the north. We sighted

the first ice on the 28th of April, and after capturing ten whales we squared our yards for the south. On the morning of the 8th of October, a strong gale of wind sprung up from the N. E., during which all our boats were swept from the cranes. The gale increasing in fury during the night, and a heavy fog setting in next morning, the Captain was unable to obtain any observations, but sighting the ship *Massachusetts* running before the wind, and imagining the Captain of her must have a good idea of his whereabouts, determined to follow his example. The *Japan* being the faster vessel, soon left the other astern, when all of a sudden to our consternation, we observed land right under our bows, too close however, to allow of our clearing it. She struck soon after with terrific force, the sea at the same time sweeping her decks fore and aft and carrying away everything offering resistance to its relentless force.

The greater number of the crew jumped overboard and endeavored to reach the shore (a distance of about two furlongs) eight of whom perished in the attempt. Two more unfortunate men, refusing to leave the ship miserably perished there. Two men having reached the beach in safety, took a run, endeavoring to restore circulation to their almost frozen blood, and when doing so were greatly surprised at beholding the foot marks of a dog on the snow, which they traced for a considerable distance, and to their great delight, (the fog clearing off) espied an Esquimaux village. Immediately on doing so they returned to their almost despair comrades, who joyfully accompanied them to the village in which one more of our number had to succumb to the fearful cold.

It may be necessary here to state, that the coast on which we found ourselves so suddenly placed, was that of the extreme north of Siberia, about 66° north latitude.

On arriving at the village, the inhabitants of which though much surprised at our sudden appearance treated us with great kindness, giving us skin clothing in exchange for our ice covered garments, which they esteemed as a great prize, (very few of them ever having seen a white man before) at the same time placing before us some raw walrus in a state of semi-putrefaction, which in that state, being considered a great luxury among them, created no small surprise at our rejecting it. The gale decreasing, it fell a calm, consequently the whole ocean was frozen over, thus covering all that remained of our ill fated ship, at the same time shutting off all hopes of saving any provision. And to make matters worse, wood being unobtainable in this desolate spot, we were denied the luxury of a fire during the winter, either for culinary purposes or for warmth, which comforts are quite unknown to this benighted race.

It was a long time before we could partake of any of their food, which is served up under such revolting circumstances that decency forbids a minute description; but as the proverb says, "hunger is the best sauce;" we had to overcome our scruples and after a few weeks could eat our share with any of them.

Having come to the conclusion that exercise was the only means of preserving health, we used to provide the houses with fresh water ice (for which we had to take long journeys), which being pounded up with oil is eaten with great gusto by the natives. We also performed long journeys to the adjacent villages, (during which one more of our number had to succumb to the fearful cold) at all of which places we were received by the inhabitants with great hospitality, and we looked upon as little short of deities. I having the fortune upon one occasion to stop an effusion of blood from a child's nose in a house I was visiting, by simply placing a piece of ice on its back, I was looked upon as something supernatural.

The monotony of our winter life was only relieved by sleigh racing. In the spring, however, we performed long excursions with the natives after polar bears, seals, &c.; when we frequently met with the natives of the American or eastern

shore. They speak an entirely different dialect from those on the Asiatic side, and seem a much more savage race of people.

In such pursuits we managed to pass the time until the month of March, on the 15th day of which the ice opening a little, a great number of whales were to be seen wending their way to the northward. A few days later, schools of walrus made their appearance, followed by large flocks of ducks which proved a great addition to our larder. The ice now breaking up, we lived in anticipation of seeing some adventurous whaler forcing its way through an obstacle which the sun's rays were daily lessening. We were doomed to repeated disappointment, until the 16th of June, when to our immeasurable delight, we sighted the bark *John Wells* of New Bedford. But immediately on doing so it set in a dense fog, lasting for three days, at the end of which time we managed to get a canoe, which we hauled a great distance over the ice and at last launched it in the open water, when after paddling all day we arrived on board at 8 P. M., where we were received with great kindness by the Captain, who provided us with clothing. We were finally distributed among the numerous whalers then rapidly flocking through the straits, and on board of which we remained until that unfortunate fleet, numbering over 33 vessels, was blocked in by the ice at Point Franklin. The fleet was deserted on the 17th of September, and after traveling a considerable distance in the boats we were fortunate enough to meet with seven vessels, which not venturing so far in the ice were enabled to take us on board, and in one of them, (the bark *Chance* of Sydney), we arrived at Honolulu after a pleasant passage.

MANNERS AND CUSTOMS OF THE ESQUIMAUX.

The coast of North Siberia presents a very barren and rugged aspect, being utterly devoid of all vegetation with the exception of a few hardy herbs and mosses, which grow with rapidity during the summer months. The interior is, however, very flat, and only diversified by large rivers, winding through this desolate waste of which it is composed, which in summer are well stocked with fish and water fowl, numbers of which migrate to these barren regions during this season.

The natives of the Asiatic side of the Arctic Ocean, on which we were wrecked, are a mixed race, supposed to originate from a mingling of the Russian and Tartar tribes. They are of a medium height, and uncommonly stout in proportion to their stature. Some are of a dark copper color, while others approach nearer the European features and complexion. Though the features of the men are exempted from the savage custom of tattooing, those of the women are not so, some of whom would be pretty were it not for the rude devices about their face and arms.

They seldom engage in any quarrels among themselves, unless when under the influence of alcohol, which they procure from the traders, when any misdemeanor committed by them during that time is freely forgiven after the pernicious effects of the liquor have passed away. And such is their immoderate love of the narcotic weed, that children of both sexes are to be seen a few months old engaged in the most Christian accomplishment of chewing.

In the summer months, they live in huts made of walrus hide, inside of which is a small square apartment made of deer skins, which is used as a dining, sitting and bedroom, irrespective of sexes, the only ornament consisting of a stone hollowed, in which is placed small pieces of blubber, and having moss as a substitute for wick, (which they ignite by friction caused by rubbing two pieces of hard wood together) and this is used as a lamp. On entering this apartment, they all undress, being careful to take their mocassins off with their feet towards the entrance, to which rules we were obliged to conform, although at first repulsive to our feelings.

In winter they live in holes excavated in the mountain side, which we thought however much

colder than their summer habitations, as they only lay skins on the ground when about to sleep, which occupies the principal part of the winter. The only daylight is admitted through holes cut in the rock, where in some instances ice is used in lieu of glass. Although the natives are devoid of any clothing, we could hardly keep ourselves warm with our clothes on in these miserable dwellings.

The women are employed during the summer months gathering grass, which they use when dry in their mocassins; also some bitter herbs for edible purposes, which they collect in great quantities, while the men, during that season, are employed pursuing the whale and walrus in canoes. These are formed of walrus hide stretched on poles, and being very light and commodious, they manage with great dexterity. In killing a whale, which occupies a considerable length of time, the canoes glide so noiselessly through the water, (and the whale being very slothful) the first notice of their near approach is occasioned by one of the natives darting a harpoon, made of ivory, to which is attached a line made of walrus hide. At the end of the line is made fast seal skins inflated with wind. This process being repeated, prevents the whale sounding, when they dispatch him with repeated blows from various ivory weapons. The blubber is then divided, taken ashore, and placed in pits, the warmth of which soon reduces it to a state of decomposition, in which state it is eaten, and considered a great luxury by them, as before stated.

The walrus is caught in a similar manner. It is not only the staple food of the settlement, but the hide provides material for huts, canoes, and nets for catching seal, the last are made something similar to our fishing nets.

The hunting ashore is confined to the winter months, the chief objects of pursuit being deer, bears, foxes, and a species of Russian rabbit. The weapon chiefly in use is the bow and arrow. The former is made of wood inlaid with deer sinews; the latter, in common with their other weapons, is barbed with ivory. The brown bear, which sleeps during all the winter months, is held in great terror by the natives when he comes out almost famished after his long fast, and is seldom molested by them. The white bear, on the contrary, falls an easy prey, one man being able to dispatch him with a lance.

Polygamy is indulged in to an unlimited extent by the natives, each man having as many wives as he can provide for. In case of marriage, (which is only a matter of form) after a probation of a few weeks, if the lady does not meet the husband's expectations, she is discarded and sent back to her parents; upon proof being given of a wife's infidelity part of her nose pays the forfeit of her crime. Many victims to this rigorous law we met with at the different villages we traveled through.

Maternal love is strongly exemplified in this savage race, as even a cross word or look to the children brings upon the offender the perfectual resentment of the parents, whereas by taking any notice of the former you insure their lasting gratitude, and initiated as one of the family.

As a race, the Esquimaux are very healthy, seldom having sickness of any kind, and I believe are the only race which have no herbs for medicinal purposes. Amongst their numerous superstitions, they believe that if any of them die a natural death, their soul goes to infernal regions, of which place they have a great abhorrence; therefore to prevent such a contingency, they put an end to the sick man's existence, after a few days sickness by breaking his neck, which is accomplished by leaning that part of the body on a strap of hide and two heavy men jumping on the stomach of the prostrate body. They put the tail of the best dog in the house into the mouth of the victim, meanwhile beating his body with feathers and strips of whalebone from his ankles towards his head, by which process they believe the sins of the unfortunate are driven into the body of the animal. After which the dog is immediately killed. During this ceremony, the

women accompany the proceedings with discordant yells, completing the horror of this revolting scene. The body is then arrayed in its best robes, and with all other personal effects placed on a sleigh, when it is conveyed some distance and there deposited, to be devoured by dogs, crows and other animals.

There being little daylight the greater part of four months, the Aurora Borealis is seen to its greatest advantage during that time, a description of which would fall far short of the reality. The monotony of the snow covered expanse of ocean and earth is only relieved by the contrary magnificence of the heavens, out of which shoot with rich resplendant rays the beautiful prismatic colors of the Northern Lights, added to which the moon's soft light tends to complete the magnificence of this wonderful and glorious atmospheric phenomenon.

The heavens declare the glory of God, and the firmament sheweth his handi-work &c.

JOSEPH BOYCE.

"We Left not One Minute too Soon."

In conversation with a very sensible and reliable first officer of one of the lost ships in the Arctic, we asked him this question: "Did you not quit your vessel too soon, ought you not to have waited a little longer?" He replied with much decision, "We left not one minute too soon." This appears to be the unanimous opinion of all the masters, officers and seamen, with whom we have conversed.

We have heard an opposite opinion expressed by some who never saw the Arctic Ocean. It is an easy matter in Honolulu, with the thermometer at 80°, to criticise the actions of men who have faced danger and starvation under the shadow of icebergs, and while the icy barrier was momentarily pressing a fleet of ships on the barren shores of Siberia. We have no doubt that the owners and agents of whaleships and Insurance Companies in New Bedford, seated before a good coal-fire, will express their *deliberate* opinion that the fleet was abandoned too soon. We have been permitted to read the private journal of one of the shipmasters, whose ship was saved, and it tells a story of anxiety that ought to silence all foolish censure of those shipmasters who were compelled to leave behind them their hard-earned wealth. The idea that thirty-three shipmasters and their crews abandoned their ice-bound vessels, except from stern and dire necessity is not to be entertained for one moment.

The following brief journal of Mr. Earl, Chief-officer of the *Emily Morgan*, which was among the lost, we are glad to publish. The entry on the 12th of September, indicates what the fate of those men might have been, had no ships been spared to have brought away the crews of the abandoned vessels:—

Sept. 1.—Light southerly winds with overcast weather. The ice pressing in upon the land. All egress from our present position is cut off, both to north and south, as the ice is driven up into 9 feet of water. The bark *Roman* is carried off in the pack.

Sept. 2.—Light and variable winds, mostly from the southern bound. The main pack is slowly but steadily advancing toward the land, pressed in by the vast field to the northwest of us. This morning at 1 A. M., the brig *Comet* was crushed by the ice and sold at auction, with all her stores, oil, &c., for thirteen dollars. The

crew of the *Roman* came down to the fleet, she having been crushed by the ice, the men barely escaping with their lives. The *Reindeer* was hard pressed by the ice.

Sept. 3.—Light and variable winds, mostly from the southward.

Sept. 4.—Light westerly wind with fog; ice opens a little, but the main pack seems immovable.

Sept. 5.—Light breeze from N. N. E. to E. S. E. At 12 M., cast off from the ice and came to in the land-water.

Sept. 6.—Early part of the day light and variable winds. In the afternoon light breeze at S. W., increasing to a fresh wind canting to W.

Sept. 7.—Begins with fresh wind from S. W. canting to N. W. Saw whales, struck one; the second officer accidentally shot himself through the head with a bomb gun, the lance passing through his head, killing him almost instantly. Latter part of the day calm.

Sept. 8.—Begins with fresh winds from S. W., canting early in the day to N. W. The main pack pressing in upon us, endangering the ship. The anchor weighed and run in shore an eighth of a mile and came to in $3\frac{1}{2}$ fathoms of water. This eighth of a mile is all the navigable water between the heavy masses of ground ice and land, and the pack still advancing. There seems to be little hope of escaping from our present position; to the north is simply impossible, to the south the greatest depth of water along the ice is 6 feet, and decreasing hourly.

Sept. 9.—First part of the day fresh breeze from N. W., and N. N. W. All of the northern portion of the fleet except the *George*, *Gay Head*, and *Concordia*, (locked in the ice) came down and anchored to S. W., of us. The ice is still slowly closing upon us; no drift ice afloat in the land-water.

Sept. 10.—Have the wind fresh from N. N. W. to N. E., with clear cold weather. By sunshine the ice had made an inch thick in the land-water, so there was considerable difficulty in moving about with a whale-boat. The *Reindeer* and *Contest* weighed anchor in the forenoon and for nearly an hour scarcely moved, so firmly had the ice made around them. At 6 P. M., weighed anchor and run down about a mile to S. W. where we had the protection of a shoal of 9 feet water off shore of us. As the ice had thawed a great deal during the day we made better headway than the *Contest* and *Reindeer*. Yesterday four boats left the ship to endeavor to establish communication with the lower portion of the fleet which is supposed, or hoped, to be off Icy Cape. The wind, though favorable, has not moved the ice.

Sept. 11.—Light breeze from E., with overcast weather and toward night rain. Broke out provisions and boiled six barrels of beef, furnished two boats with provisions and clothing for the crew for a start southward. As I write, one of the boats that started two days ago has returned reporting that there are three ships in clear water and a prospect that four more will soon be in safety. The ice has been pressed up on the outer shoal a short distance to-day.

Sept. 12.—The Captain left in the starboard boat at 4 A. M., leaving orders for me to act according to circumstances; "if the other ships are abandoned to abandon ours at the same time—to do as the others do." For my part I will not cross the Arctic ocean in an open whale-boat laden with men and provisions in the latter part of the month of September and October. As far as Icy cape there is no danger, but beyond that, (if all ships' companies have to take to boats to Behring's Strait) the sea is dangerous at this season of the year. Out of the fourteen hundred men not a hundred will survive. I will return from Icy Cape if ships cannot be found. At 5 A. M., I started two other boats with provisions.

Y. M. C. A. of Honolulu.

Tobacco.

Kind reader, before you turn away with the remark that "practice is better than precept," listen to our position.

It may be a forlorn enterprise for a society of young men, for even a Y. M. C. A., to take up the tomahawk against the use of this very favorite and delightful narcotic, and we do not know as we are prepared to incur the responsibilities of such a step. Still; from the fact that circumstances to a partial extent, disable us from exerting an absolute influence against the use of the weed, from our example, we more forcibly feel the importance of making the most of the resources left to us, *to wit*: line upon line and precept upon precept, against its abuse at least.

There are several reasons why a pressure in this direction at this time from young men is peculiarly important. Opposition from other sources is growing weaker: the anti-tobacco apostles are becoming fewer in number: their most violent philippics, from constant repetition and a free jumping at conclusions, are losing the force and influence they once possessed.

The subject is fast passing from the field of morals and religious supervision.

Woman, the refined side of Humanity; the non-users, from whom we might naturally expect on all powerful influence against the indulgence, is content with ruling out bad tobacco and liking the "smell of a good cigar" when burnt before her shrine in the censer of manly lips, condemns the practice in modified and negative terms but with a saving clause in favor of high-toned smoking.

There are also peculiar reasons why the influence of young men on this question should be valuable and effective. Some, from their own experience, are enabled intelligently to warn others. Some, by a temperate use and a delicate appreciation of the proprieties of pipe and cigar, rebuke the stupid sensuality of excessive smokers. A few, a very few, who have broken off the habit, are living examples of heroic self-sacrifice. Here and there those, rare in this epidemic age, who, having lived up to the admonitions of their childhood and never tampered with the, to them, infernal drug, in any form, become shining instances of an exceptional but possible virtue and of the practicability of retaining health and spirits without the assistance of the soothing and medicinal qualities of tobacco.

In looking at this subject at this day, the fact that all men smoke, or have smoked or will smoke, must be taken into consideration; it is not to be denied that there are exceptional cases, but these number about the right proportion of the whole to logically support this rule. With this state of things many of the old arguments against the use of tobacco are weak and suitable only for a by-gone age. What do men care that no creature besides man will touch tobacco but an "ugly green worm" (?) when a smoking humanity gives its use respectability! And then that statement is utterly unsupported by facts. When sheep break into a tobacco field, they munch the growing leaves with

apparent relish. The deer of the Philadelphia parks are badly addicted to chewing tobacco, which visitors give to them through the railings of their enclosure.

What influence then, shall be brought to bear to lessen and remove the evils connected with its use or abuse? We acknowledge the fact that these evils are great and widespread; it is a humiliating truth that there are men who are content to make themselves exceedingly disagreeable by an intemperate use; it is sad enough that so many men are so weak and shallow as to idolize the narcotic stimulation and for its sake to sacrifice the pure and refined influences that come to men, sinking gradually but surely out of their reach, deeper and deeper into those lower stratas of existence characterized most by a mere sensual and animal contentment.

The anti tobacco men say that "the weed," usually putting an adjective before the word weed which we do not consider necessary, must be swept from the universe and its use blotted out. If it could be really exterminated; every plant, root, seed, leaf, plug, twist, cigar, cigarette and all fine-cut, absolutely and forever destroyed, that would end the matter; the use and abuse of tobacco would speedily cease, and we should be satisfied; but until this is done it is as hopeless to expect that its use will come to an end within many centuries or before the millennium as it would be to expect that the use of salt, a very injurious article of food according to Dr. Graham, will cease in the same time.

The prejudice of some people is so strong that they are unable to distinguish between moderate use and abuse. To know that a man smokes, to see him with a cigar or a pipe in his mouth is sufficient for their fullest condemnation. While the truth is, the difference or the gap, in matters of habit and effects, between a moderate and excessive smoker is far greater than that between a moderate smoker and one who does not smoke at all.

The casual reader may suspect that this article is really a defense of moderate smoking, and that we agree with the ladies who like the aroma of a "good cigar" and perhaps such an inference might easily be drawn, but it will be seen that we have not discussed that feature of the question at all, that we have only spoken of its principle relatively and mentioned its facts historically: we have not space here, and perhaps not the conviction to justly and truly represent this part of the subject. But now we are on the field against intemperance and excess, and are free and nerved to run our best tilt against these clear-lined and destructive foes of men, as well in this field, as in matters of eating and drinking. And we feel that we have the sympathy of most men and women in saying that no one has a right to indulge in a habit that makes him personally disagreeable to those about him: that no one has a right to injure his health, to prejudice his influence on men, or to do that which will lower and brutalize himself, for the sake of the simple satisfaction and pleasure of narcotic stimulation.

No one has a right to carry an indulgence, which may even be perfectly right in itself, to that degree in which it will prejudice and interfere with a higher good or end.



New Series, Vol. 20. No. 12.}

HONOLULU, DECEMBER, 2, 1871.

{Old Series, Vol. 29.

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THE FRIEND.

DECEMBER 2, 1871.

End of Volume XXVIII.

This number of the *Friend* concludes the 28th Volume. The paper has been published regularly since January, 1843, except during the absence of the publisher and editor in the United States in 1851. The volumes published prior to January, 1851, form the first series, including eight volumes or years. These are mostly sold and are out of print.

The second series commenced in 1852, comprising twenty consecutive volumes. The publisher can furnish complete files of the second series, or for twenty years. Each year these back volumes become more and more valuable, containing a complete report of the shipping—arrivals and departures, passengers arriving and departing, deaths and marriages, notices of wrecks and disasters, much historical information, relating to the Hawaiian Islands, and a more complete and condensed record of important events in the Pacific, than can be found elsewhere.

"NOR MUST UNCLE SAM'S WEB-FEET BE FORGOTTEN" PRESIDENT LINCOLN.—We are glad to know that every reasonable effort has been put forth on the part of the U. S. Consul, Mr. Mattoon, and Dr. M'Grew, to provide for the large number of seamen suddenly landed from the whaling fleet. In all, there were over 1,200 seamen. About 400 were natives of these islands, and were provided for by the Hawaiian government. The U. S. Consulate, has provided for 811, more

than one-half this number have already left, and over 200, are now boarding at the U. S. Hospital. From persons in charge, we learn that for the most part these men have conducted themselves with much propriety. Comparatively few have fallen under the censure of the police. We congratulate the Consul, his clerk, and Dr. M'Grew, for their skill and success in managing so many seamen, so unexpectedly thrown upon their hands. Many of these men have gathered around our office and the reading room at the Home, where they may be seen at all hours, in reading newspapers and writing letters to their friends. Every facility has been gratuitously afforded them for communicating with "Home friends," even to furnishing gratuitously postage stamps.

REV. DR. GULICK.—A correspondent thus refers to Dr. Gulick's late visit to Amherst College: "Our fiery friend Dr. Gulick has been here with us to-day. The years and new labors seem not to diminish a whit of his old time fire and enthusiasm. He spoke in the chapel this afternoon, and I think I never heard him do better. He still retains much of his former theatrical manner. He is far mellowed than a year ago. The students liked him much, and I was glad we could have so lively and hearty an exponent of the missionary work in the Pacific with us. He spoke at our band-meeting which was unusually full. My Micronesian idol looked down on us, from over my mirror. He says his next mission-field is to be Spain. What a singular missionary nomad he is! These missionaries come, and their hearts seem to brighten their faces, so full to overflowing are they of a higher love.

NOTICE TO SUBSCRIBERS.—Our uniform practice has been to present no bills until the end of the year, hence, as you have enjoyed the reading of our little sheet, during the past twelve months, you will please pay when the bill is presented.

THANKSGIVING.—Agreeable to the proclamation of President Grant, the 30th of November was remembered by nearly all Americans residing in Honolulu. Many of the stores were closed. At 11 A. M. there was a large gathering at the Fort street Church, to hear a discourse from the Rev. Mr. Frear, who had been invited to speak on the occasion. The singing and exercises were highly appropriate. The discourse of Mr. Frear was most timely eloquent and suited to the occasion. He choose for his text, Psalms 147, 20th verse. "He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." We understand that a copy will be requested for publication and we hope it may be printed. We were glad to see the attendance of His Majesty's Minister of Foreign Relations and the Attorney General, as well as the American Minister, Mr. Pierce.

"THE WAY OF THE WORLD, NOT THE WAY TO HEAVEN."—In a late N. Y. *Observer*, there is notice of a man in Springfield, Ill., who refunded \$4,500, which, according to law, he might have retained, but feeling morally bound, he cheerfully made restitution. A by-stander remarked that the transaction was honorable, but not "the way of the world." The quiet answer of the man, who had made the restitution was, "The way of the world is not the way to heaven." Reader, review your past life and your business transactions, if you feel morally bound, but not legally, "go thou and do likewise." As the end of the year is approaching it will be a good time to think over such matters.

AID FOR CHICAGO AND WISCONSIN.—We learn from the Committee of Chamber of Commerce, appointed to solicit subscriptions, that about \$1,700 has been subscribed, and \$1,500 already sent forward. It is hoped several hundred dollars more may be collected.

Chicago and Wisconsin Conflagration.

On the arrival of the sad news of the destructive fires in the United States, a meeting of the Chamber of Commerce was held, and measures were adopted for soliciting contributions in behalf of the sufferers. Although this appeal was made, at the very moment when our merchants and citizens were most deeply feeling the financial depression occasioned by the loss of the whaling fleet, yet a generous response has been made and sent forward by the last steamer. As chaplain, we were requested by the committee, to make some allusion to the subject, in our Sabbath morning's discourse, at the Bethel. We felt that the occasion imperatively called for a distinct recognition of God's afflictive Providence. We felt that there were lessons of Divine wisdom to be thereby taught, and that in these terrible calamities their might be blessings, "in disguise," and that the dark cloud might have a silver lining. We choose for our text, the words of David in 107th Psalm, 43d verse, "*Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*"

A wise man will observe and reflect upon the providential government of God over this world. The number of wise men, however, is few. One of the most difficult things in this world, is to induce or persuade men to stop amidst their career of worldliness and business,—the rush and hurry of life—and reflect upon God's providential government over mankind. Men find but little time for meditation and reflection. The watch-words of life are, "business," "action," "pleasure," "honor." It is not one man in a thousand, who quietly sits down and calmly reflects upon the teachings of Divine Providence, and those lessons of Heavenly wisdom which God is ever inculcating. It requires or demands, the sudden shock of an earthquake, the loss of a fleet of ships, the conflagration of a city, or some vast district of country, or some other fearful and terrible calamity to arrest men in their career of worldliness, and bring them to sober reflection. Multitudes are so thoughtless, stupid and indifferent that even such overwhelming disasters do not lead them to consideration and reflection, but they rush forward laying their plans and projecting their schemes as if there was no God, and no hereafter, as if man was master of his own destiny, and ruler over his own life, forgetting such sentiments of our Saviour as this, "But the very hairs of your head are all numbered, and not a sparrow shall fall on the ground without your Father." This idea of God's overruling and watchful providence is most beautifully described by David in the 139th Psalm.

Such a series of fearful calamities, conflagrations, and disasters has recently visited

various portions of our globe, that I have been led to think it might be profitable to ask, what are some of the lessons of divine wisdom which we are thereby taught.

The magnitude of these calamities and disasters, I would fully recognize. The amount of property destroyed has been very great, and must be reckoned by millions, even scores of millions,—many lives have been lost—the amount of actual suffering has been vast—thousands of families have been rendered homeless—the amount of sorrow, inconvenience, and disappointment, cannot be fully estimated—the loss of the Arctic fleet appears as trifling compared with the fire of Chicago, the conflagration of Wisconsin, or the famine of Persia, in which 25,000 human beings have perished. While alive and awake to the magnitude of these terrible and wide-spread disasters, the full details of which our feeble minds cannot grasp or comprehend, the question arises, may not a contemplation of all this fearful and overwhelming loss of life and property, be made productive of good? Are there no lessons of Heavenly wisdom to be derived therefrom? or must we look upon the whole complication of misfortunes as a combination of calamities without one mitigating feature? Are there no bright shades to the otherwise dark picture? "*Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*" These terrible and fearful, destructive and overwhelming disasters must be studied and carefully observed. They are not to be understood at a glance, but must be pondered, they are not accidents. Not only millions of property are involved, but many millions of people are more or less affected, nearly or remotely concerned. Those near at hand feel the first stroke of the disaster, but as time elapses the circles of sufferers are increased, and so of those who are endeavoring to aid the destitute and suffering.

I shall now endeavor to point out some of those lessons which are taught by these calamities:

First. The uncertainty of our worldly possessions, and the possibility that they may in one moment be taken away from us. How impressively is this lesson taught by the fire, reducing a third part of Chicago to ashes, and sweeping over the prairies of Wisconsin in a few short hours consuming the wealth of thousands. Fire has been creating terrible havoc with life and property in all parts of the country. Next to Chicago the country around Green Bay, Wisconsin, has suffered most by the late epidemic of fire. A few days since a fire broke out in the northeastern portion of Wisconsin, and swept through the heavy pine forests, leaving thousands of acres a barren waste, burning villages, farm houses, and in fact everything in its course. So rapid was the progress of the flames, driven on by a heavy wind, that many of the inhabitants were overtaken by them and consumed. Most of those who made their escape were unable to save any of their property, and they are now without shelter and in need of food and clothing. A late despatch informs us that there has been a fearful loss of life. At the little town of Peshtigo, one hundred and fifty men, who had taken refuge in a large

barn, were surrounded by the flames and perished. Green Bay has also fallen a prey to the fire, one hundred and eighty buildings being consumed, leaving only five houses in that once flourishing town. A considerable number of the inhabitants were burned to death, and those who survived are destitute and in need of the necessities of life. The world has seldom witnessed such utter annihilation of wealth, embodied in houses and other property—in so short a space of time. In one short day and night, or in a few short hours such amount of property "vanished into smoke" as can with difficulty be estimated. Says the wiseman, "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away, as an eagle toward heaven." How literally true is this saying of Solomon. Millions of property disappeared as in a moment. *It was and it is not.* It was seen to fly away, as the flames mounted towards the heavens. One day riches appeared in long streets and avenues of handsome buildings and sumptuous edifices—lofty store-houses filled with costly and valuable merchandise, in all the means and appliances of modern civilization and luxury, art and refinement, halls of learning and beautiful churches, and the next day the beholder might gaze upon smouldering ruins spread over broad acres. The contrast was most striking! Turn your eye to another quarter of the globe. One day a fleet of ships exhibits all the signs of accumulating wealth, and storing the same away, to be conveyed to other climes and parts of the world, but the next day, that same fleet entirely deserted leaving all that wealth behind. Continually is God impressing upon the minds of men the uncertainty of worldly possessions. Men are rich to-day, and to-morrow penniless; to-day living in comfortable dwellings and surrounded with all that wealth can purchase, or skill invent, or art construct, but to-morrow those same men may be without shelter to cover them from the pitiless storm. Surely God by these disasters would enforce upon our minds, the instructions of the Apostle Paul to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

Second. Another lesson taught by this disaster at Chicago, relates to the benefit of fire insurance companies. The great loss which has befallen that city, is shared by the people of all the eastern States, and even Liverpool, London and other European cities bear a part. Estimating the loss at 100,000,000, and the insurance at 80,000,000, now by far the larger proportion of this loss falls upon companies situated far away from the ill-fated city. This fact still farther shows us how intimately the cities and nations of the earth are bound together. It is as true of cities and nations, as of Christians. "If one member suffer, all the members suffer with it; and one member be honored all the members rejoice with it." The Chicago and other calamities now under consideration, will tend to bind remote members of the human family more closely together. "*Whoso is wise, will observe these things.*"

Thirdly. Another lesson taught by these

disasters, should be this, our duty to do all in our power to aid the sufferers.

A gratifying feature, connected with this series of disasters, is the free, voluntary and spontaneous effort to contribute in behalf of the sufferers. The papers announce that in all parts of the United States the most generous contributions have been made; and that similar efforts have been made in Europe, but especially in England.

LONDON, Oct. 17.—The subscription to the Chicago Relief Fund amounted to £33,600. At a meeting at Bradford, \$2,000 were received. At Dublin, \$1,200; at Wolverhampton and Glasgow, \$1,000 each.

This morning the subscriptions at Liverpool, had reached £10,000; Leeds, £100; Cork £400; Dublin, £1,500; Hanley, £400; Birmingham has already forwarded its first installments of £2,000, and further contributions are being made.

It is a source of much joy, that a desire to aid has been awakened in our small community. This is the more commendable from the fact, that our merchants, mechanics, and citizens generally are feeling so deeply the disaster that has befallen the whaling fleet. It is not the amount of the benefaction that I regard of so much importance, or the feeling prompting it. It is a Christian duty to aid those who are in distress. Every effort of this kind, ennobles and benefits, the giver as well as the recipient.

"The quality of mercy is not strained;
It droppeth as the gentle dew from heaven
Upon the place beneath. It is twice blessed,
It blesseth him that gives and him that takes."

When we contribute for the spiritual or bodily necessities of our fellow-men, we are led to feel an interest in their welfare, we recognize them as our fellowmen, our brothers, as of one blood and fraternity with us. When those of one sect aid those of another; when those of one part of the human race aid those of another, the influence tends to break down and sweep away those barriers which seem to keep men apart and make of them enemies, who ought to be bound together, by the closest bonds of friendships and fraternity. A calamity like that which has befallen Chicago, or Wisconsin, is terrible and heart rending, but yet terrible as it may be, the same may be overruled for good. Such we honestly believe will be the final result in the present instance. "Whoso is wise will observe these things," may see that great good may be evolved and educed from these and similar calamities. Men everywhere are naturally inclined to be selfish, sectional, clanish, and exclusive. Anything which will tend to counteract this selfish and unfriendly spirit is to be viewed as a blessing, even a calamity may be a blessing in disguise. If not in itself a blessing, yet involves something which may be overruled for good. It is after this manner that *even sin* itself may be so overruled as to contribute to the good of the universe of created intelligences and the glory of God. Again, let us repeat the text which so aptly applies, "Whoso is wise and will observe these things even they shall understand the loving kindness of the Lord."

This idea of the text, we regard as the announcement of a great truth, and as based upon a fundamental principle underlying the system of God's government of the universe of intelligent and moral creatures. A similar idea, is announced by the prophet Hosea, "Who is wise, and will understand these

things? Prudent, and he shall know them? For the days of the Lord are right, and the righteous shall walk in them; but transgressors shall fall therein."

In our journey through this world we are continually called upon to meet difficulties and encounter providences which appear dark and mysterious. We are ever called upon to contemplate sorrow, suffering and sin, and the question will arise why was sin allowed to enter our world or why was Satan permitted to exercise so much sway over the minds of men? Our only proper course is to bow in submission to the declaration of God, by Isaiah, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Whenever, we are called upon to contemplate wide-spread and devastating conflagrations, like those which have laid a populous city in ruins and swept away the harvest of vast regions in Wisconsin, and destroyed hundreds of human beings, instead of calling in question God's providences and complaining of His dealings with mankind, it is rather becoming in us, to admire that infinite and divine wisdom which can overrule these fearful calamities for the moral and spiritual welfare of man. Earthquakes, for ought we know, contribute to the safety of our globe as an abode for man. Volcanoes are often spoken of as safety valves! Our atmosphere is purified by the thunderstorm! The tornado and the whirlwind, the cyclone and the volcanic eruption are parts of the system of nature. They are controlled by laws as certain as those which regulate the growth of plants and the maturing of harvests. Looking at this world as one of discipline and trial, duty and probation, fires and floods, conflagrations and disasters, shipwrecks and disappointments, are to be viewed as important agents in the great economy and system of God's wonderful working and overruling providences, "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

"Let no presuming impious railer tax
Creative wisdom, as if ought was formed
In vain, or not for admirable ends.
Shall little haughty Ignorance pronounce
His works unwise, of which the smallest part,
Exceeds the narrow wisdom of her mind!
As if upon a full proportion'd dome,
On swelling columns heaved, the pride of art.
Acritic fly, whose feeble ray scarce spreads
An inch around, with blind presumption bold.
Should dare to tax the structure of the whole."

As we cannot fully comprehend in their vast and wide-spread greatness, the works of God, and the laws which regulate the universe, it is becoming in us to submit to the teachings of Divine wisdom and wisely to observe the changes and resolutions which are going forward around us. It may be that by careful observation we like the Psalmist shall see "the loving kindness of the Lord." Yes God's loving kindness is most marvelously displayed overcoming evil with good, hatred with love, and sin, by sending His son on a mission of love and mercy to our lost and ruined world. Christ came to seek and save the lost, those who were overwhelmed in all the ruins of "the fall," and its direful consequences. We never should have witnessed the display of

God's infinite love in the salvation, of Adam's lost race, had not sin entered our world; hence I would earnestly entreat of you, my hearers, to study and observe "these things," so that you may learn to admire and adore that system of mercy, so nobly unfolded and defended, in the epistle of Paul to the Romans, for "Where sin abounded, grace did much more abound, that as sin reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." The great and glorious plan of redemption, is the triumph of love over sin, goodness over evil. As ages roll on this grand and sublime truth will be made more and more manifest. He is a wiseman who will observe "these things," and their results whether displayed and unfolded, in a narrow or broad field, in conflagrations and disasters occurring in some limited district of our globe, or made more manifest in the broad history of the human race from the fall of our first parents to the final consummation of the work of redemption, as it will appear, when that great company, which no man can number shall gather on Mount Zion above, and shall join in singing the Song of Redeeming love, unto Him who hath washed from us our sins in his own blood, and made us kings and priests unto God.

The Late Alexander Adams.

We briefly chronicled last week the death of this, by far the oldest resident on the islands. But Captain Adams was a man of mark, whose exit from the stage of Hawaiian life deserves more than a mere passing notice. Gifted with an iron constitution, the foundations of which were laid among the heather-clad hills of old Scotland, he was vigorous and strong long after the period when other men succumb to the wear of years, and at ninety his intellect was unclouded and his memory wonderfully retentive. His was indeed "a green old age," and it was exceedingly interesting to hear the cheerful old man, long after the light of his eyes had gone out, describing the scenes through which he had passed in his eventful career, and "fighting his battles o'er again." Arriving at these islands in the year 1810, he soon attracted the notice of Kamehameha I., who was then actively interested in getting together a fleet of vessels. He became a great favorite with the King, who entrusted him with the command of one of his vessels, in which he performed a voyage to China and back. He was also appointed by the King as the first regular pilot for the port of Honolulu, which office he continued to hold for nearly thirty years. Since 1844, however, he has mostly resided at his garden at Kalihii, near the city, where until within the past few years he occupied his time in cultivating fruits. Some twenty-five or thirty years ago, he was induced by the solicitations of friends, to reduce to writing the leading incidents of his life, and it was printed in pamphlet form for private circulation. We have endeavored in vain to procure one of these pamphlets, though we doubt not a copy could be found in some library collections—that of the late R. C. Wyllie, for instance. Captain Adams was three times married in these islands, and raised children by each wife. His great grandchildren are numerous, and we have among us the fourth generation, sprung from this hardy Scotch pioneer. Thus has passed away the last link between the age of Hawaiian barbarism and that of the Fifth Kamehameha.—P. C. A.

Mr. Seward has returned to—or rather arrived at—New York, having completed the circuit of the globe. He has received the most extraordinary honors ever accorded to a private citizen, in every country through which he has passed. At every Court and capital he was welcomed with marks of the most profound respect. The great of all nations have contended with one another for the honor of exalting him.

THE FRIEND.

DECEMBER 2, 1871.

"Noble Charity."

Both of our Honolulu weeklies have referred to the aid extended to destitute and wrecked seamen, discharged from American whale ships, as a "noble charity" on the part of the United States Government. This is quite a wrong view of the case. Seamen are not paupers, or indigent persons to whom a charitable contribution is extended. Sailing under the United States flag, they are American citizens, and more than that, they are persons who have paid taxes into the treasury of the United States, for the very purpose of meeting just such cases as the wreck of the whaling fleet. The fund now held, in trust, by the United States Government for the support of wrecked and sick seamen, amounts to millions—certainly \$5,000,000, and we have heard it stated to be much higher than that sum. At any rate it is a very large amount. This fund is the gradual accumulation of 20 cents per month on all merchant seamen sailing out of the United States. Whalers are not required to pay this tax, but, all whale ships must pay three months wages, when a seaman is discharged in a foreign port. Had this sum been honestly paid over by former Consuls at Honolulu, it would more than have met all the expenses incurred by the large number of seamen aided by this Consulate during the past season. Hence, we would say that in no proper use of the phrase, "noble charity," should it be applied to the case in hand. The Government acts as saving's bank, holding the seamen's contributions in trust to be used when necessity demands.

The Martyr Bishop of Melanesia.

By the late steamer from Australia, the sad intelligence was brought, that Bishop Patteson had fallen a martyr among the savage islanders of one of the Solomon groups. It appears that he was making his annual cruise among those islands, and doing as he had been doing for ten years, collecting boys to take to Norfolk Island for education, and when so educated returning them as missionaries. From what we can glean from the accounts, among the natives a bitter animosity had arisen, owing to the kidnapping practices of cruisers from Queensland and the Fiji islands. It is supposed that the Bishop was mistaken for a kidnapper. Report says, that some of the enemies of mankind had assumed the garb and robes of bishops, in order to successfully carry off the natives. We hope the affair will be thor-

oughly investigated, and hereafter kidnappers will be treated as pirates.

The Rev. Mr. Williamson, preached an excellent sermon before the young people, at the St. Andrew's Cathedral, in Honolulu, in commemoration of the Bishop's death, whose character shines forth so remarkably bright and praiseworthy. Like Williams, he fell in a just cause, and in this instance, we doubt not, as in many others, the blood of a martyr will be found the seed of the church. Mr. Williamson's sermon will be found in the *P. C. Advertiser* of this week.

A HINT TO THE BENEVOLENT.—Owing to the loss of the whaling fleet, we have not received our usual amount for subscriptions and donations for the *Friend*, yet we have published and distributed about 500 copies of each number among seamen and strangers. These have cost over \$200, but a tenth of that amount has not been received for this particular purpose. Knowing that our paper is prized among seamen, we shall continue its *free circulation and gratuitous distribution*. The donation of any one esteeming it a privilege to aid in this enterprise will be most thankfully received.

PAMPHLETS RECEIVED.—We would acknowledge from the Bishop of Auckland, "Minutes of Meeting of Diocesan Synod," containing interesting information respecting missionary efforts among the Maories.

—From the Rev. Dr. Lobscheid, (of Hongkong, author of the Chinese Dictionary) "The Religion of Dayaks," "Chinese-English Grammar," "Select Phrases in the Canton Dialect," and other pamphlets.

—From Agent of L. M. Society in Sydney, "A Missionary Cruise in the South Pacific," on board the *John Williams*, among the Gilbert and Ellice groups of islands.

DISTINGUISHED VISITOR.—Among the passengers by the last steamer from Australia, was James Bonwick, F. R. G. S., and author of several works relating to Australia, viz., "Last of the Tasmanians," and "Daily Life of the Tasmanians." These books are beautifully illustrated and published in London, by Sampson, Low, Son & Marton. Also another work entitled "Curious Facts of Old Colonial Days." For many years he has been connected with the government schools in the Colony of Victoria; having prepared and compiled several primary school books. When we find a little leisure we intend noticing some of these books. While at Honolulu, he was the guest of J. T. Waterhouse, Esq., who was an old acquaintance. It is Mr. Bonwick's intention on his journey to England to visit Boston, for the purpose of examining the public schools.

A Plea for the Monthly Concert.

I am just home from the monthly concert of prayer for missions. It was a *good* meeting. They always are. Never a meeting in the month like them it seems to me.

I have been in the habit of attending them ever since I was a child, and held on to my father's hands going to and coming from the house of the late Dr. A. of this city; and some of my first deep impressions of the beauties of the stars and thence of Heaven above, were gained in those walks.

I thought the meetings interesting *then*. I think them *more so now*.

Often it seems as if those of us who are there, can say, "Master, it is *good* to be here." Yes, the *Master* is never absent, however few come to meet Him.

There were only thirty-five present to-night. Sometimes there are fewer than thirty-five, and often there are many more. Why should there not *always* be a full meeting? Do Christians know what they *lose* in dropping the monthly concert? Do the young know that it is a place to gain information from all parts of the world? Nay, *more*, to draw inspiration and get high aims in life.

I have had a thought lately, which I give here as a question. If the monthly concert could be held on the *afternoon* of the first Sabbath of the month, would not many more be inclined to attend?

There are feeble and infirm aged ones, ardent friends of Christ's Kingdom, who would gladly attend a service in the day time. There are living enthusiastic *children* who would willingly attend their mothers there. And *young men* could not plead business engagements on that afternoon, while the usual young men's prayer meeting could be merged into this once a month. Can we not do something *more* in the way of earnest *united* prayer for the precious souls for whom CHRIST died.

ONE OF THE THIRTY-FIVE.

Honolulu, November 6th, 1871.

"We Accept the Situation."

Mr. Palmer, a writer in the *Boston Commercial Bulletin*, also visited Honolulu many years ago, thus discourses about the good people of the Hawaiian Islands:

"The innocent Hawaiians resemble very much the Chinese in their ideas of locality. 'Why,' says the Mongolian philosopher, 'your map cannot be correct; you have put China away off to one side, while it really belongs in the middle.'

To this day, in the counting rooms of Honolulu may be seen charts of the world on Mercator's projection, with Honolulu perched in the center, like a spider in her web, while the radiating lines of the web are represented by tracks drawn from the little island to the various nations of the Pacific.

'This shows,' as was significantly remarked to me, 'her commanding position;' and for this reason, the remaining fraction of the world is supposed to be ever considering the feasibility of acquiring such an invaluable piece of property."

☞ We hope the members and patrons of the Y. M. C. A. will feel encouraged, in view of the very great benefit, the Reading Room, with its well selected files of newspapers and periodicals, has conferred upon the hundreds of visitors and seamen, who have resorted thither. Hundreds of letters have there been written to friends, which would not have been written, had not "pen, ink and paper" been furnished gratuitously. This may be a small matter in the estimation of some, but it is a most happy and quiet way of doing much good with a little money.

Passage across the Pacific.

Some months ago the Rev. W. R. Fletcher, belonging to Melbourne, visited Honolulu on his journey to England. In a copy of the *Roby Magazine*, published in Manchester, England, we find a letter of Mr. Fletcher describing his trip from Melbourne to England, via Honolulu. He expects to return via Egypt, and Jerusalem, and reach home in February, having circumnavigated the globe. We copy as follows from his letter:

"Tuesday, March 1st, I set sail in the steamship *City of Melbourne*, for the other side of the world. Five days brought me to Auckland, the capital city of the northern island of New Zealand. My first business was to seek out the friendly home of the Rev. W. Davies, M. A. In his society I spent the few hours I had to spare and we made the best of our time. The situation of the city and harbor is exquisite. The mountain peaks, the numerous islands, the rich foliage, the houses and buildings of the suburbs afford endless diversity of scenic pictures; while the handsome warehouses and the numerous vessels in the harbor, bespeak the existence of a busy and thriving trade. I saw great numbers of the Maories idling about the market-place and wharves, whose tattooed faces and long pendant green earrings looked very un-English and strange. My next voyage was from the South to the North Pacific, from Auckland to Honolulu, the capital of the Sandwich Islands. This distance occupied seventeen days. I had hoped that I might have seen something of those islands in the South Seas, where our missionaries are laboring, but in this I was disappointed. On the map, the Pacific Ocean seems covered with islands; but when sailing over it, the ocean seems boundless, and the islands mere specks. The Sandwich Islands are just within the tropics, and are, in consequence, much more bearable in heat than the Samoan or Fiji group. We arrived there on the 24th of March. Nothing can exceed in beauty the aspect of the semi-tropic world, over which King Kamehameha V. reigns. As we approached it, with its lofty volcanic crags wrapt in clouds, its fair little city surrounding the spires and towers of its churches, and its fringe of graceful palm trees lining the shores, it seemed verily an ideal world to our wearied eyes, which had been looking for so long a time on ocean waves alone. It would take

too long to tell you all I could about this queer and interesting little kingdom. Fifty years ago it was wrapped in dense darkness and ignorance. Now it is an orderly realm, with its king, its parliament, its custom-house, post-office, and even its army and its prison. The king lives in a fine house, called his palace, and has a pretty cottage in a village by the seaside, in a grove of cocoa palms, which is called his 'country-house.' The land has been Christianized and reformed by the agency of the Congregational missionaries from New England, under the American Board of Foreign Missions. It has cost the Board many men and much treasure; but the work is now done, and the workers reap an honorable reward in seeing such satisfactory results. Several of these old missionaries I met and conversed with, and heard many tales of their early difficulties and trials."

A WEEK OF PRAYER throughout the world is proposed by the English Evangelical Alliance, which calls upon Christians of all nations throughout the world to make arrangements for setting apart the week commencing January 7th, 1872, for special humiliation, thanksgiving and prayer. The necessity for united prayer is most plain from the fact that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mohamedans, the other 788,000,000 are entirely pagan. The act of this society has been indorsed by the secretaries of the American, French, German, Belgian, Netherlands, Swedish, Turkish and Greek branches of the Alliance.

A Card.

The Ladies' Seamen's Friend Society, of Falmouth, Mass., has forwarded, by H. M. Whitney, the sum of fifty-six dollars in currency, or forty-nine dollars in gold, for renewing the bedding and furniture of "Falmouth Room" in the Sailors' Home, Honolulu. Many thanks.

S. C. DAMON,
Chairman of Ex. Committee.
Honolulu, November 25th, 1871.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Oct. 30—Brit wh bk Chance, Thos Norton, from Arctic 150 spin, 150 whale.
31—Am sch Sarah, Holcomb, from San Francisco, did not report. Sailed same date.
Nov. 6—Am bktn Grace Roberts, G K Knacke, 23 days from Port Townsend.
7—Am bk Comet, A Fuller, 18 days from San Francisco.
9—Haw schr Kamalle, G A Bridges, 55 days from Baker's Island.
16—Brit wh bk Far Away, Chas Edwards, 60 days from Sydney.
20—Am atmr Moses Taylor, N T Bennett, 10 days and 15 hours from San Francisco.
21—Haw ketch Lunaillo, H English, 29 days from Humphrey's Is.
25—Brit bk Mary & Edith, C H Linklater, 59 days from Newcastle, N S W.

DEPARTURES.

- Oct. 31—Haw wh bk Maunaloa, Briggs, for Guano Islands and cruise.
Nov. 1—Am bk D. C. Murray, Shepherd, for San Francisco.
2—Haw bk B. W. Wood, Weeks, for San Francisco.
6—Am wh bk Oak, Russell, to cruise.
6—Am bk Camden, Robinson, for Port Townsend.
8—Am bk Delaware, Rollins, for Victoria, B. C.
11—Haw bk Iolani, Ropes, for Newcastle, N S W.
11—Brit wh bk Chance, Norton, to cruise.
13—Am wh ship Daniel Webster, Marvin, cruise and home.
13—Am wh bk Progress, Dowden, to cruise.

- 16—Am bktn Grace Roberts, Knacke, for Portland, O.
16—Am wh ship Europa, Mellen, cruise and home.
17—Am wh bk Lagoda, Swift, to cruise.
17—Haw wh bk Arctic, Tripp, to cruise.
20—Am atmr Nevada, Blethen, for Auckland.
20—Am wh bk Midas, Hammill, to cruise.
21—Am ship Ceylon, Woods, for Manila.
21—Brit wh bk Far Away, Herendeen, to cruise.
22—Am atmr Moses Taylor, Bennett, for San Francisco.
25—Haw Brig Kamehameha V, Tengstrom, for Tahiti, via Kawaihae.

PASSENGERS.

FOR GUANO ISLANDS—Per Mauda Loa, Oct. 31st:—25 Native Laborers.

FOR SAN FRANCISCO—Per D. C. Murray, Nov. 1st:—Mr N S Ellis, & wife, Mrs O R Wood, & 3 children, Mrs W A Thomas, Robt Newcomb, wife & infant, A C Weeks, Capt Heppington & wife, Capt Lewis & wife, Miss Augusta Jones, Capt Knowles, wife & infant, S Hickmott & wife, Capt E Kelley & wife, Capt Thos Allport, Capt D B Nye, Capt Turrell, Mr W Ellis, Wm A Wilbur, John Thuman, Wm Ager, R S Howland, A Johnson, Paul Jarratt, E L Brown, C W Blankinship, A C Blankinship, J H Phelps, H A Caldwell, Wm Wilson, John Johnson, Capt Sylvia, J Router.

FOR SAN FRANCISCO—Per R. W. Wood, Nov. 2d:—Jas H Fisher, John Keenan, G Brownell, H Heuser, H Sherman, W P Morrill & wife, C F Flower, Wm Anglam, Geo W Biddle.

FROM SAN FRANCISCO—Per Comet, Nov. 6th:—Mr Thos Noble, Wm Noble, Geo Bloniga, and 1 Chinaman.

FOR VICTORIA—Per Delaware, Nov. 8th:—Wm Adams.

FROM GUANO ISLANDS—Per Kamaile, Nov. 9th:—W H Foye, and 2 Hawaiians.

FROM NEW ZEALAND—Per Nevada, Nov. 17th:—A S Cleg-horn and wife, Mrs W R Seal, Miss Fanny Spencer, Otto Isenberg, Armitage, J. Logan, and 35 in transitu for San Francisco.

FOR AUCKLAND AND SYDNEY—Per Nevada, Nov. 20th:—Mrs A States, Jas Keating, T J Hayselden, Messrs Biscaccante, Orlandini, Susini, Cecchi, Giorza, Miss Mandeville, Capt Edwards, Jno Wilson, Jno Robinson, John Mayo, Geo Gordon, A Lothbury, W J Pryce, A Ferdinand, M Kruchler, Hugh Harley, Wm Scott, Jno McGill, John Grey, W Hurd, D Wilkinson, W Lemos, A Price, E Dantis, D Whybrow, R Edwards, Jos Royce, P P Fernandez, Ed Cooke, E Froine, and 57 in transitu from San Francisco.

FROM SAN FRANCISCO—Per Moses Taylor, Nov. 20th:—Mrs Hastings and servant, D Dole and wife, W F Allen and wife, Mrs E H Allen, J McCarty, M S Grinbaum, H Hastings, E M Stanley, Mrs Stanley, Miss Baldwin, Miss Phillips, J S McDade, G Copenhagen, J R Adams, C R Bishop and wife, Miss Kennedy, S H Phillips and wife, Gen Kirkham, Miss Kirkham, Mrs Davis, R McFarlane, D R Rule, Wm Farley, Wm Brown, Miss Everett, Mrs Cartwright, V Snik, D Gootman, Mrs Gootman, J L Bushee, Mrs Bushee, Mr Herlert, H A Kahana, Wm Pfuger, J Cockman, T B Sears, Master Long, A Mills, J Watts, 1 Chinese, and 57 in transitu for Auckland and Sydney.

FROM MANAHIKI—Per Lunaillo, Nov. 21st:—9 native laborers.

FOR SAN FRANCISCO—Per Moses Taylor, Nov. 22d:—S T Alexander and wife, Mary Jane Alexander, Mrs C Eckhardt, E A Scharfberg, F B Osborne, Dr D K Rule, Capt Hopken, Dan Whitney, W Ellis, John Wood, Ah Tee, Geo Silva, Ahman Akhau, and 33 in transitu from Auckland and Sydney.

FOR SAN FRANCISCO—Per Comet, Nov. 27th:—Mr J Logan, Mr Noble and son, T A Lord, D Sullivan, J H Galliger, Chas Brooks, T. Rosa, Geo Fane, L Bodecker, E Schmidt, J Feit, Frank Jones, J Wallace, F T Barnwell.

MARRIED.

FARMINTER—COLBURN—In this city, November 7th, by Rev. S. C. Damon, Mr. GILBERT FARMINTER to Miss SARAH M. K. COLBURN, daughter of the late John F. Colburn, both of Honolulu.

PHILLIPS—DUNCAN—At Haverhill, Mass., October 3d, by the Rev. Dr. Thompson, assisted by two other clergymen, the Hon. S. H. PHILLIPS, Attorney General of the Hawaiian Kingdom, to Miss MARGARET DUNCAN, of Haverhill. The bridal party started on the journey for Honolulu on October 4th, and will arrive here per *Moses Taylor*.

DIED.

ROBINSON—In this city, November 6th, at the U. S. Hospital, JAMES W. ROBINSON, of Boston, Mass., U. S. A., aged 35 years. The deceased was recently carpenter of the bark *Gay Head*.

CHANCEREL—In this city, November 8th, VICTOR CHANCEREL, a native of France, aged 55 years.

[M. Chancerel had resided on these Islands for nearly thirty years, having arrived about the time of the occupation by Lord George Paulet. He was a native of the Canton De Vaud, on the frontiers of France and Switzerland, and had resided in Tahiti some time previous to coming here. He kept the "Hotel de France" for many years, in the premises now occupied by the government offices, which was a favorite place of resort for the old residents. He indeed "knew how to keep a hotel," and his unequalled breakfasts and dinners and *petite soupers*, in the days of Kamehameha III. (who often honored the board with his genial presence) are well remembered by those who survive of "the old hands." M. Victor was much esteemed for his many good qualities, and a large assemblage testified their respect by attending his funeral.—*Cowk*]

CROSTEN—In this city, at the U. S. Hospital, November 15th, Mr. WILLIAM E. CROSTEN, belonging to Chicago, Ill. Deceased was a sail-maker, and had worked at the Navy Yard, at Mare Island, Cal. A letter was found among his papers, intimating that his family resided at 133 Huribert St., Chicago.

CLARKE—In London, England, October 16th, of consumption, Captain JOHN CLARKE, of Cape Clear, Ireland, aged 39 years. Captain Clarke was well and favorably known in these islands, having had command of the schooners *Alberni* and *Helen* in the coasting trade.

Editor's Table.

"The Life of Jesus—The Christ."

Most heartily can we congratulate the Christian and reading public that "The Life of Jesus" has been written in a style both attractive and instructive. A single copy of the Rev. H. W. Beecher's Life of Jesus has reached the islands, and we were so fortunate as to obtain the first reading. We consider ourself highly favored, for ever since it was announced that Mr. Beecher was preparing this work, we have felt exceedingly anxious to read whatever he might write upon this subject. Volumes purporting to be Lives of Christ, have never been favorites with us. We have *tried* to read several selected from the "one hundred and fifty," but for some reason, we very soon became weary and laid them aside, turning to the four Evangelists, and from thence derived our knowledge of Christ's Life. Before seeing this volume we wondered if the result would be the same. Most agreeably have we been disappointed. Rarely have we perused a volume with such intense interest and delight, increasing as we advanced in the book.

Our object will be to notice some of the more salient points in the volume. This is the first impression made upon our mind. Mr. Beecher has treated the Bible as an inspired volume of Divine truth. He does not by any nice and doubtful method of reasoning, endeavor to unsettle the mind, respecting the Divine inspiration of the sacred scriptures, but on page 9th, of the introduction, thus remarks: "We shall take our stand with those who accept the New Testament as a collection of veritable historical documents, with the record of miracles, and with the train of spiritual phenomena, as of absolute and literal truth. *The miraculous element constitutes the very nerve-system of the Gospel.* To withdraw it from credence is to leave the Gospel histories a mere shapeless mass of pulp." It was a great relief to our mind when we read this paragraph, because we have become heartily disgusted with that class of writers and commentators, who would exorcise the New Testament of its Divine element, and not leave us a book of any higher authority than the writings of Confucius, or a Hindoo Brahmin.

Another impression which this book makes upon the mind, or rather another power which it has over the reader's mind, we are taken back to the very days of our Saviour. All the mists and fancies of the middle ages are swept away, and we are enabled to see our Saviour as he lived and moved about among the inhabitants of the world, eighteen hundred years ago. No writer has the power of reproducing the past, equal to Mr. Beecher. No Italian Painter—no one of the Old Masters ever sketched upon the canvas more vivid pictures of a by-gone age than has Mr. Beecher, the scenes of Nazareth, the interview of our Saviour with the woman at Jacob's well, and Mount Hattin, upon which Christ preached His sermon. Two years ago, this month, we visited Jerusalem and Bethlehem, Bethany and the Mount of Olives, and we are sure that Mr. Beecher

has described natural scenery in Palestine, as it actually appears to the tourist's eye, although he has never visited

"Those holy fields

Over whose acres walked those blessed feet,
Which, eighteen hundred years ago, were nailed
For our advantage to the bitter cross."

Many writers, in treating upon the life and teachings of our Saviour, go about their undertaking very much after the manner of a Professor of Anatomy in a Medical College. They pursue the style of a dissector. We "have not so learned Christ," and Mr. Beecher has not after this manner treated the Saviour of Mankind, but we are introduced to a living, breathing, hopeful, sympathetic and true man, who moved as a man among men, and yet one who could and did say to the woman at Jacob's well, when she remarked: "I know that Messiah cometh." "I that speak unto thee am he."

We think one good result which will follow from the perusal of this volume will be, that it will incline the reader to turn with a loving, longing, and fond desire to the writings of Matthew, Mark, Luke and John. We shall be inclined to place a far higher value upon their inspired teachings, and the effect has also been to lead us to read a new Robinson, Kitto, and other writers who have treated, learnedly and instructively upon Bible topics.

The style of this volume is admirable. Mr. Beecher in writing must have held "a taught rein" upon his fancy, otherwise his steed would have occasionally run away, as it sometimes does, in his sermons and editorials. His pen moves with a severe precision, and quite in contrast with its occasional antics in some of his writings. We have noticed some paragraphs and passages in this volume which are marvellously smooth, very beautiful, and when read, fall upon the ear like the sound of the gurgling rivulet running among the stones and shrubbery of the cool mountain glen. Read the following from "The Overture of Angels" in chapter 2d:—

"It is not to be supposed that the earth and its dull inhabitants knew what was approaching. But heavenly spirits knew it. There was movement and holy ecstasy in the Upper Air, and angels seem, as birds when new-come in spring, to have flown hither and thither in songful mood, dipping their white wings into our atmosphere, just touching the earth or glancing along its surface, as sea-birds skim the surface of the sea. And yet birds are far too rude, and wings too burdensome to express adequately that feeling of unlabored angelic motion which the narrative produces upon the imagination. Their airy and gentle coming would perhaps be better compared to the glow of colors flung by the sun upon moving clouds that seem to be born just where they appear. Like a beam of light striking through an orifice, they shine upon Zacharias in the Temple. As the morning light finds the flowers, so find they the mother of Jesus. To the shepherds' eyes they filled the midnight arch like auroral beams of light; but not as silently, for they sang and more marvellously than when 'the morning stars sang together and all the sons of God shouted for joy.'"

It appears that Mr. Beecher has but par-

tially completed his proposed undertaking, and that in due time another similar volume will be published. Most sincerely we hope he may be spared to complete this great work, and if the second volume shall be executed in a manner corresponding with the first, it will prove the "chef d'œuvre"—the masterpiece of Mr. Beecher's numerous writings.

The book is published by J. B. Ford & Co., of New York. The printing, binding, and general mechanical execution of the work are excellent. It is sold by subscription, and we learn that Mr. Whitney has been appointed Agent for the Hawaiian Islands. We sincerely hope there may be found many subscribers in Honolulu and upon the other islands.

Since the above observations were noted down, Mr. Whitney has shown us specimens of this important work in its various styles of printing and binding. It appears that an Imperial edition has been published and bound in the most costly and sumptuous style. The lowest price is \$4.50, and the highest, \$18.00. Intermediate prices vary according to the style of binding. The engravings and illustrations of the Imperial edition are exquisitely beautiful and truly grand. Printers, binders, artists and engravers appear to have done their best in getting up these costly volumes.

All this is well, and publishers must be allowed to exercise their own judgment about such matters as printing and binding, but we are confident the public will call for a "people's edition." Comparatively few will feel able to purchase these expensive and costly books. "The common people," who would so gladly rush to hear our Savior preach were he again to visit our world, want a cheap edition. Unless we are much mistaken, the publishers would find that a people's edition would "pay" the best. The poor read more than the rich. What good would "Uncle Tom's Cabin" have done, if only printed in costly style! We are surprised that as Mr. Beecher's sympathies are so strongly with the common people, he did not insist that his publishers should have issued a cheap edition.

POLYGAMY IN UTAH IS DOOMED.—The test case just tried, in which one Hawkins, having three wives, was indicted at the instance of the first wife on the charge of adultery, has resulted in a verdict against the defendant. The penalty prescribed by the Utah statute for the crime of adultery is imprisonment for not over twenty years nor less than three, or a fine of not over \$1,000, or both fine and imprisonment, at the discretion of the court. Under this decision every first wife in Utah has it in her power to bring legal proceedings against her husband for adultery, in case he practices polygamy, and many have already applied to the prosecuting attorney to commence criminal proceedings against their husbands.

ADVERTISEMENTS.

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THE FRIEND:

PUBLISHED AND EDITED BY
SAMUEL C. DAMON.

A MONTHLY JOURNAL, DEVOTED TO TEM-
PERANCE, SEAMEN, MARINE AND
GENERAL INTELLIGENCE,

TERMS:

One copy, per annum, \$2.00
Two copies, " 8.00
Five copies, " 5.00

Young Men's Christian Association of Honolulu.

The Robin.

BY JOHN G. WHITTIER.

My old Welsh neighbor over the way
Crept slowly out in the sun of Spring,
Pushed from her ears the locks of gray,
And listened to hear the robin sing.

Her grandson, playing at marbles, stopped,
And cruel in sport, as boys will be,
Tossed a stone at the bird, who hopped
From bough to bough in the apple-tree.

"Nay," said the grandmother; "have you not heard,
My poor, bad boy, of the fiery pit,
And how, drop by drop, this merciful bird,
Carries the water that quenches it?"

"He brings cool dew in his little bill,
And lets it fall on the souls of sin;
You can see the mark on his red breast still
Of fires that scorch as he drops it in.

"My poor Bron rhuddyn! my breast-burned bird,
Singing so sweetly from limb to limb,
Very dear to the heart of Our Lord
Is he who pities the lost like Him!"

"Amen!" I said to the beautiful myth;
"Sing, bird of God, in my heart as well;
Each good thought is a drop wherewith
To cool and lessen the fires of hell.

"Prayers of love like rain-drops fall,
Tears of pity are cooling dew,
And dear to the heart of Our Lord are all
Who suffer like Him in the good they do!"

"Go Thou and Do Likewise."

Imitate the Samaritan who was neighbor to him who fell among the robbers. So said the Saviour to him who inquired, "Who is my neighbor?"

A neighbor is one, who, from compassion and sympathy, ministers to the necessities of suffering fellow creatures.

At the great fire at Chicago there were many who took the opportunity to plunder and steal; many draymen and hackmen who demanded fifty or one hundred dollars to take what some poor man had saved from his burning dwelling, to a place of safety. Such were not neighbors.

There are those who will pass by a vessel disabled at sea, without making any effort to ascertain if any of the crew are perishing on board. Such are not neighbors.

There are those who invite and urge young men, perhaps young women also, to drink wine and other intoxicating drinks, thus bringing them within the outer circle of the maelstrom, with the probability that they will be drawn nearer and nearer the terrible center, and sink down to perdition. Such are the opposite of neighbors.

And those who manufacture and deal in intoxicating drinks, must be placed in the same category. For the sake of mammon they minister to the depraved tastes and habits of their fellowmen, and thus help in making drunkards; and, as a consequence, make themselves responsible, in part, for all,

the woes that follow in the wake of drunkenness.

At the Chicago fire there were many, whose hearts prompted them to act the neighbor's part. They were angels of mercy bearing away from the flames the feeble and disheartened, and doing all in their power to provide for those who had lost their all.

And there are those among ship captains who do not listen to the suggestion that probably there is no one on board that disabled vessel. The possibility that there may be such decides them to send on board and see; and the saving of the sole survivor in the last stages of starvation is the rich reward.

Those who persuade the young never to taste that which intoxicates, or who influence moderate drinkers to become tee-totalers, perform a neighborly act, and their reward is sure. And how worthy the name of neighbor would he be, who persuades a manufacturer or dealer in inebriating drinks to give up his accursed business. He would be truly a friend to the man himself, and to thousands of others, who would in consequence escape manifold miseries.

Young Men's Christian Convention at Northampton, Massachusetts.

From a private letter, we are permitted to copy the following paragraphs, descriptive of this interesting gathering in the early part of October:

The Massachusetts Young Men's Christian Convention held its annual meeting this year in Northampton. So much do we hear of the practical workings of this body in the State, that it was exceedingly gratifying to meet with some of the workers.

If any of those engaged in the young men's work in Honolulu, have been discouraged in their undertaking, and the unsatisfactory results (because you know one always finds just such people everywhere), I would they might have been present at this most enthusiastic gathering.

We hear so much with regard to New England ice, and conservatism, that it does one's heart good to see such a hearty enthusiastic gathering as was this at Northampton.

Delegates were sent from all parts of the State, bringing with them the record of their past year's work. The work was reported as most prosperous throughout the State, and as promising well for the future. The session lasted for two days, and was extremely interesting. Many new and novel features were introduced to render the exercises entertaining. Mr. Rowland, President of the Boston Young Men's Christian Association, was as usual very energetic and earnest—a really fine fellow.

The afternoon service, which I attended, was opened with a Bible reading, by a Rev. Mr. Parsons. He took several chapters in

the Gospels, giving a running commentary upon them, in an exceedingly simple but very telling way. Dr. Webb, of Boston, delivered an elaborate address on the 'Sabbath question,' showing the need of the present effort in this direction. No greater difficulty do the associations find in their difficult work than in opposing the increasing tendency in our great cities to the non-observance of the Sabbath.

By far the most interesting service I was able to attend was the open-air prayer meeting on the steps of the town-hall. Such a motley crowd as gathered round to hear the speakers and the sweet music of the hymns. There was something singularly impressive in the groups of rough men listening intently to this good news, so new to many of them. And as each speaker told the same sweet story, ever old yet ever new, of the love of Jesus and the notes of the old familiar hymns rang out with a strangely beautiful melody in the night air—it seemed as if indeed the Master stood there, and it was then as centuries ago, when he said "come unto me."

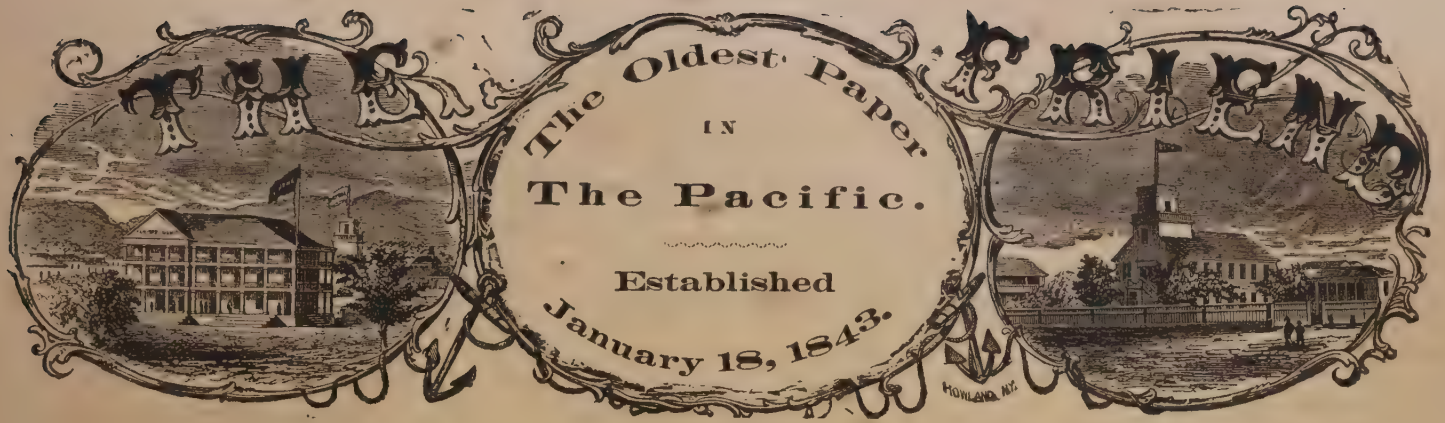
So full of song are these Conventions that a praise-meeting seemed but a fitting outgrowth of the general feeling. It was conducted by Professor Journei of Boston, a very hearty merry little man who counseled every one to sing most lustily. And they did so for an hour and more. With all the hundreds of voices and the aid of the organ—the music was wonderful in its power. The address of the evening was made by Rev. Thane Miller, the blind preacher. There was a singular pathos in his blindness which seemed to touch deeply his audience. He spoke most beautifully for an hour; a simple eloquence which was truly powerful. There was nothing slow and wearisome about the meetings, no hesitancy, none of that chilliness which prevails in so many gatherings of Christians. One came away with a heartier feeling of love for God and men, and a firmer belief in this practical work for Christ.

Here a Little, There a Little.

There are 5,000,000 Sunday school scholars in the United States, taught by 500,000 teachers. One teacher to ten scholars, which is about the proportion in our Sunday schools.

VICE VERSA.—The present wide spread movement to admit women as students in American colleges, is consistently recognized by an anxious father of a promising son, who offers \$100,000 to Mt. Holyoke Seminary if it will open its doors to young men.

The regular meeting of the Association for November was well attended. Discussions took place in regard to the literary supply of the Reading Room for the coming year; to a change in the method of collecting subscriptions; to public literary entertainments; and to Sunday school work among the Chinese. Committees were appointed to report on the different items. It was decided to adopt the plan of subscribing by the members to the amount which they would contribute for a year or other definite time.



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Temperance, Seamen, Marine and General Intelligence.

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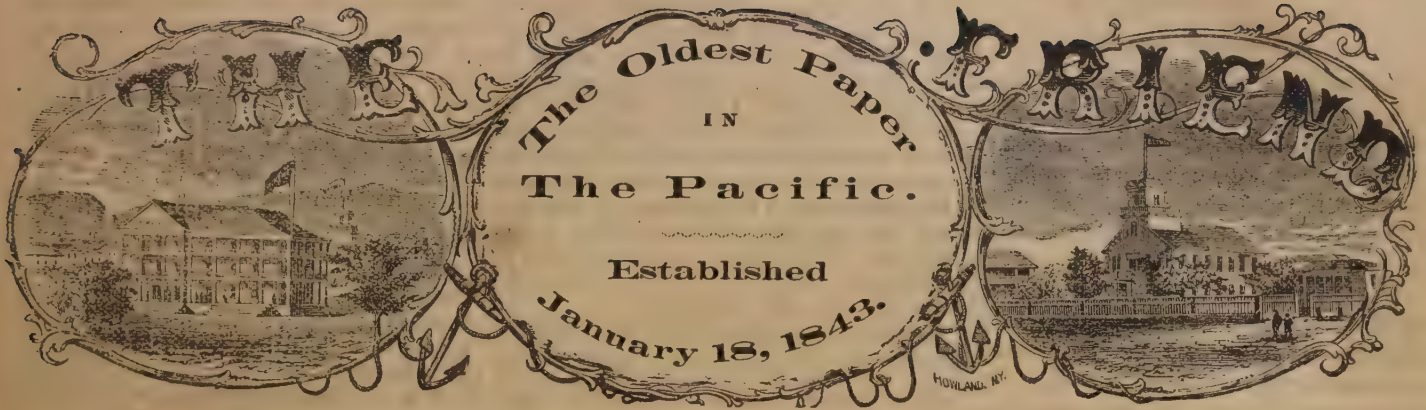
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THE FRIEND.

JANUARY 1, 1872.

Week of Prayer, 1872—From Jan. 7th, to January 14th.

SUNDAY, Jan. 7th.—Prayer, for the presence of the Holy Spirit in the Meetings held in Concert the present week—for faith in God, and a reliance on His "exceeding great and precious promises" to His people.

MONDAY, Jan. 8th.—For all Nations, for Rulers and all in Authority, for peace among the Nations, for the removal of hindrances to the circulation of the Bible and the preaching of the Gospel, for the removal of obstacles in the way of moral reform.

TUESDAY, Jan. 9th.—For institutions of learning—Colleges and Schools, for Sabbath Schools and Bible Classes, and for the correction of the young.

WEDNESDAY, Jan. 10th.—For the right improvement by all classes, of such calamities as God in His Providence has permitted to come upon the earth the past year, and that when His "Judgments are in the earth the inhabitants of the world may learn righteousness."

THURSDAY, Jan. 11th.—For Missions to pagan and nominally Christian lands; for an increase of Missionary zeal in the Churches; for an increase of laborers to go to opening fields and gather in the ripening harvest.

FRIDAY, Jan. 12th.—For the out-pouring of the Spirit in the Hawaiian Islands and in other lands; upon Pastors and Churches and Congregations; that professing Christians may be revived and sinners converted unto God.

SATURDAY, Jan. 13th.—For a blessing on the labors of Christian laymen; Young Men's Christian Associations, Bible and Tract distribution; for the religious press; for Benevolent Associations, and for a "Higher Christian Life" in all the Churches.

GOD'S TIME TABLE.—We hear and read much about "time tables." Agents for steamboats, manufactories, and schools, arrange time tables. When God created this world and placed man upon it, He arranged a time table. Six days for work and the seventh for rest. On Sinai, God re-enacted the same time table. Men may break away from it, and live regardless of it, but if they would be happy, healthy and prosperous, let them conform to God's Time Table, "Remembering the Sabbath Day to keep it holy."

"How is the 'Friend' Supported?"

We were asked, not long since, "How is the *Friend* supported?" Our reply was, "By giving it away." It has always been our practice to distribute gratuitously of each number, from 500 to 1,000 copies.

INSTALLATION.—The Rev. Mr. Forbes, late pastor of the second native church in Honolulu, is now Professor in the Lahainaluna Seminary, on Maui. His successor, the Rev. G. W. Pilipo, has for several years been the pastor of the native church at Kailua, Hawaii. His installation took place on Sabbath evening, December 31st, according to the following order: "Reading of the scriptures and prayer, by Rev. E. Kekoa; sermon, by Rev. B. W. Parker; installing prayer, by Rev. S. Waimaiole; right hand fellowship, by Rev. H. H. Parker; charge to pastor, by Rev. J. F. Pogue; charge to the church, by Rev. Dr. Smith, first pastor of the church; benediction, pastor elect, by Rev. G. W. Pilipo."

ACKNOWLEDGEMENT.—We desire to return our sincere thanks to the Rev. Mr. Coan of Hilo, who has for a quarter of a century acted as agent for the *FRIEND* in Hilo, not only paying over in full all he received from subscribers, but usually adding a donation. In sending forward his annual report, he adds the following: "I wish the *FRIEND* to live, for I value it not a little. It is the only paper I read through. It is a good little Repository of good words and thoughts. Though small and issued monthly, yet I think it has chronicled more useful matter during the last twenty-five years than all the other English papers on the islands. I think it will not die yet." Another subscriber from Kauai, the Rev. Dr. Smith, thus writes in sending forward his annual subscription: "We like the *FRIEND*. Always welcome its arrival, and hope it may continue to be issued 28 years longer at least, under its present editor."

Editor's Table.

THE UNION PRAYER BOOK—NEW YORK—A. S. Barnes & Co., 1872.

Between thirty and forty years ago, it was our privilege to sojourn for a few months, in Burlington, N. J., and, occasionally, it was our practice to drop into St. Mary's Church, where Bishop Doane officiated. We seldom heard him make an address or preach, but in some way he referred to the "inimitable prayer book." He would give his hearers to understand that the "Prayer Book" was nearly, if not, quite perfect. One of his parishioners presented us with a copy, which has been more or less, our companion ever since, and which we have occasionally used at funerals and marriages. We have found much that was good in the book but with the Rev. Dr. Cheney of Chicago, the late Rev. F. S. Rising, and many others, we have thought that there might be an improved edition. From our congregational stand-point, we think the new "Union Prayer Book" is a vast improvement on the old book of "Common Prayer." We never could see why eminent divines of the Episcopal Church in England and America were willing, aye, eager to improve King James' translation of the Bible, but those same scholarly divines would not allow a word (even *regenerate*) in the baptismal service to be altered. The course they pursue gives the impression that they think far more of maintaining the integrity of the "Prayer Book" than they do of the Bible.

This "Union Book" is vastly better arranged and to our taste better suited to public and private devotion than the "old book." We have family prayers for every morning and evening of the month; then to, there are a great number of forms of prayers for special seasons and occasions; including prayers for Sunday schools, Thanksgiving, and many other occasions. We know not who are the compilers of this new book, but we honestly think they have performed their delicate and difficult task with much wisdom, skill, and evangelical good taste.

[CORRESPONDENCE.]

Letter from Aheong.

As many of our readers are acquainted with Aheong, the Chinese missionary, who labored among his countrymen on the islands, we think they will be interested in the perusal of the following letter. We would call attention to that part of the letter which describes the reports about poisoning. It will readily appear; how easy it is to raise such reports among an ignorant, superstitious, and prejudiced people. If his health is restored, we shall hope to welcome his return to the islands. We value this letter, because it is the communication of a native of China, who acquired a knowledge of the English language, sufficiently, to enable him to write with intelligence and accuracy. As the Chinese are now educated in California, Honolulu, and elsewhere, we hope many more will be found of like spirit with Aheong:

CANTON, CHINA, August 10, 1871.

Rev. S. C. Damon:

DEAR SIR.—Your first welcome letter, I received last year with one roll newspapers. Your second letter, of March 3d last, came to my hands, April 5th, with another roll of newspapers. I do not forget your kindness to send me them. They help me a great deal to know something about Hawaii and other countries.

Since I got home, 56 days after, my grandfather died. He was 83 years of age. So long as I stay at home with poor health, I take the medicine, but still do not get cured yet. So I did not try any work for our God with my countrymen.

My mother and brother are determined to keep me at home always, but it is not my mind. I keep the Sabbath and family prayer at home with my family. My brother is almost turn to the true, but my mother is as hard as ever. I pray God for them, and for all my countrymen. I hope that you and all the good people at Hawaii do not forget to ask God for me, with my family and my countrymen. So we do not forget to pray to God for thee, and all at Hawaii and other places. My countrymen's hearts are very hard. I try to explain about the Gospel as well as I have chance, but they are laughing at me. It seems to them that I am a foolish man, but I do not feel ashamed for them to see me so. I shall like to get my health better, then I will try again to see if I can do something for our Lord.

About three months ago, I received a letter from Gen. C. H. Howard, of Chicago, the Secretary of the American Mission Association, he wishes me to go to California to engage in our great work for the Chinese there. It was a good chance for me to carry the work of Christ, but I was fearful on account of my poor health, so I did not go there; also, I did not answer his letter.

The news, at the north of China, between the Chinese and French, I did not hear very well. I only learned that the people there killed some French, by believing that they

put some poison in water, and in bread, to poison the children, and take out the eyes for medicine. The matter was settled by both Governments. I think you may hear all the cause now. During these few weeks, people of our district raised some story that some foreigner and some missionary put the poison in bread and cake, and hire some poor Chinaman to feed it to Chinese, if any person eat that, then will have a kind of bad sickness. Then go to see the foreigner or missionary, they will give them some medicine to cure the sickness, if that person promised to join the church of the foreigner; if not, the person whom took the poison shall soon die. The people of this town are afraid. Some of them come to me to tell the story. I tried a great many ways to explain to them how untrue the story is; how kind and just the foreigners and missionaries, and how careful the church of the Gospel is to let any person to join in it. Some of them believes me, and some are still doubting. In this, two days, the story seems to die out. See how foolish are my countrymen here, for they do not see the true light of our Christ.

I do not know when I shall get better, and go to work again. I hope I shall see you soon, if God is willing to let me. Hoping that your work be successful, and your church-member be increasing all the time.

The school of the Chinese I hope keeps on, and tries to bring some of the poor Chinese sinners to the Redeemer. I hope that God soon raise up some preacher for them.

How pleased that I heard you have the great jubilee last June. No doubt God is blessing His work.

Please send my love to Hawaii Board, and all the Mission at Hawaii; also, all the members of the Bethel Church, ask them not to forget me and my family in saying their prayers. Send me often of your kind letters.

My wife and children join with me to send our love to thee, and Mrs. D. May God be with you.

Your unworthy brother in the Lord,
S. P. AHEONG.

Literary Gossip.

One of our American correspondents thus indulges in notices of new books and current literature. From a letter by the last mail we copy as follows:

"The holidays are bringing us new books in the most gorgeous of covers. I saw a 'red line' edition of Burns last night which was a perfect gem. One's purse never seems shorter than now-a-days. The books are so tempting but so costly. Channing, the friend of Hawthorne, Emerson and Thoreau sends out a volume of poems which seem quite too sweetly sad and gentle to be rudely handled by the paper critics. For of course they will be, for only 'the few' can love them. Joaquin Miller still writes in his gay, sensuous, luxuriant style which so blinded his English friends. I have just finished his volume of poems and feel as if I had been looking at some fiery sunset. He is so tropical and color-mad. Yet after all it is a 'fine frenzy.'

Bryant's 'Odyssey' is out, making every one love the 'blind-bard' better but sets you to wondering whether after all we haven't the 'sweeter singer' of the two with us today. To me the success which Bryant has achieved in his Homeric translation is the most enviable which any American author has gained in a long long time.

But really I think you are quite too hard upon poor 'Tom Brown' or rather his creator, Hughes. Of course all good moralists must needs be troubled over the sad state of Oxford morals and the loss of scholarly refinement and culture which one would expect there to find, but then in as much as Mr. Hughes has so vividly portrayed Oxford as it is, we should rather admire the clever bit of realism that 'Tom Brown' is, than find fault with its author. I am sadly afraid that a very similar picture might be painted of some of our American colleges.

I have been reading Mrs. Stowe's 'My wife and I,' as a sort of recreation. Enjoyed it and yet I was sadly disappointed in it. She writes too much—quite too much—there are one or two exquisite touches, here and there, and the book abounds in the best of moral hints. Yet as a work of art the book seems to me a failure. One wearies of all this sentimentalism and 'back-kitchen' married experience.

You will see the December monthlies. The *Atlantic* seems the best. Fields' discourses very pleasantly though affectedly on *Wordsworth* and *Mary Mitford*. Have you noticed what a treat Howell promises us in the *Atlantic* of '72? Among Hawthorne's papers after his death was found a manuscript novel, the scene of which is laid in Concord during the time of the Revolution. It is of course in Hawthorne's intense spirit and style. The hero—a weird conception—is to be a deathless man. All this we shall have next year. It will seem more like having Hawthorne back with us, again in all his wonderful, terrible earnestness.

But really I must stop some where for we live so much in common that I might ramble on to a wearisome length. Yet just another word. Have you read Browning's new poem? You will admire it for its mingled beauty of Browning and Euripides. It is a transcript from Euripides, and is a revelation of the power and sweetness of the long ago singer that is exceedingly interesting. At quite the other extreme of literature notice, if you have not yet, Melville's attack upon the 'History of England' by Froude. It is going to overturn the popularity which the historian has gained by his dramatic power and very deceitful reasoning. There is something almost pathetic in so great a man's being convicted of such mean faults.

Set the fountain to playing for me, and be sure the spray silvers the very tree tops."

F. W. D.

MR. WHITNEY'S BOOK STORE.—Never have we seen his counter and shelves so well supplied with choice books, and such as are especially suitable as gifts for the holidays. We would also call the attention of our readers to his advertisement in another column, of subscription-books.

"The Spirit of the Press."

This is the name of a new paper started in Galena, Illinois, and edited by H. H. Houghton, Esq., late United States Consul at Lahaina. Let it be remembered that this gentleman, is a veteran editor, having edited and published a newspaper at Galena for more than thirty years. He was among the earliest friends of President Grant. Mr. Houghton is a old neighbor and personal friend of the President, and was among the very first to start him *on that line*, which finally elevated him to the Presidency.

In the number of the paper lying on our table, for November 27th, we notice a leading editorial relating to the "Sandwich Islands." We are glad to learn that Mr. Houghton carried away with him a pleasant impression of a residence on the islands, and the readers of his paper will doubtless derive much useful information from his pen, jotting down reminiscences of his sojourn at Lahaina and in Honolulu. The editorial closes with the following paragraphs:

"Two years ago, there was living at Lahainaluna (Upper Lahaina), a woman who accomplished one of the greatest swimming feats on record. She and her husband were on board a schooner, which was wrecked off the shore, some twenty miles or more. All on board were lost, but herself. She and her husband, in possession of a single plank, started for Hawaii. They swam for life. The husband had the plank till by some accident it was lost. He became exhausted. She took him on her back, and so carried him for eight hours; the last part of the voyage he was an inanimate corpse. He died from exhaustion, but she clung to the body till she landed it on shore. She had strength enough to crawl towards a hut, where she was discovered and cared for, and she is probably still alive, though old. They were twenty-four hours in the water. It is told by her, that before she left the wreck, they both engaged in prayer for deliverance, which was answered by saving the life that we live here, of the one, and of granting a more speedy entrance on the eternal life to the other. We spoke of Mrs. Treadway. When coming to this country with her husband, and when near Aspinwall, on the Isthmus of Panama, in going off shore for the ship in which they were to sail, the boat in which they were was capsized, and herself, her husband and a passenger were thrown into the sea. In this case, she not only saved the life of her husband by taking him to the shore in an exhausted state, but she then returned and saved the life of the passenger."

New Church in Goshen, N. Y.

A copy of the Goshen Democrat lies on our table, furnishing much agreeable information respecting the dedication of Presbyterian Church, in which will officiate the venerable father, (the Rev. Dr. Snodgrass) of our fellow townsman, Mr. Snodgrass. This new church has been built at a cost of over

\$100,000. At the dedicatory exercises, it was gratifying to notice, that the Rev. Dr. Tyng, the distinguished and venerable Episcopal clergyman of New York city took part. In the course of his eloquent address he thus remarks: "The eloquent Whitfield told the truth when he said that asking Father Abraham, in heaven, whether there were Episcopalians there, he answered, 'No, my son.' 'Are there any Presbyterians?' 'No, my son.' 'Any Quakers?' 'No, my son.' 'Who are there?' 'All Christians.' This is the grand essential, and in all the essentials the differences between Episcopalians and Presbyterians are only microscopic, and can only be with satisfaction by a microscopic age."

In the April number of the *Friend*, for 1871, will be found a translation of one of Luther's famous old hymns. The translation was made by Miss Catharine Winkworth, and will be found, in the *Lyra Germanica*, published in London, 1869. The following translation of the same hymn was made by the Rev. Dr. Lobsheid, author of the Chinese Dictionary, on his passage from Honolulu to Canton, and kindly forwarded to the editor:

"EIN FESTE BURG IST UNSER GOD."

- 1 A solid fortress is our God,
A trusty shield and weapon;
A ready help in ev'ry need,
Whate'er to us may happen.
The old malicious foe,
Intends us serious woe;
With might and crafty wiles
Th' unwearied he beguiles,
On earth is not his equal.
- 2 With our own strength we nothing can,
We were soon lost (some) forever;
But for us fights the proper man,
By God sent to deliver.
You ask me, who that is?
His name is Jesus Christ,
The Lord God Sabaoth
There is no other God
'Tis He must win the battle.
- 3 And if the world full devils were,
All eager to devour us;
We would not yield a single hair,
They cannot overcome us.
Their dreaded prince no more
Can harm us as of yore;
Look grim as e'er he may,
Doomed is his ancient sway,
One word can overthrow him.
- 4 They to this mighty word must yield
And yet no thanks shall merit;
For He is with them in the field,
With gifts and with his spirit.
E'en should they take our life,
Goods, honor, children, wife—
Let them take all away,
We shall yet win the day;
God's kingdom ours abideth.

—W. L.

Pacific, August, 1871.

Mr. Albert Lyons will receive a letter by calling at the office of the *Friend*.

"Value of Old Newspapers."

A file of the London *Times* is reported to be worth £3,000 and more. A file of the New York *Herald*, \$5,000 and more. A file of the *Friend*, from January 18th, 1843, to the present time, complete, we will furnish for \$50; subscription price, \$56, neatly bound in three volumes, but *we have only one file for sale*. A file of the new series from 1852 to the present time, twenty volumes, we will furnish for \$25.

When we spread our little sheet to the breeze, not another sheet printed in the English language was issued on the western coast of either North or South America, from Cape Horn to Bherings' Straits, or in any part of Polynesia. We can with difficulty realize this fact, when we reflect upon the scores and hundreds of daily, weekly and monthly periodicals now issued in California and elsewhere.

The following English newspapers had previously been published in Honolulu, but had died out before the *Friend* was started:

Sandwich Island Gazette, published weekly at Honolulu, from 1836 to 1839.—S. D. Mackintosh, editor. For about twelve months the *Sandwich Island Mirror* appeared monthly in place of the *Gazette*, in consequence of the want of printing paper.

The Hawaiian Spectator, published quarterly at Honolulu, from January, 1838, to October, 1839, conducted by "an association of gentlemen."

The Polynesian, first series, published at Honolulu, from June 6th, 1840, to December 4th, 1841.—J. J. Jarvis, editor.

The *Friend* was first issued January 18th, 1843, and has been regularly published ever since, except from March, 1851, to May, 1852, including the period of the editor's first visit to the United States.

Death of Mrs. Admiral Pearson.

A friend has kindly forwarded a copy of the Boston *Transcript*, from which we copy the following notice of Mrs. Pearson's funeral. The visit and residence of Mrs. Pearson and her daughter in Honolulu, will be remembered by many of the families of the foreign residents. They came hither while the late Admiral Pearson was in command of the Pacific Squadron. The happy impression left by both the Admiral and his most excellent wife, will long be remembered.

"PORTSMOUTH, N. H., Dec. 6.—The funeral of Mrs. Ellen Pearson, widow of the late Admiral George F. Pearson, took place on Saturday at the Rockingham House in this city, and was largely attended by the relatives and friends of the deceased. Rev. Dr. Bingham of the Episcopal Church conducted the services. Mrs. Pearson was much esteemed by all who knew her, and her sudden death is mourned by a large circle of friends."

THE FRIEND.

JANUARY 1, 1872.

Ethnological and Philological Notes Respecting Hawaiians.

During the brief visit of the Rev. Dr. Lobshied at Honolulu, on his passage from San Francisco to Hongkong, he became much interested in observing the Hawaiians, — ethnologically and philologically. On his passage to China he noted down some of his reflections, which he has forwarded. We think many of our readers will be interested in the following:

A FEW MORE SCRAPS.

In the *Friend* I see that there is a considerable degree of intercourse between Chinese and Hawaiian women. Is there no danger of the Christian woman being made and treated as a concubine by the Chinese polygamist? A law should be passed for the protection of the women. Every Chinaman who is about to leave the islands should be compelled to report his intended departure to the local authorities at least a fortnight before his embarkation. There is a Chinaman here on board who comes from Kauai. He has a wife in China and has been living with a Hawaiian woman at Kauai. He takes about \$6,000 home with him. Should he not leave \$1,000 for the woman with whom he has been living? Let the law be passed and the people will soon learn to protect themselves and their interest.

Page 50, (June, 1870) in the jubilee sermon I read the casting away of the idols by the Hawaiians to be without example in history. It may be of interest to you and the Hawaiians to learn that about 350 years ago the inhabitants of the Sunda, Spice and other islands all cast away their idols and remained for a considerable time without any religion whatever. Then came the Mahomedans and the people adopted their religion.

1.—The Hawaiians are evidently a mixed race. Their hair, size and complexion as well as their language point to a mixture between the superior Hindoo with the lighter colored Mongolian. Bastards are in general taller and more corpulent than the races from whom they descend. The hair of the Hawaiian is not that of a descendant from a Mongolian with a negro. (Vide Cafusos in South America). The Papuaz are likely to have sprung from an intermixture of straight-haired blacks with negroes. The language of the Hawaiians retains some traces of a Japhetite origin, some of the forms pointing to an Indo-Germanic elements, whilst the absence of flexions indicate a Hamitic origin. Their course of migration was certainly not from east to west.

2.—Are the words like mauna (mountain?) alaula (aurora?) like (like?) manomano (many?) mana (divine, manes?) and many others of prehistoric date? Is Mauna Loa so designated in Cook's voyage? Are the many Hawaiianized words reminiscences of accidental intercourse, of which all traces are lost, or is the similarity of sound pure accident? I think not; for the foreign

words in other languages contradict the hypothesis of accident. If you admit a partial descent from Japhet, then you can account for the Greek words in a more rational way than Hopkins.

3.—There are a great many Hawaiianized words which sound as if they had come from China. Compare the Chinese koko, that, those, every one, na, nako, that, those, mai, do not, with several Hawaiian pronouns. Hawaiian: Pau ke kaua, to cease fighting, would in ancient colloquial Chinese be: Pa kau. Add to the many words the similarity of sound which would arise from a change of the consonants l, r, v, t and others, as maka, the eye, Malay mata, &c., and you will admit an accidental acquaintance with Asiatic nations. Languages often undergo rapid changes. The English language has no flexion of nouns and adjectives, no gender, &c., &c., whilst in German everything is change and gender.

4.—I have perused with much interest the copy of the grammar which you were kind enough to present to me. I find there is one great mistake made with reference to the cases. The different forms, under declensions should stand under the heading of prepositions and the cases they govern. If you will look at the syntax of a German grammar all will be clear at a glance, e. g., entlang des (genit.) weges, along the road; von dir (dat.), from or of you; durch dich (Acc.), by you. In a similar manner do our verbs govern the various cases—e. g.,

Ich gedenke deiner (genit.) I think of you;

Es yehort mir (dat.), it belongs to me;

Ich liebe dich (tic.), I love you.

I hope you will pardon my liberty of expressing my ideas unreservedly. Please read the preface to my large dictionary and compare some of the pronouns and their applications with the Hawaiians, always bearing in mind, that nations with imperfect articulations always transfer these imperfections to the languages they learn, if not forced to the contrary. All languages tend towards simplifications with a tendency towards the monosyllabic. Ahii, king, ruler, is the Arabic ah, ruler; the sublime, &c. Are the genealogies of their rulers not the names of contemporaneous chiefs rather than one successive line of sovereigns? If you publish any answer to these questions through the medium of the *Friend*, will you please send me one or two copies to China?

THE GERMAN LANGUAGE IN JAPAN.—Of the symptoms of vigorous intellectual activity which the contact with European civilization has effected in Japan, one of the most remarkable is the eagerness with which the Japanese seem to take up the study of the German language. About a year ago a German school was opened at Yeddo, under the auspices of the Japanese authorities, and the number of native pupils attending it, which was four, now actually exceeds one thousand. The influx of native pupils was at times, so great that German sailors had temporarily to be employed to impart to the eager pupils a knowledge of the German A B C.

William B. Hallett will find a letter with the Chaplain.

NAVAL.—The U. S. S. Frigate *California*, bearing the broad pennant of Admiral Winslow, of the Pacific Squadron, arrived at this port on Friday morning, Dec. 22d, after a long and boisterous passage of 24 days from San Francisco. The following is a list of the officers attached to the ship:

OFFICERS OF THE FLEET.
Commander in Chief—John A. Winslow.
Fleet Captain—Paul Shirley.
STAFF OFFICERS.
Fleet Surgeon—John M. Brown.
Fleet Paymaster—Casper Schenck.
Fleet Engineer—Montgomery Fletcher.
Fleet Marine Officer—Percival C. Pope.
Lieut. Commander—Henry Glass.
Ensign—E. T. Arthur.
Secretary—C. R. Winslow.
OFFICERS OF THE SHIP.
Captain—J. M. B. Chiz.
Lieut. Commanders—John McFarland, J. H. Sands, B. P. Lambertou.
Lieutenants—E. T. Strong, R. M. Catts, R. B. Peck, G. W. Costar.
Master—Samuel Ames.
Midshipmen—J. C. Burnett, D. L. Wilson, A. Ward, T. S. Plankett, C. D. Galloway, C. E. Richman, W. M. Irwin.
Past Assistant Surgeon—Geo. S. Coubrette.
Assistant Surgeon—J. W. Ross.
Assistant Paymaster—J. C. Burnett.
Engineers—G. E. Fowler, Ist; A. F. Dizon, 2d.
Boatswain—H. E. Barnes.
Gunner—Chas. Moran.
Carpenter—Leonard Hanscomb.
Sailmaker—Nicholas Lynch.
Captain's Clerk—T. H. Caswell.
Paymaster's Clerk—E. L. Talbot.
Fleet Paymaster's Clerk—J. J. Talbot.
Clerk—W. B. Turner.

The *California* is a fine specimen of naval architecture, and carries 21 guns. She is of the propeller class, with engines of 1500 horse-power, nominal. Through the kindness of Mr. S. Ames, navigating officer, we have been furnished with the following particulars of the weather encountered by the ship on her passage to the islands: On the morning of the 15th of Dec., in Lat. 22° 57' N, 151° 37' W, the breeze freshened from the S S E, shifting to the westward, and gradually increased to a moderate gale—force 8. This gale lasted about six hours, and from the indications the ship was on the eastern edge of a cyclone, moving N N E and N E. On the 17th it came on to blow again, but not as strong as on the 15th. The barometer fell from 29.89 to 29.75—strength of the gale about 7, with occasional squalls of about 10. The direction of the wind in both cases was from the S S W, veering to the westward. On the 19th sighted Maui and Molokai, when the wind blew strong, sometimes as high as 10, from S and E, shifting to S and W. The ship was hove to a part of the time under close reefed main-top-sail and spanker. On the 16th a heavy swell was encountered from the N and W, which continued until the arrival here, being but slightly interrupted by the cyclone.—*P. C. A.*, Dec. 23.

NAVAL.—The U. S. steam sloop-of-war *Narragansett* arrived on Saturday evening last, 25 days from San Francisco, having made the passage under sail until within about 150 miles of port. She sailed with the Flag Ship *California*, and was in company with her until the fifth day out, after which she experienced southerly squally weather with a great deal of roil until nearing the islands. The *Narragansett* is a fourth-class vessel, carrying five guns and a crew of ninety men, which is not her full complement. She will remain in port for a few weeks, after which, we understand, she will proceed on a cruise among the islands in the South Pacific and thence toward Australia. The following is a list of the officers of the *Narragansett*:
Captain—Richard W. Meade.
Executive Officer—Lieut. Commander A. H. Wright.
Navigating Officer—Z. L. Tanner.
Lieutenants—I. Yates, G. J. Mitchell, E. D. Tausig.
Ensigns—Chas. P. Welch, H. O. Handy.
First Assistant Engineer—J. B. Carpenter.
Past Assistant Surgeon—E. C. Ver Meulen.
Past Assistant Paymaster—Geo. N. Griffing.
Midshipmen—Geo. A. Calhoun, M. F. Wright, W. P. Ray, F. H. Lefever.
Captain's Clerk—Geo. B. Reiman.
Gunner—J. G. Foster.
Boatswain—Thos. Savage.

—Gazette.

A kind and encouraging word comes, in behalf of the *Friend*, from several of our foreign subscribers in America. Would not some of our residents on the islands confer a favor on their friends in England and America, by sending them a copy of the *Friend*? Subscription, \$2.50; including postage, and the papers are sent by every monthly steamer's mail.

A. D. 1872.

We wish our readers and subscribers, friends and patrons, a Happy New Year.

Any person sending newspapers and books for gratuitous distribution among seamen, and especially illustrated papers, will have our thanks.

Any of our Friendly readers, inclined to aid in support of this paper, their donations will be gladly received.

AVAILS OF THE BETHEL FAIR.—J. O.

Carter, Esq., treasurer, reports as follows:

Total Receipts.....	\$147 37
Expenses.....	76 77
Received.....	130 50
In hand.....	\$670 60

Incidental Expenses of the Bethel, 1872.

Expended.....	\$214 91
Received.....	130 50

Debt January 1, 1872..... 84 41

FOR THE BETHEL

From Mrs. Sinclair.....\$10 00

Expenses of the Friend for 1871.

Printing, Paper, Postage, &c.....	\$625 15
Subscribers.....	\$35 50
Donations.....	30 50
Papers sold, Advertising, &c.....	37 60
Bills unpaid.....	123 50—\$77 10
Debt, December 30, 1871.....	\$ 48 05

DONATIONS FOR THE FRIEND:—

From Rev. Lowell Smith.....	\$ 8 00
From Rev. F. Thompson.....	5 00
From Rev. T. Coan.....	5 00
From J. W. Austin, Esq.....	10 00

CHINESE SCHOOL AT THE BETHEL.—Mr.

Dunscombe, reports average attendance during the year, 13 pupils, but during the last month December 18 have been in attendance. The school is kept in the Bethel vestry, three evenings each week.

"No liquors were furnished at the recent railway banquets in Maine." The officers of the North American Railway exact temperance habits from the men they employ, and it was not consistent for them to set the example of furnishing wine to their guests."

When shipowners follow railway agents and directors in Maine, we shall have fewer wrecks and disasters. The time we hope will soon come when insurance companies will absolutely refuse to issue a policy covering a vessel and cargo, on board of which intoxicating liquors are used either by the inmates of the cabin or fore-castle.

"Who'll Now Care for the Little Birds?"

The death of Mr. Moffitt Stoney has been duly chronicled in the weekly papers, but one characteristic of this gentleman has not been noticed. He was a friend of the little birds, and would not allow sportsmen—those savage enemies of the birds—to wander over his ranch with their fowling pieces. The little birds showed that they appreciated his kindness and protection. The plover especially looked up to him as their friend. We do not think there is any part of the Sandwich Islands which would compare with Kahuku for such exhibitions of civilization, in horses, cattle, sheep, fowls and birds! Ye owner of ranches, "Go and do likewise."

Information Wanted.

Information wanted respecting John Harris, by Richard Deckeridge, steward of Royal Naval Hospital, Yokohama, Japan. Said Harris is thus described: He has a finger short on one hand, to the best of my knowledge he settled at Honolulu, about 10 or 12 years ago. He wrote to his mother for some time since her death, I have not heard of him. He was married to a native woman on Sandwich Islands, and had two children.

Information wanted respecting Benjamin Robins, who is supposed to have died on the Sandwich Islands, after visiting Australia. Any information will be gladly received by U. S. Consul at Honolulu, or by his son Louis Robins of North Topeka, Shawnee Co., Kansas, or by the editor.

Information wanted respecting William Francis Good by William Seton Ogden of Portland, Oregon. Said Good is thus described: A tall, strong Englishman from London, who was by turns, sailor, soldier and baker, was married in the Sandwich Islands about 1843-4; at any rate a son named James Francis Good was born to them on the islands on the 9th of November, 1846. Wm. Francis came to Oregon and is reported to have left here as steward of some vessel bound to China, since when nothing has been heard from him.

Of George Francis Vaughan, who sailed from New Bedford in 1855. Any information concerning him will be gratefully received by his father, residing in Springfield, Mass., or at the office of this paper.

Information wanted respecting John Harris, formerly a resident of Honolulu, say ten years ago. He was married to an Hawaiian, and had two children. Any information will be gladly received by the Editor, or Mr. Richard Betteredge, Royal Naval Hospital, Yokohama, Japan.

J. C. MERRILL.

JOHN M. CHAKEN

J. C. MERRILL & Co.,

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—REFERENCES—

Messrs. C. L. Richards & Co.....	Honolulu
" H. Hackford & Co.....	"
" C. Brewer & Co.....	"
" Bishop & Co.....	"
Dr. R. W. Wood.....	"
Hon. E. H. Allen.....	"
D. C. Waterman, Esq.....	"
42.....	1y

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Dec. 4—Haw bk Queen Emma, Hempstead, 16 days from San Francisco.	
4—Am bktn Victor, A B Gove, 26 days from Port Gamble, W T.	
5—Am bktn Jane A Falkenburg, Wm Cathcart, 17 days from Astoria, O	
5—Brit bk Gaucho, J T Hiltz, 14 days from San Francisco.	
6—Am schr C M Ward, G W Rickman, 24 days from Howland's Is.	
14—Am bk Atalanta, Chas H Sinclair, 75 days from Newcastle, N S W.	
16—Am bk D C Murray, P P Shepherd, 19 days from San Francisco.	
17—Am stmr Nebraska, I Harding, 15 days and 12 hours from Auckland.	
18—Brit bk Duke of Edinburgh, H E Mill, 61 days from Newcastle, N S W.	
22—U S S frigate California, J M B Ciltz, 24 days from San Francisco.	
23—Am stmr Moses Taylor, N T Bennett, 11 days 5 hours from San Francisco.	
23—U S S Narragansett, R W Mead, 25 days from San Francisco.	
27—Nor Ger bk Ingertha, Bjorstad, 42 days from Amoor River.	

DEPARTURES.

Nov. 27—Am bk Comet, Fuller, for San Francisco.	
Dec. 29—Haw schr Kamaile, Bridges, for Jarvis Island.	
6—Brit bk Gaucho, Hiltz, for Yokohama.	
8—Brit bk Mary & Edith, Linklater, for Victoria, B. C.	
14—Am bktn Victor, Gove, for Victoria, B. C.	
16—Am schr C M Ward, Rickman, for Guano Is.	
23—Am stmr Moses Taylor, Bennett, for San Francisco.	
27—Am bktn J A Falkenburg, Cathcart, for Portland.	
28—Haw bk Queen Emma, Gelfelt, for San Francisco.	

MEMORANDA.

REPORT OF BARK COMET.—Left San Francisco October 18th. First three days out experienced calms and light baffling airs around the compass with overcast weather. On the morning of the 23d October passed a package of window blinds, evidently only a few days in the water. Then the wind hauled into north and east, where it continued very light till in latitude 31° north, when we got moderate trades, with overcast and rainy weather. Arrived at Honolulu Monday, November 6th, after a passage of eight-and-a-half days.

The U. S. N. Z. & A. mail steamship Nevada, J. H. Deethen, commander, left Sydney October 25th, and New Zealand November 3d, arriving at Honolulu November 17th at 7 P. M., after a passage of 14 days, with 42 passengers, and 1,580 packages freight for Honolulu and San Francisco.

REPORT OF BARKENTINE VICTOR, GOULD, MASTER.—Left Port Gamble Nov. 7th. First six days out experienced very heavy and rough weather. Last six days out was about 400 miles off these islands, during which time had southerly winds. On the passage up from Honolulu the Victor arrived seven days ahead of the Kiteer, while the latter sailed from Honolulu eight days before the former.

REPORT OF BARK ATALANTA, CHAS. H. SINCLAIR, MASTER.—Left Newcastle September 30th at midnight. October 2d experienced a terrific gale from south, which lasted until the morning of the 4th—lost sails, stove boat and sustained other damages, after which had a succession of gales and calms for several days. The 14th day after leaving passed the longitude of the North Cape of New Zealand. Had a good run from thence to the Toubouai Islands, which were passed November 1st—was fifteen days from thence to Tahiti, which was passed the 15th November (a distance of 300 miles) had continued light head winds and calms with squalls. Had no southeast trades. Crossed the Equator in long. 151° west, November 30th took the northeast trades in 10° north, and had them fresh. Sighted the east point of Hawaii December 11th. Came through the Hawaii channel. Have had light winds and calms until yesterday.

THE STEAMSHIP Moses Taylor, N. T. Bennett, Commander, left San Francisco Dec. 12th at 12 M. Were detained in port six days by the non-arrival of the British mails. Had north-west wind first two days. Dec. 14th wind hauled to the south-west and gradually increased until the 17th. "Hove to" for 36 hours, tremendous sea running, and wind blowing a gale in squalls. On the 19th wind and sea moderated, with wind from southwest until reaching port. Sighted Maui Dec. 23d at 8 A. M., arriving in Honolulu at 5 P. M.

A. K. CLARK, Purser.

PASSENGERS.

FROM SAN FRANCISCO.—Per Queen Emma, Dec. 4th—Capt F A Barker, G S Pinkham and wife, Hon H A Widemann, Miss Emma Widemann, Miss Hatty Widemann.

FROM PORTLAND.—Per J. A. Falkenburg, Dec. 5th—George Reed, George Pauncefort.

FOR YOKOHAMA.—Per Gaucho, Dec. 6th—J A Robertson, H J Franklin.

FROM GUANO IS.—Per C. M. Ward, Dec. 6th—Capt Snow, wife and child, Mr Strachan, Capt Kibling, J Smith, 45 native laborers.

FROM SAN FRANCISCO.—Per D. C. Murray, Dec. 16th—D McBryde and wife, S N Castle, J C Giney, L McGrew, G S Ringold, Geo S Burns, Mrs Wundenburg, Miss Lena Wundenburg, Jas Sands, P H Tripp, and 3 Chinese.

FOR GUANO IS.—Per C. M. Ward, Dec. 16th—Capt Kibling, Wm Young, G Holmes, W H Foy, Antone Hugo, 45 laborers.

FROM AUCKLAND.—Per Nebraska, Dec. 18th—1 Chinese, and 75 passengers in transitu to San Francisco.

FOR AUCKLAND AND SYDNEY.—Per Nebraska, Dec. 23d—F A Parker, G L Ringold, F A Maynard, T Harrison, S Hempton, and 49 in transitu from San Francisco.

FROM SAN FRANCISCO.—Per Moses Taylor, Dec. 23d—H A P Carter, wife and daughter, Mrs P C Jones and 2 children, Capt Makee, Mrs P N Makee, Mrs Burnham, Mrs Thomas and daughter, Dr H C Eckstein, U S N. E May and wife, Mrs Hyman, servant and 2 children, B H Lyon, W Green, G Ad-derson, wife and 3 children, A Hardie, J F Arundel, J Harrison, Mrs Billings, R W Andrews, Mrs Hart, and 49 in transitu for Australia.

FOR SAN FRANCISCO.—Per Moses Taylor, Dec. 25th—M Phillips, Mr Stanley and wife, Miss C Baldwin, C A Williams and son, Mrs Guthmann, M Louissou, Capt Suow and wife, D Palmieri, Jno Corday, Chong Fo, F Macfarlane, C Macfarlane, L Hoffmann, W Holderegge, L Diederling, Jno Berry and wife, and 75 in transitu from Australia and New Zealand.

FOR PORTLAND, O.—Per Jane A. Falkenburg, Dec. 27th—George Reed.

FOR SAN FRANCISCO.—Per Queen Emma, Dec. 28th—H Hastings, Jno McGarry, J Campbell, Julius Kates, R Dexter, A J Lawrence.

DIED.

DESHA.—In this city, December 3d, J. R. LANGHERNE DESHA, a native of Cynthia, Boone County, Kentucky, in the 52d year of his age. He had resided on these islands since 1846.

FISHER.—In this city, December 6th, THOMAS FISHER, a native of London, England, aged 63 years. He had resided on these islands since 1837.

STONE.—In this city, December 7th, Mr. I. R. MOFFITT STONEY, a native of King's County, Ireland, in the 58d year of his age. He had resided on these islands since 1851.

SMITH.—In this city, at the U. S. Hospital, December 11th, Mr. A. W. SMITH, belonging to Machias, Maine. His funeral was attended by the Order of Good Templars.

STORBACK.—In this city, December 27th, CHARLES FREDERICK STORBACK, a native of Bremen, aged 59 years. He had resided in Honolulu during the past 24 years, and was highly esteemed by all who knew him. New York and Bremen papers please copy.

[COMMUNICATED.]

The Shakers.

I have for my design in this article to bring to your notice one of the most singular of the many religious sects, now possessing considerable power in the United States. I have often been surprised at the ease with which any religious creed, however foolish it may seem, gains followers. We cannot then wonder that when, about the year 1770, an English woman, named Ann Lee, claimed to have received a divine revelation, commissioning her to establish a new church, she was readily believed by some. Infatuation is a strong characteristic of weak minds, and it was not long before the "United Society of believers in Christ's second appearing," as they styled themselves, acquired quite a number of converts. They early separated from the Quakers of which sect they at first formed a branch. The essentials of their creed, are a belief in an eternal father and mother existing in the deity, the parent of the whole human race; and in the duality of Christ, Jesus being the one and Ann Lee the other member of the child of God.

Will you now allow me to guide you in fancy as we visit one of the settlements of the Shakers. Just west of the line where Massachusetts joins New York, there lies, nestled among the hills, a beautiful town, New Lebanon by name. It consists of two villages, the one New Lebanon, Spa., a widely known for the efficacy of its mineral water and country air as a restorative, as the other is for being the home of the wealthiest and most influential family of Shakers. It is summer, and around us lie beautiful meadows with their velvet cover, fields of grain bowing with the fitful breeze, and all the lowland seems happy; while far aloft extend the mountains rearing their wood-capped peaks and looking down as if in rare enjoyment upon the beauty at their feet. All around is busy, and even the trees, as if ashamed to be idle, drowsily nod their heads. A choice spot this, one of Nature's own, well chosen to be the house of a community where the world's strifes enter not. Here all are on a level, and be a man wealthy or be he poor, it matters not; for all things are common, all receive their stores from one treasury, and contribute all their possessions to the common stock. Elders are appointed, men eminent for piety, and to these are allotted the management of their worldly affairs. Shrewd men they are, sharp at a bargain, rarely deceived. In such a quiet nook as this we should expect to find no such thing as aristocracy; but shall we ever realize this dream on earth. They think men may advance in piety and promote accordingly, and the Church family,

so called, is acknowledged as the highest. The dress of the Quakers is retained and queerly enough it looks to see bright girls wearing white caps, and little boys running around with the fatherly broad-brimmed hats; to say nothing of the general effect produced by the plainness of drab or brown unrelieved by any other color. All their buildings are scrupulously neat, and it seems a pleasure to step from the white and scoured floors upon the ground where we need not fear lest we leave a speck of dirt. Their stores are stocked with goods choice and rare, and particularly do we admire the feather work, and the baskets made from the ash and willow. Let no one enter here whose pocket is empty, for, like the world's people in this at least, they do know how to demand large prices. We enter one of their schools, after a long time spent in coaxing and in controverting the yea and nay of the pretty teacher, and find a pleasant room filled with bright faces. Many of the lessons are in rhyme, they supposing it easier to commit in this way. Only the rudiments of an education are taught. School is now closed and boys and girls are marched in Indian file to their houses, each sex apart. Woe to the curious urchin who may chance, to try to get a peep at the world's people. A boxed ear rewards the curiosity. The sexes live entirely apart, and scarce a word passes between them save upon business matters. They are firm adherents to the old maxim "Early to bed," &c., never sleeping later than half past four in summer. They breakfast at 6, dine at 12 and sup at 6 in the afternoon.

Most of them are vegetarians and all food prohibited by the law of Moses is not used. Once a year they have a social gathering in which three families join. Every brother and sister is expected to furnish some communication, prose or poetry, and the picnic lasts all day. During the fifteen years of its observance the day appointed has never been unpleasant and many of them believe that Elder Evans has a controlling influence over the elements. We see on every side abundant evidence of their worldly prosperity and well stored barns prove that want is foreign to them.

Curiosity prompts us upon a Sabbath morning to go to Shaker meeting. The sexes enter at different doors and occupy separate parts of the room. All sit quietly for a time. Then the Shakers arise, form a circle and chant

"I love to sing, I love to dance,
I love to be a Shaker."

keeping time with the hands and feet. Next one high in standing exhorts the Shakers to stand firm in the faith, and shows or endeavors to show to the world's people the attrac-

tions of a life where poverty is not, where worldly trials are unknown, where all things are common. But, alas, the one thing making our lives pleasant is lacking here, and we can but feel how cold that heart must become which has nothing on which to fasten its affections, and we gladly turn our thoughts toward our homes, where wealth may not be, but where love reigns supreme. By the proverbial kindness of the Shakers toward all, by their strict integrity and industry they draw toward themselves the respect due to a well ordered community.

Thus have we taken a hasty view of the religious sect called by the world Shakers, because of their peculiar mode of worshipping. It is not our field to criticise their creed, but we turn gladly from contemplating it toward our Bible wherein we learn of the wonderful love of God, the essence of the Christian religion, which is so totally absent from their belief. W. H. C.

December 20, 1620.

"On the Sabbath we Rested."

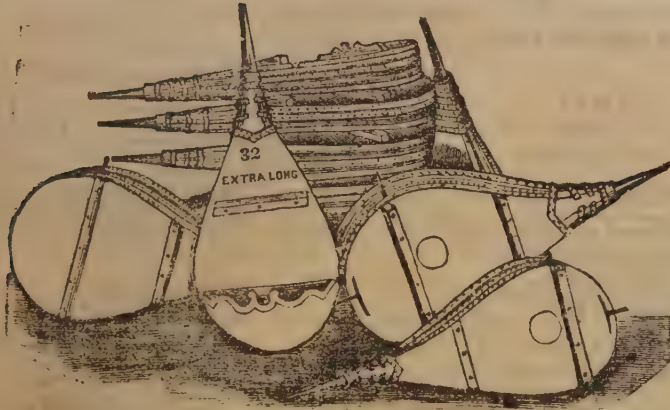
This is the simple and touching record of the method the Pilgrim Fathers spent the Holy Sabbath, the day before they landed upon Plymouth Rock. It will be found in Governor Bradford's history of Plymouth Colony. The spot where they rested, was on Clark's Island. This island is described as situated just within the entrance of Plymouth Harbor, and so called from the mate of the *Mayflower*; who is said to have been the first to step on it. It contains about eight acres. It was neither sold nor allotted in any of the early divisions of the lands, but was reserved for the benefit of the poor of the town, to furnish them with wood and pasture for their cattle.

The Pilgrim Fathers found time amid all their toils, privations and wanderings, to rest upon the Sabbath, and then too, they were so thoughtful for the poor in their midst. *These two points* are worthy of our consideration as we pass along over the anniversary of their landing on Plymouth Rock. Report says, that one Edward Watson and others during the past year have caused the following inscription to be chiseled on a prominent rock upon Clark's Island:

"December 20, 1620. On the Sabbath we rested."

There let it remain throughout all coming generations, as a reminder to the millions of the descendants of the Pilgrims that it is their duty to remember the Sabbath Day, and keep it holy, thus obeying the command of God. When God had finished the work of creation *He rested*. "And on the seventh day God ended the work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work, which He had created and made." Genesis 2: 2.

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Honolulu, H. I.

Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

The Chinese in Hawaii nei.

Taking it for granted that the future population of these islands is to be largely and even predominantly Chinese, the importance and necessity of educational and moral influences among them become self-evident.

That the bulk of our population a generation hence is to be made up of immigrants from China and Japan, and their descendants, few who intelligently investigate the subject can doubt.

The work, then, of educating those already amongst us, simply our duty in any case, assumes in these probabilities, or rather certainties, an importance no less than national. It is sowing seed for an hundred fold returns. It is laying the foundation for the intelligence and moral culture of the future generations of our country. And yet we are doing little towards taking up this work: in the meantime these followers of Confucius or Budha are settling amongst us, marrying among our people, cutting off their hair-tails, and as in no other country out of China inheriting the land evidently content to regard it as a home for themselves and their children. Even their corpses prefer to remain here and to rest in peace on the quiet hillside with the yearly oblations and festivities given to their spirits who sit in silent guard on sentry ghost-stones over the sleeping dust, rather than risk the typhoons of the China seas for the sake of the covering mantle of earth of the Celestial Kingdom. This is a significant fact in itself and shows on their part a remarkable readiness to regard our country as theirs also by adoption.

At present many circumstances render difficult the work of educating the Chinese already here. A large proportion of them are ignorant and stupidly superstitious; coming from the lowest classes of their own land they present to us the worst possible specimens of candidates for culture and form no criterion of the average capacity of the race. Plantation conditions are not favorable to the work. But these difficulties are also special illustrations of the greater need of such work.

The night school, conducted by Mr. Dunscombe in this place and under the care of Rev. Mr. Damon, is perhaps the only enterprise of this kind in operation here. This school is very successful and is to a certain extent self-supporting. The plan of the Association to conduct a Chinese Sunday school Sunday afternoons will, if successfully carried out, offer a good field of influence in this direction and of gaining ground and experience for future operations. The Chinese Sunday schools in San Francisco have been remarkably successful, and have been the medium of a vast deal of good. We doubt if there is any better or more available method open to us in which to win an influence for good among the Chinese among us.

The Old, Old Story.

PART I.

THE STORY WANTED.

TELL me the old, old Story,
Of unseen things above,—
Of Jesus and His Glory,
Of Jesus and His Love.

Tell me the Story slowly,
That I may take it in,—
That wonderful Redemption,
God's REMEDY for sin!

Tell me the Story often,
For I forget so soon!
The "early dew" of morning
Has passed away at noon!

Tell me the same old Story
When you have cause to fear
That this world's empty glory
Is costing me too dear.

Yes, and when that World's Glory
Shall dawn upon my soul,
Tell me the old, old Story,
"CHRIST JESUS MAKES THREE WHOLE!"

PART II.

THE STORY TOLD.

You ask me for the "Story
Of unseen things above,—
Of Jesus and His Glory,
Of Jesus and His Love."

You want "the old, old Story."
And nothing else will do!
Indeed I cannot wonder
It always seems so new!

Listen, and I will tell you;
God help both you and me,
And make "the old, old Story"
His message unto thee!

ONCE, in a pleasant garden
God placed a happy pair;
And all within was peaceful,
And all around was fair.

But, oh! they disobeyed Him!
The one thing He denied.
They longed for, took, and tasted;
They ate it, and—they died!

Yet, in His love and pity,
At once the LORD declared,
How man, though lost and ruined,
Might after all be spared!

For one of Eve's descendants,
Not sinful, like the rest,
Should spoil the work of Satan,
And man be saved and blest!

He should be son of Adam,
But son of God as well,
And bring a full Salvation
From sin, and death, and hell.

HUNDREDS of years were over
Adam and Eve had died,
The following generation,
And many more beside.

At last, some shepherds watching
Beside their flocks, at night,
Were startled in the darkness
By strange and heavenly Light.

One of the holy Angels
Had come from heaven above,
To tell the true, true Story
Of Jesus and His Love.

He came to bring "glad tidings":
"You need not, must not, fear:
For Christ, your new-born Saviour
Lies in the village near!"

And many other angels
Took up the Story then:
"To God on High be Glory,
Good-will, and Peace, to men."

And was it true—that Story?
They went at once to see,
And found Him in a manger,
And knew that it was He.

He whom the Father promised,
So many ages past,
Had come to save poor sinners:
Yes, He had come at last!

He lived a life most holy;
His ever thought was Love,
And every action showed it,
To man, and God above.

His path in life was lowly;
He was a "Working-Man";
Who knows the poor man's trials
So well as Jesus can?

He gave away no money,
For he had none to give;
But he had power of healing,
And made dead people live.

He did kind things so kindly:
It seemed His heart's delight
To make poor people happy,
From morning until night!

He heard each tale of sorrow,
With an attentive ear,
And took away each burden
Of suffering, sin, or fear.

He was "a Man of Sorrows!"
And when He gave relief,
He gave it like a Brother,
"Acquainted with" the "grief."

SUCH was "THE MAN CHRIST JESUS!"
The Friend of sinful man!
But hush! the tale grows sadder:
I'll tell it—if I can!

This gentle, holy Jesus,
Without a spot or stain,
By wicked hands was taken,
And crucified, and slain!

Look! look! if you can bear it—
Look at your dying Lord!
Stand near the Cross and watch Him
Behold the Lamb of God!"

His Hands and Feet are pierced,
He cannot hide His Face;
And cruel men "stand staring,"
In crowds, about the place.

They laugh at Him and mock Him!
They tell Him to "come down,"
And leave that Cross of suffering,
And change it for a Crown.

For our sins He suffered;
For our sins He died;
And "not for ours only,"
But "all the world's" beside!

And now He has ascended,
And sits upon the Throne,
To be a Prince and Saviour,
And claim us for His own.

BUT when he left His people,
He promised them to send
"The Comforter," to teach them,
(And guide them, to the end.)

And that same Holy Spirit
Is with us to this day,
And ready now to teach us
The "New and Living Way."

THIS IS THE OLD, OLD STORY:
Say, do you take it in,—
This wonderful Redemption,
God's REMEDY for sin?

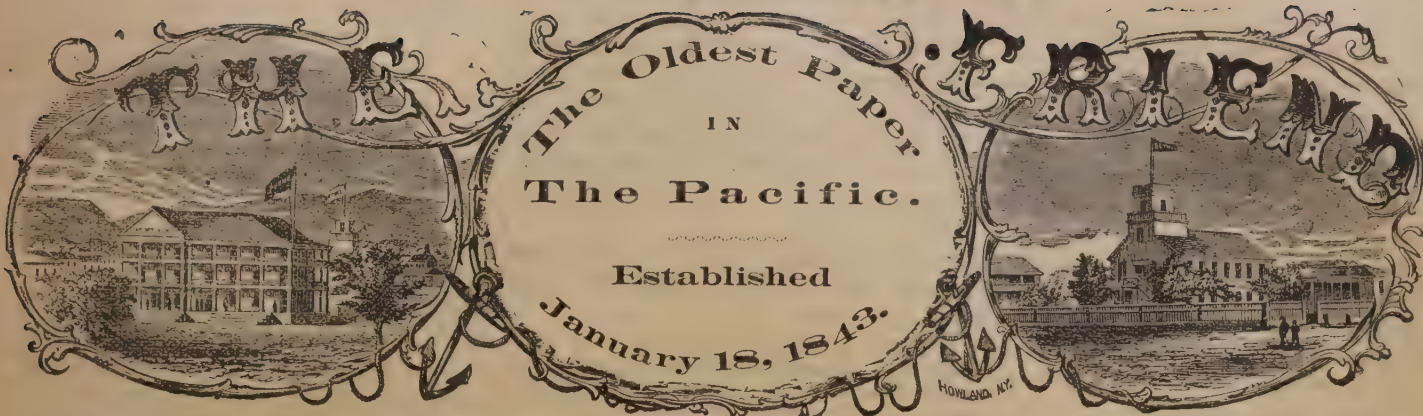
Do you at heart believe it?
Do you believe it's true,
And meant for EVERY SINNER,
And, therefore, meant for you?

Then take this "GREAT SALVATION";
For Jesus loves to give!
Believe! and you receive it!
Believe! and you shall live!

And if this simple message
Has now brought peace to you,
Make known "the old, old Story,"
For others need it too.

Let everybody see it,
That Christ has made you free;
And if it sets them longing,
Say "Jesus died for thee!"

Soon, soon, our eyes shall see Him;
And, in our Home above,
We'll sing "the old, old Story
Of Jesus and His Love!"



New Series, Vol. 21. No. 2.
HONOLULU, FEBRUARY 1, 1872.
{ Old Series, Vol. 30

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THE FRIEND.

FEBRUARY 1, 1872.

AMERICAN RELIEF FUND.—On the 22d of this month—Washington's birth-day, will be held the annual meeting. We learn from A. J. Cartwright, Esq., that only sixty-five names have been upon the paying list, during the past year. Only sixty-five Americans on the Hawaiian Islands willing to pay \$12 per annum to aid their indigent countrymen. We would suggest that the list be read on the 4th of July, and such Americans as are not willing to contribute for this object should not be allowed to participate in the festivities. We would also suggest that a list of all the non-paying Americans be published in the newspapers. We know of some boastful Americans who have never contributed a dollar to this fund. When the annual meeting is held, we trust there will be a large addition to the list of paying members.

By the arrival of Mr. Waterhouse's ship the city is supplied with fresh groceries of the best quality. Housekeepers had better take a look, for the prices are very reasonable.

It is reported in the newspapers, that some twenty and perhaps more, Japanese young ladies from the first families of the Empire, are to be sent to the United States to be educated. This will be the most important and unexpected movement of that Empire.

Naval Officers look out for your Laurels.

Taking "The North Pacific Pilot," noticed in another column, and published by Imray & Son, of London, 1870, as authority, it discloses some facts not very creditable to the activity of the British and American Navies. This book brings out the record of explorations in remote parts of this ocean during the last half century. According to this book, the Missionaries of Micronesia and the commanders of the *Morning Star*, have performed more exploration and published the same to the world, than has been done by the British Navy since the days of Cook and Vancouver, and by the U. S. Navy since the days of Wilkes. According to the recent estimate of the Rev. Dr. Anderson, the entire expense of the Micronesian mission, up to 1870, would not exceed \$150,000 including the running of the *Morning Star*. This small amount would not keep a sloop-of-war in commission, one year! verily, the church is very prudent, and good results, even to commerce, are apparent. We have long thought and advocated that more surveying ships ought to be cruising in this ocean; commerce and trade absolutely demand their presence. Ships of the navy go from port to port, giving all shoals and islands a wide berth, unless they run upon them in the night, or are specially instructed to examine their locality. It is quite time there should be a thorough exploration of this whole ocean under the auspices of the British and U. S. Governments.

From S. W. Partridge & Co., Paternoster Row, London, we have received a large hand-bill sheet, printed in the Hawaiian language, with a fine engraving of the Prodigal Son. It appears No. 1 of a series.

From E. Platz & Sons in Erfurt, Germany, we have received a catalogue of flower, garden and tree seeds. Any person desirous of consulting will please call.

Gail Hamilton on the Sandwich Islands.

This famous newspaper, magazine and book-writer, thus discourses in a late number of the *New York Independent* :

"There are the Sandwich Islands, which were the seat of a savage society, murderous, idolatrous, licentious. Now they are clothed and in their right mind. They are governed by a constitution, and they worship the true God. So the missionaries preach, and so we believe. But, on the other hand, infidels and unbelievers tell us that the natives are dying out. In the good old times, when they worshiped their own gods, and were not hampered by dress, they numbered 400,000. Now they are but 65,000. The infidels admit, indeed, that this depopulation had begun before the missionaries appeared upon the scene; but their appearance has not checked it. The rate of decrease has even been higher than ever since the mission work; and they attribute it to the fact that the missionaries have substituted for the natural dress and the natural amusement of the simple islanders, the cumbersome dress and the severe manners of their own austere climate.

"It is true the enemy hath saith this; but we want to know if what the enemy hath said is true. God maketh the wrath as well as the meekness of man to praise him. Have we carried the Gospel and the arts of civilization to a nation that was rapidly dying out, and has it been dying all the more rapidly since it accepted us? If so, is it good economy? Is there some offset of which we know nothing."

It appears to be a great puzzle to "Gail Hamilton," and many other writers, why the depopulation of the Sandwich Islands, and other islands of Polynesia should go forward after all that has been done by the missionaries and others, for the evangelization and civilization of the aboriginal inhabitants. She asks, "we want to know if what the enemy hath said is true?"

We may not answer this question to her satisfaction, and that of others equally puzzled. The following facts, however, may contribute to the solution of the problem, or the explanation of the puzzle. From thirty years observation and extensive correspondence, with missionaries and others residing upon various islands of the South Seas, the following we believe to be the facts.

In no part of all Polynesia, or Micronesia is the native population upon the increase,

but rather upon the decrease. In some groups the decrease has been much more rapid than at others. On the Sandwich Islands the decrease has been, upon an average about 1,000 per annum, since 1820, this decrease would include the ravages of the small-pox, in 1853, and the influenza of a previous date. The small-pox swept away about one half of the population of Ascension, or Ponape, in Micronesia, in 1853-4. In very many of the South Sea islands, the influenza, terminating in consumption is a terrible scourge among the natives.

In speaking of the causes of the depopulation, we must mention the old and destructive wars among the Sandwich Islanders, and among the New Zealanders and Fijians, the constant wars which have been going forward for ages and are still in progress. Among the causes of depopulation, must be reckoned that disease which was brought by those who came in the ships of Capt. Cook, and this same disease has also gone forward, more or less depopulating all these islands of the Pacific. Its ravages has not as yet been arrested.

Another cause of depopulation has been the large number of young men who have been taken away from their homes, and become seamen. They left at an age when they might have remained and reared families, but having wandered abroad, they have died and never contributed to the increase of the population. This cause is much more influential and wide-spread, than is at first apparent. In referring to the causes of depopulation, may be mentioned the introduction of measles, whooping cough, fevers and the "numberless ills which (civilized) flesh is heir to." All these have followed in the track of civilization and intercourse with foreigners.

Now the idea, of attributing the depopulation of the Sandwich Islands, or any of the islands of the Pacific to missions or Christianity, is just absurd as any thing which can possibly be imagined. Christianity has no more depopulated the Sandwich Islands or Polynesia, than did the preaching of the Gospel depopulate Rome and the Roman Empire, eighteen hundred years ago. Nero was wont to charge the burning of Rome and the overflowing of the Tiber to the Christians! Hence arose the cry, "Away with Christians to the lions!" Christianity has no more depopulated these "isles of the sea," than has Christianity caused the old Puritan element or English Stock of New England to die out! This fact appears to be one conclusively established by Dr. Allen of Lowell. The fact is, the Polynesian race, appears to be destined finally to give place to the Anglo Saxon and Chinese. We think no one can doubt the truthfulness

of the assertion. In the future the Chinese will supplant Polynesians. The kalo patches of the natives are to become the rice fields of the Chinese, while the latter, fifty and a hundred years hence will become the cultivators of the soil throughout the Pacific.

"Gail Hamilton," asks in a subsequent part of the article from which we have copied the above:

"Is there anything in the position of the Sandwich Islands which makes it incumbent on us to have a Christian people there, even though we slay the natives with the sword of the Spirit, and substitute for them a population transported from our own shores."

This question is somewhat involved, but in answer to the first part of it, we unhesitatingly reply; *yes, there is something in the position of the Sandwich Islands, which makes it incumbent to have a Christian people here.* We hold that there is no spot on the face of our globe, where it is more necessary, there should be established a Christian community, than upon these islands, with Honolulu as a centre. We would call "Gail Hamilton's" attention, and that of others interested in this subject, to the following remarks of the Hon. W. H. Seward, when a member of the United States Senate in 1852. On the 29th of July of that year, he delivered his famous speech on "the commerce of the Pacific ocean." During each subsequent year the truthfulness of his remarks have become more and more apparent, while some paragraphs of his speech, were truly prophetic:

"Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary and ancillary to the more sublime result now in the act of consummation—the reunion of the two civilizations, which parting on the plains of Asia four thousand years ago, and traveling ever afterwards in opposite directions around the world, now meet again on the coasts and islands of the Pacific ocean. Certainly no mere human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the condition of society and the restoration of the unity of the human family. Who does not see that henceforth every year European commerce, European politics, European thoughts and European activity, although actually becoming more intimate, will nevertheless ultimately sink in importance; WHILE THE PACIFIC OCEAN, ITS SHORES, ITS ISLANDS, AND THE VAST REGIONS BEYOND, WILL BECOME THE CHIEF THEATRE OF EVENTS IN THE WORLD'S GREAT HEREAFTER?"

In view of these remarks, we would ask, "Is there not something in the position of the Sandwich Islands, which makes it incumbent on us to have a Christian people there?"

The apostles,—but especially the apostle Paul—are believed to have been guided by Heavenly wisdom, in establishing churches in Rome, Corinth, and various parts of Asia Minor. To employ a military term, those were *strategical points*, taken for the conquest of the Roman Empire. Just so Honolulu, and other points in the Pacific ought to be occupied by Christian Churches, at whatever cost of treasure and men.

Editor's Table.

NORTH PACIFIC PILOT: Part II. *The Seamen's Guide to the islands of the North Pacific, with an Appendix on the winds, weather, &c., of the North and South Pacific.* By W. H. Rosser. James Imray & Son. 1870.

The above is the title to an important work, relating to the navigation of the North Pacific Ocean, and ought to be in the hands of every shipmaster. In reading, we are surprised to learn how much the author is indebted to the publications of Honolulu, THE FRIEND, *Commercial Advertiser*, and *Gazette*, and yet these sheets are not once alluded to. While our humble labors, as gleaners of marine intelligence, are thus ignored, we rejoice that the commanders and missionaries, who have sailed in the *Morning Star* and other vessels, are not overlooked. We find the names of Captains Moore, Brown, Gelett, Paty and James, duly mentioned as having contributed important information. The names also, of the Revs. Messrs. Gulick, Doane, Pearson, Bingham, are mentioned and credited with having contributed very largely to this work. Page after page, is copied from Dr. Gulick's memoranda of islands, reefs and shoals. Portions of lectures, delivered by him in Fort St. Church, are copied extensively. Abstracts of these were published in the *Polynesian*, yet no mention is made of the source whence they were derived. English publishers and authors are very severe upon American publishers for reprinting, without giving due credit, but here we have a London publisher plagiarizing no small portion of a volume, from Hawaiian periodicals, yet not mentioning the name of one of them! We positively know that Messrs. Imray & Son, publishers, and W. H. Rosser, compiler, could not have obtained this information except from these publications.

In this publication, numerous "Islands and Shoals," and their locality are copied verbatim, from a valuable communication, written by Capt. Daniel Smith, of Honolulu, and published in the *Advertiser*, and also in the *FRIEND* of June and July, 1868. We feel a little jealous for the honor of our friend Capt. Smith, who is so staunch a Britisher, and for seven years commanded a government vessel in the East India, and served for many years in the Honorable East India Company's service. Capt. Smith is authority upon all matters relating to the navigation of the Pacific, hence we would suggest, that before Imray & Son publish the second edition of their "North Pacific Pilot," they should open a correspondence with Capt. Daniel Smith, Harbor-master's Office, Honolulu.

Cruise of the Morning Star.

This vessel has just returned from an extensive and successful cruise among the Micronesian Islands, touching at all the Mission Stations, and establishing Missionaries at new stations. From the Rev. Mr. Snow's letter, our readers will be introduced to some of the "lights and shadows" of missionary life, in those remote islands. The Rev. Mr. Sturges writes in his usually cheerful tone, respecting missionary labor on Ascension. From the Rev. Mr. Bingham, we have gleaned information respecting the missionary enterprise on the Gilbert Islands. War and intemperance are their exerting their baleful influence, but, upon the whole, the work is steadily progressing. The call for teachers and sale of books are upon the increase.

Letter from Rev. B. G. Snow.

MORNING STAR, AT SEA, November 6, 1871.

REV. DR. DAMON,

MY DEAR BROTHER:—Accompanying this you will find a couple of notes from Keduka's widow and daughter to you. You will probably be surprised as we were to learn of his death. No one has passed away from among this people whom we shall miss so much as Keduka. He was always among the first to greet us on our yearly visits, and the last to say "Good bye." He is the only one who has known and been with us through all the changes, trials and prosperities of our work on Kusaie. Now that he is no more with us, I was surprised to see how much I had leaned upon him. For days after our arrival it seemed as though he would drop in somewhere and we should hear his voice again either about our house or in our meetings.

We found much to sadden us during our recent visit to Kusaie. Our long absence with no pastoral care for the church, and much of untoward influence from without, had led many of them to go astray, and eight at one time had been carried off by kidnappers! But their church discipline had been kept up with their usual fidelity.

Our visit as usual did much to strengthen the things that remain and tone up the Christian feeling all over the island. Nine were admitted to the church, ten children baptized, a pastor ordained to take the place of George who had died, as one of those who had been a deacon, were among those who had been kidnapped. It is fearful to what extent slavery business is carried on in these seas.

You may learn from Mr. Sturges about one Capt. W. H. Hayes who defeated a plan for landing Christian teachers on McAskill's Island by making a written agreement with the king not to allow any missionaries to land there for ten years! This was done that the missionaries might not interfere with his making money out of the natives.

You will be pained to learn of the death of Deborah, Aea's wife. She is the last of the original four who came with us to Micronesia in 1852. You will learn much of interest about her, her sickness and death from her husband who is on the *Morning Star*, with his little boys. It is a great loss to our mission to have such a break in our forces just at this time. He was just getting a good hold of things on Mejuoro, one of the most populous islands of this group. It is a dark providence that takes him away from us at this time. You will be interested in his report of that faithful Jeremaie and his wife who have been such faithful collaborators and such kind and faithful nurses during Aea's sickness from *poison-fish* and during Deborah's sickness. He thinks none of them would have been alive now had not Jeremaie and Likaji been with them. Aea also speaks in very high terms of Jeremaie as a native preacher. This corresponds entirely with my own estimate of him as a preacher.

I sorrow greatly in the necessity of Kapali's leaving with his wife and family. This leaves our Hawaiian force very small, only two young men and their wives. And I fear one of those will be

obliged to leave soon on account of his wife's eyes. I fear she will be entirely blind!

Our associates Mr. and Mrs. Whitney are meeting with great favor among the natives of Ebon. Mr. Whitney had made such progress in the language that he occupied the pulpit three Sabbaths, discoursing in the native language. This surely is a hopeful beginning for the missionary work. In it all I exceedingly rejoice. Wouldn't I like to see a late FRIEND or any other late papers? How quietly and silently the great world moves to us out here.

Most fraternally yours.

B. G. SNOW.

Letter from Rev. A. A. Sturges.

PONAPE, September 28, 1871.

REV. DR. DAMON:—It is now late, Saturday evening, and I am to go on board the *Morning Star* early Monday morning, to take some of our Ponape teachers to the small atolls east of the McAskill Islands and Wellingtons. We had a delightful and prosperous passage down; the Hawaiian missionaries generally well and doing well; we reached anchorage in the "Mission Harbor," Ona, on the 13th of this month. I was glad to meet such a kind reception from our people, they were evidently very glad to see their old teacher, and I am very glad to be at home and at work.

I called at McAskill's on our way down and made arrangements for sending there some of our native teachers; I was surprised at the swarms of natives there; it is a hopeful field for our Christians; it is good to give them work this early.

We dedicated a very good house of worship the other day at one of my out stations; the people have erected it during my absence and it shows quite considerable skill and much industry. Our people are trying to develop themselves, and I am very happy to be with them to assist in this matter. It is rather sad to feel myself, so all alone, but the dear ones are cared for with kind friends, and I am where Jesus would have me.

The visit of the *Jamestown* to Ponape was a success; I think all friends of this poor people and our mission will rejoice with us. My dear place and home at Kiti where you visited us in '61, and which "Pease" took possession of, and occupied by quite a company of foreigners is now quite clear of incumbrance, and a good deed given for it; all owing to the good work of the *Jamestown*. Capt. Truxton did a good work here, and has left a good impression on our natives; we shall long remember him.

Yours &c.,

A. A. STURGES.

FACTS IN HUMAN LIFE.—There are about 3,064 languages spoken in the world, and its inhabitants profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One-quarter die previous to the age of 7 years, one-half before reaching 17, and those who pass this age enjoy a felicity refused to one-half of the human species. To every 1000 persons, only 1 reaches 100 years of life; to every 100, only 6 reach the age of 65; and not more than 1 in 500 lives to 80 years of age. There are on earth 1,000,000,000 inhabitants, and of these 33,333,333 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chance of life in their favor previous to their being 50 years of age than men have, but fewer afterwards. The number of marriages is in the proportion of 75 to every 1,000 individuals. Marriages are more frequent after the equinoxes, that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

Letter from a Guano Island.

ENDERBURY'S ISLAND, December 25, 1871.

REV. S. C. DAMON,

DEAR SIR:—Being fully aware of the fact that you are always glad to hear news concerning vessels and their crews after leaving Honolulu for a voyage, I send you a line or two that may serve insertion in the marine journal. The Hawaiian bark *Mauna Loa*, Briggs, arrived at this island on Nov. 22nd, 1871, 19 days from Honolulu. The passage down was a very pleasant one. The cruise were mainly from the wrecked fleet in the Arctic; many of the foremast hands having been officers in the whaling fleet, and they were the most able-bodied, efficient, and orderly ship's crew it has ever been my pleasure to sail with. They could sing well too, Mr. Editor, I like to hear men sing heartily on shipboard. It is an infallible sign of a cheerful heart; and where a cheerful heart beats in the bosom of a man he entertains a sense of his own superiority and realizes what is due alike to his Maker and his fellowman. I always think there is something radically wrong on board of the ship whose crew does not sing and if there is one place more than another "where music hath charms" it is round a rusty windlass when the anchor grips hard. I found on board a number of the bound volumes of the FRIEND, and found them very valuable indeed, not only for the interesting articles contained in them, but as works of reference, and it seems to me that no better Directory or Guide Book to the Hawaiian Kingdom could be purchased and as a Record of past events fraught with the greatest of interest to the nation I hardly know how the resident of Honolulu can do without it. I have derived more information from its columns concerning the commercial advancement in the islands than I could possibly have done by a long residence at them, after the more important events had transpired. A perusal of the column headed *Missing* too tells its own tale. How many anxious hearts look to it for relief from years of agonized suspense, and this too seems to be one of the most gratifying proofs to me of its value; that its worth, as a medium of communication between loved ones and those who have wandered away from home and its sweet influence, should be felt the world over, and a glance at these anxious enquires breathing love in every letter prove that it is so. Long may it flourish and be the bearer of good tidings as a true friend always should do. The *Mauna Loa*, after landing Mr. Geo. E. Weston and some supplies, sailed for Baker's Island, at which place she was to land 25 native laborers, and proceed on her cruise. On Dec. 9th the bark *Lagoda*, Capt. Swift, arrived off the island cruising; Captain reported all well on board; had sprung his topmast in a gale on Dec. 2nd; had seen nothing but one humpback since leaving Honolulu 20 days before; she sailed for the westward the same day and would touch at Baker's Island.

On the 10th of Dec. the whaling bark *Progress* Capt. Dowden, arrived off the island and just after making land, sighted a very large school of sperm whale close in shore; struck four and saved three of them turning out one hundred barrels. After standing off and on the island until the 22nd, she sailed for the westward and would touch at the King Mills group for wood and fruit. I boarded this vessel in company with Capt. Hempstead just after she made the island, and in the cabin lying on an open chart I noticed a volume of the FRIEND open and the Captain informed me that had it not been for the sailing directions for the Phoenix Group published in it he would have been in a "pretty mess," his charts having the islands misplaced, and some not laid down at all—another thrilling instance of a true friend in a tight place. May it prove valuable to many such, and whether they steer for a heavenly or an earthly harbor by its directions may they ever find it is the earnest wish of

Yours Truly,

GEO. E. WESTON.

Chemist Phoenix Guano Co.

THE FRIEND.

FEBRUARY 1, 1872.

The Hawaiian.

It is gratifying to learn that we are to have on the 15th of each month, "A home literary, social and scientific journal." The publishers of this journal have sketched a good beau-ideal, which most earnestly we hope may be filled out. This number gives indications that we have *buried* talent which only needs to be called forth. The writer of "A Base Line for a Noble Use," is capable of writing in a scientific style, and we only wish he had made the *scientific* more prominent and left the wit out of his article. The intelligent readers on the islands desire a good common sense notice of Prof. Alexander's efforts to run a "Base Line." We want science and wisdom, but not science and wit. The wit and humor we want "In the Verandah."

The Editor opens the discussion of Secret Societies—their necessity and usefulness, together with some objections thereto. We do not propose to enter upon the discussion of this subject, only to remark that we appreciate their eleemosynary and charitable character, but we desire to see the Church of Christ do all the great and grand work, which it is proposed to be accomplished by these associations. Let no one join such associations thinking that no more is required of him by the demands of God's law, or the claims of the Gospel of our Lord Saviour Jesus Christ. These associations boast that many Christians have joined them, very well, now what we want to see is, that these Christians should do through the channel of the church, what they propose to do through these secret societies. We hold that every church ought to aid the poor as well as provide for the religious wants of the community. Success to *The Hawaiian*, and may it ere long grow into a periodical like the old *Hawaiian Spectator*. There were some writers of genius in the *Punch Bowl*, and we hope they have not left the kingdom but will let us read more of their quiet and humorous communications, as they may appear in *The Hawaiian*.

"KE ALAULA," (*The Dawn of the Morning*).—This is the title of the Child's Paper published in the Hawaiian language, and extensively circulated among Hawaiian children, throughout the islands. The Rev. L. Lyons, of Waimea, is editor for the current year. Most heartily we congratulate the young people of Hawaii nei, in having so beautiful a monthly sheet. Mr. Lyons' perfect knowledge of the Hawaiian language, and his known love for children, must ad-

mirably fit him for the office of an editor. Then too, he is so highly gifted and skilful in writing original poetry in Hawaiian, and in making translations, that the columns of the *Alaula* will always be supplied with good poetry.

"KA LAU OLIVA" (*The Olive Leaf*).—This is the title of a monthly sheet in the Hawaiian language, edited and published by the Rev. H. Parker, pastor of the Stone Church in Honolulu. It appears to be the official organ of that church. We notice that one page is devoted to advertisements. It has long been a matter of surprise to us that our foreign merchants, who are partially dependent on native trade, did not advertise more extensively in the native newspapers. We see that Dillingham & Co., and others, have commenced. We should think an advertisement in native would be equally important as one in the English newspapers.

The Poet Cowper.

A memorial to the poet Cowper is proposed in England and subscriptions from the lovers of his verse in the United States are desired to the beautiful object. If all who have been cheered by his pen should lay a trifle on his grave, the monument would be great.—*Exchange*.

As with Shakespeare and Milton, so with Cowper; the age and century of his birth did not fully recognize his genius and true merits. Cowper was unquestionably *the English Poet* of the 18th century, others secured a temporary and ephemeral fame, vastly superior at the time of the publication of their poems, but many of them have long since been forgotten, while Cowper still lives and will live as long as the English language shall be written and spoken. We do not remember to have seen a tablet even, to his memory, in the Poet's corner of Westminster Abbey, but his beautiful hymns and choice lines are engraven upon the memories of millions of English reading people in all parts of the world. We have long been anxious to fall in with a copy of Cowper's Homer, and our desire was gratified a few days since, in visiting an auction room where some old books were to be sold. We secured the prize, and have been delighted in reading his translation of the *Odyssey*, considering it vastly superior to Pope! We hope ere long to be able to compare it with Bryant's, which is announced among the new books just issuing from the press in Boston. There is an indescribable charm about Cowper's prose as well as his poetry, which will ever place him as a writer and poet among the *masters* of the English language, when its beauty, strength and purity, are under review.

The Late Bishop Patteson.

The Australian newspapers received by the *Nevada* contain full particulars respecting the lamentable death of Bishop Patteson. Our object in again calling the attention of our readers to this subject is to bring out a remarkable paragraph found written among the Bishop's private papers. He thus writes:

"I desire to protest, by anticipation, against any punishment being inflicted upon natives of these islands who may cut off vessels or kill boats' crews until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of such things. It is the white man's fault, and it is unjust to punish the colored man for doing what, under such circumstances, he may naturally be expected to do. People say and write inconsiderately about the treachery of these islanders. I have experienced no instance of anything of the kind during fourteen years' intercourse with them, and I may fairly claim the right to be believed when I say that if the Melanesian native is treated kindly he will reciprocate such treatment readily. The contact of many of these traders arouses all the worst suspicions and passions of the wild untaught man. It is not difficult to find an answer to the question, Who is the savage, and who is the heathen man?"

RELIGIOUS AWAKENING IN HONOLULU.—In our last issue we published the programme of the week of prayer. Meetings were held in accordance, and such was the interest awakened, that union meetings were continued every week-day evening during the two following weeks. It is sincerely to be hoped much good has been the result; the meetings have been numerous attended, and many of them solemn and impressive. The members of our churches have found their religious affections awakened, and we trust some have really commenced a new and religious life; "By their fruits," saith our Saviour, "ye shall know them." This was the test eighteen hundred years ago, and it remains the same now.

NAVAL ENTERTAINMENT WITHOUT WINE AND LIQUORS.—Among the receptions given to the Grand Duke Alexis none have been more honorable than that of Admiral Smith, of the Brooklyn Navy Yard. A handsome entertainment was spread on the occasion, in which but one omission was noticed, and that was the feature of the reception, a testimony to the principle and courage of the host. It was the absence of all kinds of intoxicating liquors.—*Exchange*.

We are glad to learn that there is a growing disposition among those occupying positions of official trust, to give entertainments without the use of intoxicating drinks. We cannot see why semi-intoxication is the necessary accompaniment of intercourse in *fashionable life* and at public entertainments.

Information Wanted.

Information wanted respecting *John Harris*, by Richard Delleridge, steward of Royal Naval Hospital, Yokohama, Japan. Said Harris is thus described: He has a finger short on one hand, to the best of my knowledge he settled at Honolulu, about 10 or 12 years ago. He wrote to his mother for some time since her death, I have not heard of him. He was married to a native woman on Sandwich Islands, and had two children.

Information wanted respecting *Benjamin Robins*, who is supposed to have died on the Sandwich Islands, after visiting Australia. Any information will be gladly received by U. S. Consul at Honolulu, or by his son Louis Robins of North Topeka, Shawnee Co., Kansas, or by the editor.

Information wanted respecting *William Francis Good* by William Seton Ogden of Portland, Oregon. Said Good is thus described: A tall, strong Englishman from London, who was by turns, sailor, soldier and baker, was married in the Sandwich Islands about 1843-4; at any rate a son named James Francis Good was born to them on the islands on the 9th of November, 1846. Wm. Francis came to Oregon and is reported to have left here as steward of some vessel bound to China, since when nothing has been heard from him.

Of *George Francis Vaughan*, who sailed from New Bedford in 1855. Any information concerning him will be gratefully received by his father, residing in Springfield, Mass., or at the office of this paper.

Of *Reuben Sherman*, who left his home some years past, and has never been heard from since. He is about 65 years of age. Supposed to have been in Honolulu. Any information concerning him will be thankfully received by the Editor or by H. A. Royce, 336 East 17th Street, New York City.

Respecting *Leverett Fuller*, formerly of Buffalo, New York. He was in Honolulu ten or fifteen years ago; engaged as a seaman on board of some whale ship. Any information will be gladly received by Dr. G. P. Judd, or by the editor.

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On the Hawaiian Group; and it is a well established fact that our Carriage Trimming, by Mr. R. Whitman, is as well executed as any in New York City or elsewhere. I therefore feel warranted in saying that we can manufacture as good a class of work in Honolulu as can be found in any part of the world. I will also state here that we fully intend to work at the lowest possible rates.

M. BENFIELD.

Honolulu, Nov. 20th, 1871.

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WE WILL FURNISH BOUND VOLUMES of the *Friend* at one dollar per annum (subscription price \$2), for any number of years from 1852 to the present time. Adding the cost of binding.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Dec. 31—Nor Ger brig Peter, 67 days from Newcastle, N S W.
Jan. 3—Haw bk B W Wood, Weeks, 22 days from San Francisco.
3—Haw schr Kamalle, 64 days from Guano Islands.
4—Am bktm A P Jordan, 31 days from Humboldt.
9—Brit ship Nicoya, Jones, 122 days from London.
9—Brit ship Devonshire, Waters, 33 days from Puget Sound, en route for Callao.
11—Am schr Sovereign, Chambers, 51 days from Tahiti.
15—Am smtr Nevada, Blethen, 15 days from Auckland.
16—Am bk Camden, Robinson, 36 days from Port Townsend.
17—Am Missionary brig Morning Star, Matthews, 27 days from Micronesia.
19—Am bktm Free Trade, Buddington, 50 days from Port Townsend.
19—Brit brig Robert Cowan, Ravelly, 28½ days from Victoria, B C.
20—Am smtr Moses Taylor, N T Bennett, 11 days from San Francisco.
22—Brit brig Susan, J W Hughes, 21 days from Tahiti.
25—Am schr C M Ward, Rickman, 15½ days from Howland's Island.
25—Am brig L P Foster, James Mills, 23 days from Mazatlan, Mexico.
26—Am bk Comet, A Fuller, 27 days from San Francisco.

DEPARTURES.

- Jan. 3—Am bk D C Murray, Shepherd, for San Francisco.
3—U S steam frigate California, for Tahiti.
6—Nor Ger brig Peter, Bundgaard, for Malden's Is.
10—Nor Ger bk Ingertha, for Starbuck Island.
14—Brit bk Duke of Edinburgh, Hill, for Newcastle, N S W, in ballast.
19—Haw schr Kamalle, Bridges, for Jarvis Island.
21—Am smtr Nevada, Blethen, for Auckland.
24—Am smtr Moses Taylor, Bennett, for San Francisco.
Jan. 27—Am 3-masted schr A P Jordan, Perry, for San Francisco.
27—Am bk Camden, Robinson, for Victoria.
28—U S S Narragansett, Mead, for Navigator's Islands.
29—Haw bk R W Wood, Weeks, for San Francisco.

MEMORANDA.

U S N Z & A M S S LINE.—The Nevada arrived at Auckland Dec 8, and at Sydney Dec 15. Returning left Sydney Dec 23, 7 p. m., and arrived at Auckland Dec 29. Left there Dec 30, Jan 3, at 5:30 p. m., met steamer Nebraska, exchanged papers with her in lat 22° 38' south, long 174° 39' west. Jan 6, 3 a. m., arrived off the harbor of Paga Paga in the island of Tutuila (Navigators.) Landed Mr. Seed, on government business for New Zealand. We have 3 passengers for Honolulu and 89 for San Francisco; and 40 tons freight for Honolulu, 650 tons measurement for San Francisco, and large mail. Have had head winds and a great deal of rain the greater part of the voyage from Sydney. Arrived at Honolulu Jan 16 at 7 o'clock a. m.

REPORT OF BRIG ROBERT COWAN, FROM VICTORIA.—Left Royal Road on the evening of Dec 21st, 1871, and Cape Flattery Dec 22d. Had heavy N E and N W gales with snow to 40° N; then had a succession of S W gales to 25° N, long 136° W; from there to port had light variable winds. Bark Delaware, hence, arrived at Burrard's Inlet Dec 16th, to load for this port.

REPORT OF BARKENTINE FREE TRADE, CAPT. M. J. BUDINGTON.—Left Port Townsend Nov 30th; when within a few miles of Cape Claiter encountered heavy gale. Split and lost sails, and returned to Port Angeles. Left Port Angeles Dec 6th; had heavy southerly gales to latitude of San Francisco, then light and baffling airs and calms to the islands. No trades during the passage.

THE steamship Moses Taylor, N T Bennett, Commander, left San Francisco Jan 9th at 12:30 P. M. Had strong S E wind with very bad cross sea for 48 hours—made little or no headway. Jan 12th at 11 P M passed steamship America bound in—had light southerly wind from the 11th until reaching port. Jan 18th at 2 P M passed a bark steering N E, wind light. Jan 20th at 4 A M sighted Molokai; passed a brig beating up the channel off Molokai; arrived at Honolulu at 2 P M.

A. K. OLARK, Purser.

REPORT OF BRIG L. P. FOSTER, CAPT. JAMES MILLS.—Left Mazatlan Dec 29th; had very smooth sea and light wind varying from northwest to north. Afterward very light trade winds until Jan 20th. In sight of Maui Jan 20th; had a very heavy gale from the westward, with a tremendous sea and heavy rain squalls. The gale reached its height on Monday night, Jan 22d, when the barometer fell to 29.28. The wind then moderated and drew to the northward. Made the port in 28 days from Mazatlan.

REPORT OF SCHOONER C. M. WARD, CAPT. RICKMAN.—Left Honolulu Dec 16th, 1871, with the wind from the south-east, veering to the westward. Had the wind light up to lat 16° north, long 158° 33' west; took the trades in lat 14° 30' north, long 159° 00' west. Arrived at Phoenix Island Dec 29th. Left Phoenix for Enderbury's Dec 30th. Arrived at Enderbury's at 4 P M same day. Left Enderbury's Jan 2d, 1872, for Baker's Island. Arrived at Baker's Island Jan 5th. Left Baker's for Howland's on the 6th January. Arrived at Howland's Island on the 17th. Left Howland's Island for Honolulu on the 8th of January. In long 171° 48' west took the wind light from the southward, veering to the westward, weather looking very threatening. On the night of the 20th January blowing hard from the westward, with heavy sea running. On the 22d wind hauled to the northwest, with heavy equal rain; sleet blowing hard with heavy sea. At 2 A M on the 23d, weather more moderate. Arrived off Diamond Head after a passage of 15½ days from Howland's Is-

and, and a round trip of 38½ days. At Enderbury's Island spoke whaling barks Progress with 100 barrels sperm, and Lagoda, clean. Found everything working satisfactorily at the islands visited.

REPORT OF BARK COMET, CAPT. A. FULLER.—Left San Francisco Dec 36th. In crossing the bar took several seas on board, it breaking at the time. The first 16 days out a continuation of heavy gales from SSE to SSW with a great deal of rain. Then had 4 days' light winds from NE to ESE. From Jan 21st to 24th had a very heavy gale of wind with plenty rain from SSE to WSW, blowing heaviest when it reached SW, with a very heavy swell from WNW. After the gale the wind sprang up from NW to NNW and remained so, when we made the east end of Maui Jan 26th at 4 A M.

Report from Enderbury's Island.

The Hawaiian bark Mauna Loa arrived here Nov. 17th, after a passage of 19 days from Honolulu, and after landing stores and one passenger, proceeded on her cruise the same day, having on board thirty native laborers for Baker's Island. The whaling bark Lagoda, Capt. Swift, arrived off the island Dec. 9th, 22 days from Honolulu. The captain reported heavy weather and a gale from the westward on the 2d and 3d December, during which the foretopmast "was sprung;" had seen no whales since leaving. She continued on her cruise same day. The whaling bark Progress, Capt. Dowden, arrived off the island Dec. 18th. Soon after making land a large "school" of sperm whales were sighted; boats were lowered and four whales struck, three of which were killed close in shore, the fourth getting away, the fast boat being badly stove during the run. Laid "off and on" until the 22d, when she sailed to the westward, intending to touch at one of the islands of the Kings Mill group for wood. The whales turned out one hundred barrels of oil. The captains of the above named vessels report all well on board.

PASSENGERS.

FROM SAN FRANCISCO.—Per R. W. Wood, Jan. 2d—3 native seamen from bark "Cambridge."

FOR SAN FRANCISCO.—Per D. C. Murray, Jan. 3d—James Proser, T N Noble, John G Wood, Robert Windfield, A J Powers.

FROM JARVIS ISLAND.—Per Kamalle, Jan. 4th—Mr A J Kinney, 1 native laborer.

FOR STARBUCK ISLAND.—Per Ingertha, Jan. 6th—Mr Arundel, and 52 Hawaiian laborers.

FROM PORT GAMBLE.—Per Devonshire, Jan. 9th—Mr Kelly, Mr Lawson.

FROM TAHITI.—Per Sovereign, Jan. 11th—Thos Laurens.

FROM MICRONESIAN ISLANDS.—Per Morning Star, Jan. 17th

—Rev H Bingham and wife, from Apaiang, Gilbert Islands;

Rev H Aea and 4 children, from Mijro, Marshall Islands;

Rev D Kapali, wife and 4 children, and assistant, from Ebon;

Rev J W Kanoa, wife and 5 children, and assistant, from Butari-

ari, Gilbert Islands; Mr Tebokio, assistant to Mr Bingham,

and Miss Hattie K Haina, from Apaiang.

Per steamer Nevada, from Sydney Jan 16—T Hayselden,

G Pully, Ching Pot, and 89 for San Francisco.

FOR JARVIS ISLAND.—Per Kamalle, Jan. 19th—J Blakely,

and 2 native laborers.

FROM PORT TOWNSEND.—Per Free Trade, Jan. 19th—Sam-

uel Willoghby, D A Thayer, A D Barrister, wife and son, Win

Waters, Chas D Ford and wife, Miss Ellen A Buddington.

FROM SAN FRANCISCO.—Per Moses Taylor, Jan. 20th—H

W Severance, W H Dimond, S T Alexander, W R Bliss, A

Herbert, wife and daughter, Mrs Pareille, R Newcomb, wife

and child, Mrs S E Morrison, 3 children and servant, Wm

Donnelly, G G Garther, F Kaye, and 27 in transitu for New

Zealand and Australia.

FOR AUSTRALIA AND SYDNEY.—Per Nevada, Jan. 21st—

Louis Haselmeyer, C Reinhardt, and 27 in transitu from San

Francisco.

FROM TAHITI.—Per Susan, Jan. 22d—Capt Schneider, P

Bonnefin, Mr and Mrs Goff, and 4 Chinese.

FOR SAN FRANCISCO.—Per Moses Taylor, Jan. 24th—S

Magnin, wife and 2 children, M Eckart, Mrs C Billings, Y

Adams, R W Kirkham and 2 daughters, Mrs Hastings, daughter

and servant, V Link Fred Stoll, Mrs R Hitchings, Hans Lars-

sen, David Kelly, F J Ross, John M Ross, W Farley, R G Cas-

stio, Chas Luce, W Ahse, T Wells, J W Mater, S S Gage,

and 89 in transitu from Australia and New Zealand.

FROM GUANO ISLANDS.—Per C. M. Ward, Jan. 25th—John

Ross, J M Holland, C J Maston, Jos Vicorine, L Wopiers, and

54 Hawaiians.

FROM MAZATLAN.—Per L. P. Foster, Jan. 25th—Mr and

Mrs Wilson, Wm Thompson, Mrs Thompson, Omar Kingsley,

James Roy, Daniel Crow, Joe Williams, Geo Sharp, Eugene

Lee, Master Romeo, Master Johnny Cooke, Fred Storrer, Mr

Fritz, N White, D Halperner, James People, Chas Dunlap,

John Lawless, Harry DeWitt.

FROM SAN FRANCISCO.—Per Comet, Jan. 26th—Mrs Frankie

and son.

FOR SAN FRANCISCO.—Per R. W. Wood, Jan. 29th—Robert

Foster, wife and 5 children, E L Taylor, Chas Marsten, J M

Holland.

FOR KOLOA.—Per Jenny, Jan. 30th—Judge McBryde and

wife, Miss Luce, Mrs Bindt, Jno Wright, Capt Wright.

MARRIED.

SPENCER—DANIELS.—At Wailuku, Maui, on the 11th inst., by the Rev. Archdeacon Mason, Francis Spencer, Esq., District Justice of South Kohala, Hawaii, to Miss Martha Daniels, daughter of W. Daniels, Esq., District Justice of Wailuku.

HARTWELL—SMITH.—At Koloa, Kauai, January 10th, by Rev. J. W. Smith, assisted by Rev. D. Dolo, Hon. ALFRED S. HARTWELL, First Assistant Justice Supreme Court, to LOTTIE E., daughter of Rev. J. W. Smith.

BILLING—STORY.—In San Francisco, Cal., December 3d, at the Episcopal Church, corner of Howard and Twenty-first streets, by the Rev. Dr. Brothring, Mr. PETER S. O. BILLING to Miss EMMA STORY, second daughter of Mrs. Rachel McShane, of Honolulu, H. I.

DIED.

MORGAN.—In this city, January 22d, REBECCA, youngest daughter of the late Robert Morgan, aged 4 years and 4 days.

Seventeenth Annual Report of the Honolulu Sailor's Home Society.

The closing of another year reminds us that a report must be made respecting the history and usefulness of the Sailor's Home during the year 1871. As during former years, so during the one just past, the Home has been sustained and its original design carried out. Soon after the year opened, Mrs. Crabbe, who had for nearly five years managed the institution with much skill and good judgment, retired and made over the management to Mrs. Whitius. This lady having been a boarder in the Home for many months, entered the establishment fully aware of the peculiar duties required of a manager, and of the perplexities attending its successful career. We are most happy to report that Mrs. Whitius has fully complied with her engagements, and admirably succeeded in meeting the wants of seamen and the transient community seeking the Home for lodging and boarding. She has fully acquired the confidence of the community, so that the Home to-day is in successful operation. We are happy to report that since the 1st of October, Mrs. Whitius has paid a rent of \$25 per month, which amount added to the annual rent from the Hawaiian Missionary Society, and that of the cellar, has enabled the Executive Committee to make all the necessary repairs, and close the year with a small balance in the Treasurer's hands.

In reviewing the financial history of the Home during the last six years, it has been proved nearly, if not quite, a self-sustaining institution. At the close of one or two years a small debt was paid by the Trustees, but no appeal for funds has been made to the public since 1866. It is to be hoped that hereafter, by prudent management, no appeal will be required to be made, unless in some very extraordinary emergency.

During the past year the Committee has received \$47 from the ladies of Falmouth, Mass., to keep in good condition the room known by the name of "Falmouth," and so called when the Home was opened.

About one hundred and seventy-five sailor boarders and lodgers have been accommodated during the past year. This is entirely exclusive of the numerous shipmasters, officers and their wives and families who have been accommodated in the private department. Reviewing the Home as a boarding and lodging establishment during the past year, it has occupied a position of great usefulness in this community, and we can hardly see how it could have been dispensed with. A few weeks since the Rev. G. Smiles, a gentleman from New Zealand, spent some days in Honolulu, making inquiries respecting Honolulu, the Hawaiian government,

missions, etc., and on leaving, left the following statement respecting the Home:

"Here we have an excellent Home for the wayfarers of the sea, and situated as Honolulu is, for its central position a great number of seamen find it an invaluable institution for their convenience and comfort. Both the lodging and boarding departments appear to be of the very best description,—even to the beds of the ordinary sailor being furnished with the luxury of mosquito curtains, and the well spread tables fully adequate to the more fastidious taste of the officers as well as the demand for the 'good and plenty' of the man before the mast. At this season when shipwrecked seamen are flowing in in such large numbers from various parts, it is impossible to fully appreciate the benefits of this Sailor's Home. Hundreds, nay thousands of sailors, no doubt will carry a grateful recollection of this institution throughout their lives, nay long as eternity shall roll. Could the benevolent parties who have rendered special assistance towards this institution witness its usefulness, they could not but feel the utmost pleasure in thus seeing the happy result of their labors and contributions. The excellent lady who has the management of the establishment seems eminently fitted for her post."

We are happy to report that the arrangement made with the Young Men's Christian Association has been continued during the past year, and the reading room in the Home (the only public and free reading room in Honolulu) has been sustained very much to the pleasure and usefulness of seamen and the traveling community.

In closing this report, the Executive Committee cannot refrain from testifying to the exceeding usefulness of Mr. Dunscombe as the superintendent of the reading room, depository, and general oversight over the establishment.

S. C. DAMON,

Chairman Ex. Committee.

Honolulu, Dec. 30, 1871.

Charles R. Bishop as Treasurer, in account current with Honolulu Sailor's Home Society.

1870.	Dr.
Dec. 21—To cash on hand as per acct. rendered	\$102 91
1871	
Mch 28—Amt. donation from Messrs. Wilson & Bros. of San Francisco, by hand of Dowsett & Co.	18 00
Aug 11—To amt. for rent of Depository for 1871.	100 00
Nov 24—To amt. for rent of Home for October and November	50 00
Dec. 26—To amt. for rent of cellar 6 months to 31st inst.	36 00
27—To amt. for rent of Home for Dec.	25 00
	\$331 91
1871	Cr.
Jan. 12—By paid F. H. & G. Segelken's account	\$ 13 75
12—By paid J. G. Osborne's account	6 65
Mch 25—By paid L. L. Torbert's account	18 04
28—By paid J. Nott & Co.'s account	43 50
Apr. 25—By paid F. H. & G. Segelken's account	1 00
Oct. 14—By paid Lucas & Wiggin's account	23 83
20—By paid E. O. Hall & Son's account	83 80
Nov 14—By paid Judah M. Gates's account	37 00
Dec. 4—By paid Oahu Prison's account	25 50
15—By paid J. G. Osborne's account	16 50
21—By paid Lewers & Dickson's account	17 28
27—By paid Ed. Dunscombe's acct.	23 20
28—By paid Hawaiian Gazette Office's account	1 50
28—By paid Dillingham & Co.'s account	4 25
To balance, cash on hand	55 21
	\$331 91

Dec. 30—To balance brought down.....\$55 21.

Of the amount expended (\$336 70) all but \$15 70 has been for material and labor used in repairs upon the premises, and the remainder, \$15 70 for stationery, postages, etc., etc.

CHAS. R. BISHOP, Treasurer.

Honolulu, Dec. 30th, 1871.

The Hassler Expedition.

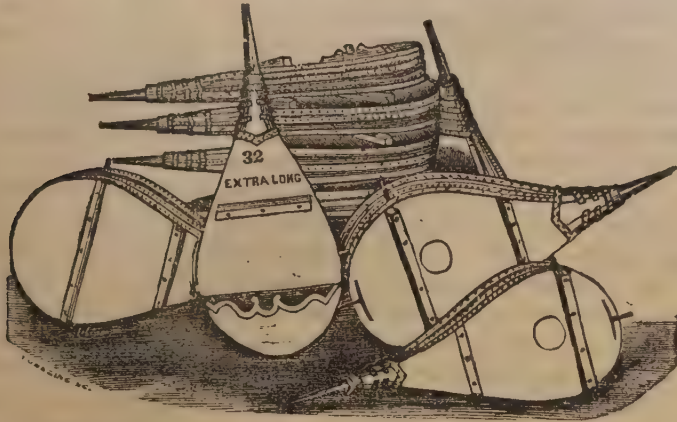
A new expedition of great importance to the interests of Science if not Commerce, has sailed from Boston in connection with the United States Coast Survey. A new steamer, the *Hassler*, of 436 tons, provided with a steam launch to run in shoal water, has been built and is to sail for the Pacific Ocean, where it will be permanently employed, but the voyage out is made the occasion for important scientific explorations. On leaving Boston the *Hassler* will sail direct for the West Indies, where the new apparatus for deep sea dredging will be tested near the Island of St. Thomas. The vessel will go outside the West India Islands to investigate the great current that enters the gulf of Mexico, and how the gulf stream is supplied; then eastward, seeking the greatest depths of the Atlantic Ocean; next to Rio Janeiro, the east coast of Patagonia and the Falkland Islands, where investigation will be made of the currents that come from the South Pole into the Atlantic. The *Hassler* will then pass through the Straits of Magellan into the Pacific, exploring the Straits on the way, and then through the archipelago of Chiloe, striking out into the ocean toward the Islands of San Juan Fernandez. This will be during the month of February. Next summer will be devoted to the exploration of the coast from Panama to San Francisco, the islands west of Lower California, and the voyage may extend as far north as Puget's Sound.

A scientific party has been organized under the direction of Prof. Pierce, Superintendent of the Coast Survey, to make investigations and form collections that shall subserve the general objects of science. Of this party, Prof. Agassiz will be the chief, and will devote himself principally to natural history. The expenses of this part of the expedition are defrayed by private funds and not by the Government. The party will be occupied about a year in its investigations and the vessel will remain on the Pacific coast to carry on the survey.—*N. Y. Observer.*

DEATHS FROM DRINK.—Doctor Edward Jarvis, statistician of the General Life Insurance Company of London, furnishes the following statement, as showing the death of persons who are intemperate as compared with an equal number of persons of temperate habits. He says that if 100,000 intemperate persons be taken from fifty to seventy years, and an equal number of corresponding ages, who are not intemperate, 32 of the former will die as often as ten of the latter. Out of 100,000 of each, 15,907 of the intemperate will be dead before fifty of age, but of those not intemperate, 4,266 only will be dead. From fifty to sixty years, the comparative number of deaths will be 6,419 and 2,254, and from sixty to seventy they will be 55,175 and 33,280. Here is an argument *ad rem* which should be much more potential than any prohibitory laws to check the suicidal growth of habits whose fatal results are thus mathematically demonstrated.

The following persons will find letters for them in care of the Chaplain, Martin Kelley, Daniel Kershaw, George W. Hulse, and Reuben Sherman.

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d25

Honolulu, H. I.

Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

The Cloud and Fire.

A HYMN.

In cloud by day, in fire by night,
 Jehovah's pillared symbol hung;
 And day and night, in Israel's sight,
 Its heaven-sent token earthward flung.
 It rested o'er their sacred tent,—
 And in their camp the host abode;
 It lifted thence, and onward went,—
 And they its desert pathway trode.
 They saw it rest, they saw it rise,
 The signal of Jehovah's will;
 They watched it with unfailling eyes,—
 And struck their tents, or waited still.
 Not now in columned shade or flame,
 Our steps, O God, Thy glory leads;
 But signs divine Thy will proclaim,—
 Thy banner still Thy church precedes.
 Thy light is on our pathway shed,
 Thy counsel on our hearts impressed—
 And by Thy guiding Spirit led,
 Thy watching host move on, or rest.

—Scribner's Monthly.

Pulpit Criticism.

It is the mistortune of preachers, that they lose in their peculiar vocation the advantages which come to other callings through that close rivalry, which is a kind of competitive struggle for success and which tends to the "survival" or establishment "of the fittest;" that, through a species of traditional reverence, they lose the benefit of that free and searching criticism which is so necessary and valuable to all other enterprises in the fields of thought and human influence.

This feature of their position is felt by many of the profession, who anxiously watch for signs of choice or condemnation in regard to the intellectual and spiritual food which they deal out to their flocks, and who for want of definite evidences of such acceptance or non-acceptance, feel alone, and separated from men instead of being among them, and of them, and of making their religious teachings a part of their mutual practical lives, and grope, as in the dark, for the natural, beating pulse of humanity as affected by religious teachings and their manner of applying it.

The more choice and important the influences that come to us, the greater the reason for anxiously guarding them, so far as in us lies, from deterioration. To look on unmoved and silent while our standards of principle are affected or threatened, would

certainly show a most disheartening degree of moral apathy.

A late number of ST. ANDREW'S MAGAZINE of this place, says, in "a few words to parishoners," "Don't criticise your clergyman's sermons. They cost him much labor and anxious thought," which seems to us to be very strange advice. There has never been much of value in literary and spiritual result, without "labor and anxious thought." But where would we be in the world of books without the severe and sifting reviews and the free criticism that so carefully weighs and gauges, each new product?

Pastors of the more liberal churches here have expressed themselves in a similar way, deprecating criticism of the methods in which they may choose to carry on their peculiar work. It is difficult to explain the cause of such apparent confessions of weakness.

All that men have won of religious freedom and independence has been through a very different principle from this.

If occasion seems to demand it we shall not hesitate freely to comment on the different features of religious and pastoral work in our community, whether of sermons, forms of service doctrine, methods of enforcing religious truth, or anything else connected with the all important subject of Christian influence.

"Here a Little, There a Little."

The regular meeting of the Association for January was well attended and interesting. The treasurer reported the Association in debt about \$114, over the amount of cash in the treasury. The Committee on the Chinese Sunday School, reported progress, with very encouraging prospects. Mr. T. R. Walker, the Committee on Topics for the evening, spoke on the *Use and Abuse of Fiction* his discourse, both in its historical and critical parts, was most entertaining and instructive. The meeting joined in an informal discussion on the same subject after he had finished. This is a new feature in the monthly meetings and one that promises to add much to their interest. One member at every meeting is expected to read a paper or be prepared to speak on a subject which he has announced at the preceeding meeting, and which shall afterwards be opened to the other members for discussion. The subject for December was the *Use and Abuse of Narcotic Stimulants*; that for the present month, is the question how the Association can best work in relation to the temperance reform.

The daily prayer meetings which have been conducted by the Bethel and Fort St. Churches through a large part of the month, have been attended with much evident interest and feeling.

The Chinese Sunday School of which mention has been made, has been commenced with most encouraging circumstances. It is held at the Sunday School rooms of the Fort St. Church on Sunday afternoons, the Association having given up their prayer meeting for this work. The opening day was stormy and the attendance both of teachers and scholars was very small. On the second Sunday there were sixteen or seventeen Chinamen present and about as many teachers; and this number has since increased. A large proportion of those who attend have previously partially learned to read, and so in a measure able to receive religious instruction. It is to be hoped that all who may be interested in the success of this enterprise or in the improvement of their own Chinese servants, will allow and encourage the latter to attend.

The second Sunday of last November was observed by Y. M. C. Associations throughout the world as a day of prayer for their work. As it has been the custom of our Association to observe every Sunday in a similar manner, our ignorance of this arrangement is of less consequence. There are now 1,448 Y. M. C. Associations, 860 of which are in the United States.

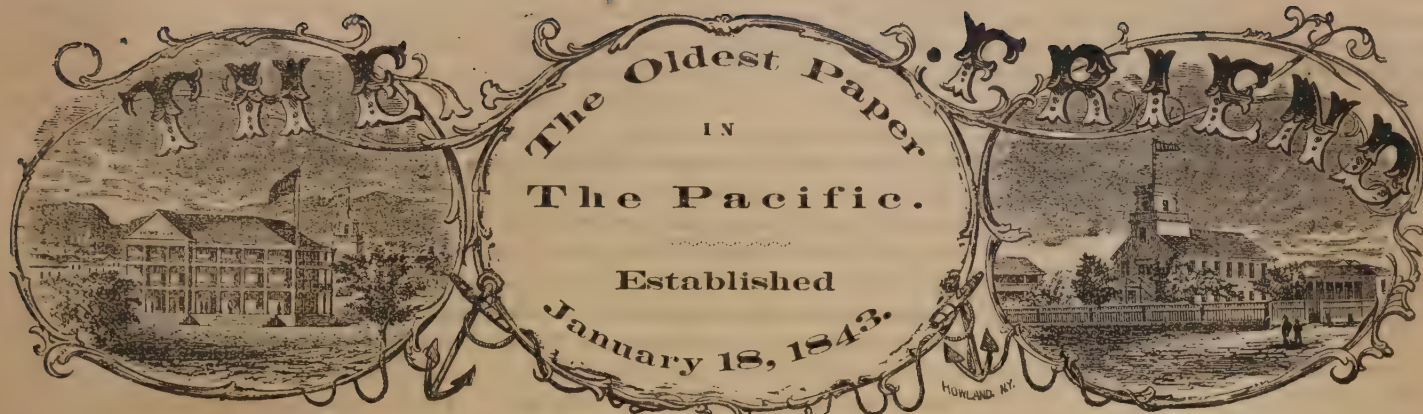
A jury of investigation in Illinois lately returned a verdict that the action of a school teacher in burning matches under the nose of a scholar as a means of correction, was as a mode of punishment "improper" but not "severe."

The sale of certain American pictorials of the *Police Gazette* stamp has been prohibited in Prussia.

The Y. M. C. A. of Brooklyn lately held its anniversary in the Academy of Music; it numbers 3,662 members. H. W. Beecher and others made addresses.

Rev. H. Stebbins of San Francisco is called to St. Louis with a salary of \$10,000.

"ITHER AND NITHER."—Prof. Haldeman says: "Among spurious Hibernicism, *ni-ther* for *neither* (neether) may be placed—a mispronunciation rejected by Mr. Ellis, and by the distinguished London elocutionist, Prof. Melville Bell. This *ni-ther* has been attributed to Hibernian pot-house writers, who had probably been told that their legitimate and historic form—*nay-ther*—must not be used in England, when they blundered upon *nigh-ther*, and sent it up into 'good society.'" —N. Y. Evangelist.



New Series, Vol. 21. No. 3.

HONOLULU, MARCH 1, 1872.

{ Old Series, Vol. 30

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THE FRIEND.

MARCH 1, 1872.

Superstition among the Ainos of Japan.

In the November number of the *Friend* for 1871 we gave some particulars respecting this singular people. The following additional fact may not be uninteresting to our readers. Some years ago a naturalist visited Japan, and was very desirous of obtaining specimens of the skulls of that people, which are of such peculiar formation. Capt. V——, the British Consul of Hakodadi, was knowing to the fact that three skulls were purloined from the burial place of the Ainos, which were sent to England. Gloom and despair came over the Ainos, who made a serious representation of the theft to the Japanese Government. The affair was brought officially before the British Minister, who pledged his honor, if the skulls could be traced out and found, that they should be returned. Search was made, the skulls were found and brought back to Japan and delivered over to the people, and the only serious result which followed was the dismissal of the Consul, but whether he was honored with an appointment elsewhere our informant did not tell us.

☞ We hear the report upon good authority, that George Lathrop, Esq., son of Dr. George A. Lathrop, formerly of Honolulu, was married in London, a few months ago, to Miss Rose Hawthorne, daughter of the late Nathaniel Hawthorne, the well-known author. The happy couple have returned to America, and are residing with Dr. Lathrop's family in Fairville, New Jersey.

VIENNA EXHIBITION, 1873.—Through the Austrian Consul, Dr. Hoffman, we learn that during the coming year, 1873, there will be held in Vienna, a Grand Universal Exhibition: From reading documents relating to this Exhibition, we learn that it will combine the useful with the ornamental, and that no reasonable expense will be spared to render it worthy of a world-wide interest. Special attention will be paid to labor-saving machines from the United States.

GOOD TEMPLARS.—We rejoice to learn that this organization is in vigorous operation. At a late meeting it was our privilege to be present as an invited guest, and to witness the inauguration of their officers for the coming quarter. We saw much to approve, and observed that they were acting upon one principle of great value in every good and living organization; viz: all the members were made to feel their individual responsibility, and were called upon to take an active part in the meetings. We are rejoiced to learn that several valuable donations have been received to aid in sustaining the funds of the association. Success to the Good Templars, for so far as their influence is felt, it will serve to remove the curse of rum and promote the happiness of families and the welfare of the community.

☞ The following is a list of the persons who have been accommodated at the Royal Hawaiian Hotel since the first of January, 1872: William R. Bliss, New York; H. W. Severance, San Francisco; M. S. Grinbaum, Honolulu; Mrs. S. E. Morrison, four children and servant, San Jose; Mrs. E. C. Bates, Baltimore; Lt. J. Edwards, R. N., England; J. N. Harrison, E. W., New York; Madame V. Rosenberg, Java; R. W. Laine, Palestine; Mr. Hughprais, Auckland; C. H. Clegg, England; Alfred Lench, England; J. A. H. Caird, England; R. P. H. Caird, England; J. R. Whitney, San Francisco; Nicholas Donnelly, Queensland; Mr. and Mrs. McDonald, Auckland; Mr. C. King, Washington; Mr. A. Hayne, Washington; Mr. and Mrs. Spalding, California.

Consul H. H. Houghton on the Sandwich Islands.

In our last issue we noticed the remarks of "Gail Hamilton," alias Miss Abigail Dodge, respecting the past, present and future of these islands. We have since fallen in with some remarks upon the islands by H. H. Houghton, Esq., late U. S. Consul at Lahaina, but now editor of the *Spirit of the Press* published in Galena, Illinois. This gentleman appears to have taken copious notes and made observations during his residence upon the islands. He has published several leading articles in his paper, relating to the social, moral and commercial condition of the foreign population. From the concluding article in the issue of December 18, 1871, we copy as follows:

"All this has been brought about by moral means alone. Not a drop of human blood has been shed in effecting it. * * * Life and property are as safe in that country as in Galena, or any other town in the United States, or among any other same number of people anywhere, in any other civil government. * * *

In our opinion, the influence of the Sandwich Islands, and what has been done there is not confined to that little nation alone. We doubt that if this effort had not been successful, if Japan had not been sealed to the outside world to this day. In our opinion, also, in less than ten years, our system of revenue, our system of schools, our system of currency, our postal system, in many respects our judicial system, and we may say also, our agricultural system, will be as fully adopted in Japan as they are now in the Sandwich Islands. Convince the Japanese that our Christianity is better than their idolatry in its practical effects on the conduct of men, and the one would be adopted and the other abolished in a single day.

It was not the original design of the missionaries to the Sandwich Islands to have any thing to do with a change of their government, except as that change was wrought through Christianity. The services rendered were asked for as they are now being asked for by Japan, and in the same way they are rendered now as then. The Mikado is doing now what the king and high chiefs of

the Sandwich Islands did before him, and if the same prudent course is pursued in the one case as was done in the other, good results will follow. * * *

The missionaries had to meet great difficulties. In addition to the superstitions of such a people, they had to fight small-pox, measles, scarlatina, and other diseases, all of which were introduced from foreign ships, which, unless arrested, would have nearly depopulated the country. When the fever came on that is a part of those diseases, the natives had one resort, to bathe in the sea, and death usually followed. This had to be prevented, and our way of treating those diseases enforced. They contended for the lives of that people, and have so far succeeded as to stay their apparent earthly doom. We do not think the history of the labors of these benefactors has yet been fairly written, it will occupy no mean place in the history of the events that have changed the character of the world."

Several reasons lead us to copy the foregoing remarks of Mr. Houghton. *First.* He distinctly recognizes the fact that the revolutions of the Hawaiian Kingdom during the last half century have been *bloodless*. They have been effected, as he aptly remarks, "by moral means alone." These are the revolutions in which we rejoice, and in which Christians should take special delight, because brought about by the silent yet potent influence of "the heaven" of gospel truth. *Second.* Mr. Houghton most admirably puts the point respecting the missionary influence upon the decrease of the population, which point was prominently noticed by Gail Hamilton. Mr. Houghton remarks most aptly, the missionaries "had to fight small-pox, measles, scarlatina, and other diseases." Again, "they contended for the lives of the people, and have so far succeeded as to stay their apparent earthly doom." *Third.* Mr. Houghton makes a strong point upon the present and prospective influence of the islands upon China and Japan, but especially upon the latter Empire. Some of our readers may smile at this idea, but there is doubtless much truth in it. The social, political, civil and religious affairs of these islands are as a "city set on a hill which cannot be hid." They occupy a central position in this great ocean and part of the world. We know that their influence has already been great upon other islands of this ocean, and we cannot see any thing unreasonable in supposing that China and Japan will be more or less affected by the problem which has been here solved. It must necessarily be so. Taking this view of the position of this kingdom, we regard a residence here as eminently desirable. So far are the Sandwich Islands becoming a stale subject for newspaper writers and book-makers, they really are just now coming up for discussion. Hereafter, not alone will

missionaries and their friends and opponents write about the affairs of this "little pin-head kingdom," and "water mellow patch in mid-ocean," as a certain California editor speaks of us, but political writers and philosophical essayists and statesmen will study the changes and revolutions which have been here effected. It is not the territorial size of a nation nor the number of its population which makes it interesting as a subject of investigation, but rather its position and internal management, hence Greece and Palestine, with their limited territories and population, are among the most interesting and remarkable countries which have ever existed, and never will cease to be studied and written about. Mr. Houghton, referring to the missionary work accomplished on these islands, concludes his article with this sentence: "The missionaries solved a problem that will ultimately—say in the next century—noiselessly affect vastly for their good, Japan, China, and the whole of the East Indies."

Official.

CONSULATE OF JAPAN FOR CALIFORNIA. }
SAN FRANCISCO, Jan. 10, 1872. }

SIR:—I have the honor to inform you that the Embassy from His Imperial Majesty, the Tenno of Japan, accredited to the Treaty Powers, now on its way to this port, may be expected in this city about the 16th instant by steamship *America*. From here they purpose proceeding to Washington, and thence to various Courts in Europe. The Embassy is composed of the following officers of high rank, viz:

IWAKARU—Formerly Minister of Foreign Affairs, now Prime Minister of Japan, coming as Envoy Extraordinary and Minister Plenipotentiary to the Treaty Powers.

KIDO—Member of His Imperial Majesty's Privy Council, and Assistant Ambassador.

OKUBO—Chief Minister of Finance, and Assistant Ambassador.

ITO—Assistant Minister of Public Works, and Ambassador of the Second Rank.

YAMA GUCHI—Assistant Minister of Foreign Affairs, and Ambassador of the Second Rank.

Accompanying the Embassy as their suite, will be eight Secretaries, twenty-one officials selected from the different Departmental Bureaux of the Empire, a Surgeon and attendants, comprising in all forty-four persons. During their stay in this city they will occupy rooms at the Grand Hotel.

It has long been desirable that the ruling classes of Japan should by a tour of observation personally judge of the advantages of foreign intercourse without dependence upon reports from those of inferior rank and years. This Embassy, comprising many of the highest and most influential men of the Empire, contemplates a thorough study of Western civilization, as well as considerations connected with a revision of foreign treaties.

The undersigned has been granted leave

of absence, and ordered to accompany this Embassy to Europe. During his absence, the Secretary of this Consulate, Mr. Horace D. Dunn, will perform its duties as Acting Consul.

Permit me to express the hope, that in the event of his ever requiring your kind co-operation in the exercise of his official duties, you will kindly recognize and grant him such necessary support, accepting the assurance that any officer of H. I. M. the Tenno of Japan will gladly reciprocate your friendly offices when occasion offers.

I have the honor to remain, with great respect and consideration,

Sir, your obedient servant,

CHAS. WOLCOTT BROOKS,
Consul of Japan.

To Rev. S. C. Damon, Editor of the Friend,
Honolulu, Hawaiian Islands.

Official List of Officers

COMPOSING THE EMBASSY OF HIS MAJESTY, THE EMPEROR OF JAPAN, TO THE TREATY POWERS, AND OFFICERS COMPOSING THE SUITE.

Ambassador Extraordinary—Sionii Tomomi Iwakura, Junior Prime Minister.

Vice Ambassadors Extraordinary—Jussammi Takayossi Kido, Privy Councillor; Jussammi Tossimitsi Okubo, Minister of Finance; Jushie Kirobumie Ito, Acting Minister of Public Works; Jushie Massouka Yamagutsi, Assistant Minister of Foreign Affairs.

First Secretaries—Yaskazou Tanabe, Noriuki Gab, Atsunoou Shioda, Foreign Department; Ghen-Itsiro Foukoutsu, Treasury Department.

Second Secretaries—Hiromoto Watanabe, Termori Comatz, Tadas Hyash, Kedjiro Nagano, Foreign Department.

Third Secretary—Quando Kawage, Foreign Department.

Fourth Secretaries—Massatsne Ikeda, Educational Department; Tadatsne Ando, Foreign Department.

Private Secretary to Chief Ambassador—Kounitake Koume, Clerk to the Legislative Code.

Attache—Yassi Nomoura, Foreign Department.

Commissioners connected with the Ambassadors—Jushie Takanori Sasaki, Acting Minister of the Judicial Department; Jussammi Mitsitomi Higaseikouzi, Chief Chamberlain of the Imperial Court; Jugo Akiyossi Yamada, Brigadier-General of the Imperial Army; Mits-Aki Tanaka, Commissioner of the Bureau of Census, Treasury Department; Fouzimar Tanaka, Chief Clerk of the Educational Department; Tameyossi Hida, Commissioner of Dockyards, Public Work Department; Nobouyossi Nakayama, Vice Governor of Hiogo; Yassoukaz Yassouba, Deputy Commissioner of Revenue; Jushie Yassounaka Itsoutsouzi, Assistant Director of Ceremony, Imperial Court; Tadakats Outsmi, Secretary to the Governor of Kanagawa.

Officers attached to the said Commissioners—Yosikazou Wakayama, Hisson Abe, Morikata Oki, Kazounari Souguiyama, Moriyas Tomita, Nagamassa Yosio, Treasury Department; Kasoumisi Harada, War Department; Noritsougo Nagayo, Nagamoto Nakassima, Massatsna Kondo, War Imamura, Kimihira Otsimoura, Educational Department; Takato O-Sima, Fourou Ouriu, Public Works Department; Take-Akira Nakano, Siguetossi Oka-Outsi, Yossinari Hiraka, Houmiakira Nagano, Judicial Department; Tsounemits Mourata, Yossinaga Takatsouzi, Hiroyas Kagawa, Imperial Court.

GREAT BRITAIN.—There was a great storm on the 24th ult. It rained in torrents, the wind blowing a hurricane. The lower portion of London was flooded. The Parliament buildings were injured, the decorations, the furniture, etc., being damaged. The storm extended throughout the British Isles. The telegraph wires were prostrated. The storm in the Channel, on the Irish coast, was excessively severe. There was serious damage done to the shipping it is feared. Owing to the derangement of the wires no wrecks are reported.

Laying of the Corner Stone of the New Government Building.

The practice of laying the corner stones of important public buildings with imposing ceremony dates far antecedent to the Christian era, and is followed at the present day among all civilized nations. The Order of Free Masons, which emblematically uses the square, the plumb and the level, instruments of operative masonry, is by universal consent selected as the proper body to conduct the ceremonies on such occasions, and for which it has an established formula. His Hawaiian Majesty's Government have recognized and sanctioned this time-honored custom in this Kingdom by requesting the services of the Masonic Body in laying the corner stone on Monday of an important national building in this city, intended for a Legislative Hall and for Government offices, situated on the lot known as Mililani, on King street, opposite the present Palace. Besides the Free Masons, the Mechanics' Benefit Union, the Orders of Good Templars, Knights of Pythias, and Odd Fellows were invited and took a part in the procession. This was formed at 11 o'clock A. M., on King street, in front of Lodge Le Progres de l'Océanie, No. 124, A. F. & A. M., and marched to the ground at Mililani, in the following order:

Marshal.
Band.
Mechanics' Benefit Union.
Good Templars.
Knights of Pythias.
Independent Order of Odd Fellows.
Masonic Fraternity, as follows:
Tylers with draw swords,
Stewards with white rods,
Entered Apprentices,
Fellow Crafts,
Master Masons,
Junior Deacons,
Senior Deacons,
Secretaries,
Treasurers,
Junior Wardens,
Senior Wardens,
Masters,
Past Masters,
Honolulu Chapter No. 1, R. A. M.,
Honolulu Commandery No. 1, Knights Templar.
The Officiating Past Masters, as follows:
Tyler,
Stewards with rods,
Treasurer and Chaplain,
Bearer of Golden Vessel of Corn,
Bearers of Silver Vessels of Wine and Oil,
Senior and Junior Wardens,
Assistant to W. Master,
Deacon with rod, W. Master, Deacon with rod.

Arrived at the Mililani premises, the procession opened to the right and left, and uncovering, the Masonic Body passed through to the spot where the stone was to be laid, at which an awning was spread.

The services commenced by prayer in Hawaiian by the Rev. H. H. Parker, followed by singing from the choir of Kawaiahao Church.

Silence having been commanded by acting W. M. A. J. Cartwright in the usual Masonic form, he read the request of His Excellency, F. W. Hutehison, Minister of the Interior. The Rev. G. B. Whipple, acting as Chaplain, then offered prayer.

The W. M. then addressing P. M. John A. Hassinger, acting as Treasurer, said:

Brother Treasurer, it has been a custom among Masons, from time immemorial, on laying the foundation stones of public buildings, to deposit beneath the same some memorial of the time in which the building was erected, for the information of after ages. Has such memorial been prepared?

The Treasurer responded: Worshipful Master, it has, and the casket containing the same now lies before you.

The W. M. then directed the Treasurer to read the list as follows of the CONTENTS OF THE CASSET:

Names of members of the Court and principal officers of the Government.
Photograph likenesses of
Kamehameha I. and of his Queen,
Kamehameha II. " " "
Kamehameha III. " " "
Kamehameha IV. " " "
His Majesty Kamehameha V.
Her Royal Highness the Princess Victoria Kaiamalu,
His Highness Mataia Kekuanaoa,
Prince William C. Lunali,
The Hon. Mrs. Dominis.
Mrs. Likelike M. Cleghorn,
Major W. L. Mendenhall,
Several photographs of Hawaiians in the ordinary costume,
Five copper Hawaiian cents.

Several silver, nickel and copper coins of foreign countries,
Copies of the following newspapers printed here:

The Hawaiian Gazette,
The Pacific Commercial Advertiser, weekly and semi-weekly,
The Friend,
The Hawaiian,
Ke Au Okoa,
Ka Nupepa Kuokoa,
Ke Alaui,
Hae Katolika,
Ka Lau Oliva,
Ka Manawa,
Calendar for 1872, Hawaiian and English,
Constitution of the Kingdom in Hawaiian and English,
Andrews' Hawaiian Dictionary,
Hawaiian Reader,
" Grammar,
" Phrase-Book,

By-Laws and list of members of the Mechanics' Benefit Union,

Constitution and By-Laws, and List of Members of "U'tima Thule," "Queen Enima" and "Honolulu" Lodges of Independent Order of Good Templars,

List of officers and members of Oahu Lodge No. 1, Knights of Pythias,

Constitution, By-Laws and List of officers and members of Excelsior Lodge No. 1, I. O. O. F.,

List of members of Commandery No. 1, Knights Templar,

By-Laws and List of members of Honolulu Chapter, R. A. M.

By-Laws and List of members of Le Progres Lodge No. 124, F. & A. M.,

Constitution and Regulations of the M. W. Grand Lodge of California.

Proceedings of the M. W. Grand Lodge of California, 1871,

By-Laws and List of members of Hawaiian Lodge No. 21, F. & A. M.,

Programme of the Day's Procession and Proceedings.

The Acting W. M., assisted by the brethren, then performed the regular Masonic ceremonies for laying of corner stones, after which the Marshal W. C. Parke, then made public proclamation that the stone was duly laid by the Order of Masons of Honolulu.

The choir then sang the following Hymn, in which the entire audience joined:

TUNE—"God Save the King."

Lord, on our work to-day

The Craft Thy blessing pray,

Maker of all!

Square is the corner laid,

Plumb set and Level made;

Prosper with gracious aid

Each rising wall!

Unchecked by war's alarm,

Unhurt by earthquake harm,

Or tempest blast,

Do Thou the work protect;

Each cunning hand direct,

Each wise design perfect

Unto the last.

Long as these walls endure,

So long may Justice pure

With Mercy meet!

Here may Thy wisdom shine,

Framer of law divine!

Here Peace find e'er her shrine,

And Truth her seat!

Lord, whose Almighty sway

Rulers and Kings obey,

Our Monarch bless:

Long may he o'er the land

Proclaim that by Thy hand

The Kingdom's strength shall stand

In righteousness!

The address by His Excellency S. H. Phillips, Attorney General, (through whose courtesy we are enabled to give it entire) is an able production, though necessarily losing in the reading the force and elegance of its delivery.

MAY IT PLEASE YOUR MAJESTY:

It is customary, on laying the corner-stone of a public building, intended to be of lasting character, to improve the opportunity for directing attention to its object. The ceremonies and pageant of to-day attest the extraordinary significance of an act to be done. Not only is the completion of a large structure, with convenient arrangements, anticipated with pride—neither can we overlook the proof of material progress and increased resources, furnished by the extent of the work. Its nature, place and object, indicate permanence and dignity in the political arrangements of a kingdom, which, within a century, has been redeemed from barbarism, and has demonstrated its capacity to regulate its internal affairs, and its relations with other powers.

We declare, to-day, by symbolical acts, the adhesion of this nation to the cause of good order and constitutional government. The Sovereign of these islands has honored this occasion by his presence. With his own hands, he has helped to rear an edifice, which will subserve useful purposes in the administration of public affairs. It will also constitute an enduring memorial of the strength of the political fabric, and will manifest his desire that this government shall be maintained upon fixed and well established principles.

Upon several interesting occasions, this people

have been proud to chronicle, in an interesting manner, by imposing ceremonies, the triumph of pure religion in this archipelago. Nor has it been with ordinary feelings of self congratulation that they have repeatedly paused to express gratitude to the Giver of all good for the goodness which He has vouchsafed unto them and for that saving grace which has been for the healing of the nation.

But while all should acknowledge, with reverential humility, the direct agency of a kind Providence, thus signally manifested, it is most suitable to remember also that these islands are largely indebted to the whole world for the beneficent influences of civilization, and its gladness light diffused through so many channels. The art of Government is one of its most valued fruits;—and this kingdom, which by treaty after treaty, has been warmly welcomed into the Family of Nations, and now maintains a proud individuality, and which is recognized, upon equal terms by the oldest and strongest countries upon the globe, can assert with honest pride that it is equal to the task of maintaining the authority of law. It protects the rights of its citizens with an exactness and completeness everywhere extolled.

The general influence of good government is exerted by moral power, and the efficiency of a good system is apparent by the quietness with which it works. But some emblems of national authority should be palpable to the sight and are always regarded with pride. Neither will any citizen jealously scrutinize a liberal expenditure of money upon a Government edifice of fair proportions designed for the transaction of public affairs. It will rather excite a generous pride because it demonstrates the resources and requirements of the nation. It is a proper object upon which to lavish the ornaments of art and thereby to elevate the standard of public taste. It is fit that it should be of an enduring character, so that memories and traditions may cluster around it.

As such we consecrate its foundation stone. We believe the fabric will prove convenient in its arrangements and pleasing to all observers. We hope that it will possess lasting strength and will be preserved long after the days of all present shall have been numbered with the dead.

It would be idle to anticipate the sentiments with which a future generation will regard the pledge here publicly given and renewed that the authority of this Government shall be maintained with dignity, and that its transactions shall be continued in a spirit worthy of the enlightened civilization of this age.

This nation is not powerful in any ordinary sense. It has neither fleets nor armies to make its strength offensive. It has no powerful alliance; but it has never compromised its own independence. Under the mild rule of the present dynasty, it has subsisted for more than three-quarters of a century, and has earned the respect of the entire world by the justice, moderation and beneficence of its sovereigns. Other nations admire the spirit in which its kings have governed their people, and have proved worthy of the solemn trust committed to their hands.

The future must be predicated upon the past. We proudly recall the experience of these islands since known to foreigners, and invite the judgment of a candid posterity.

If an equal administration of the laws, if an enlightened public spirit, keeping pace with the progressive tendency of the age, if a generous appreciation of good influences resulting from unrestricted intercourse with other nations entitle our most gracious Sovereign to the respect of mankind, there may safely be claimed for the existing dynasty the impartial verdict of history and the grateful consideration of the world.

And in support of this effort to perpetuate and strengthen the cause of good government, we invite the co-operation of all good citizens, and the continued blessings of Almighty God.

A benediction by the Rev. G. B. Whipple, closed the ceremonies, and the large audience retired, the different civic bodies returning to their respective rooms.

The day was a peculiarly fine one for the occasion. A gentle breeze from the west brought passing clouds in sufficient quantity to temper the rays of the sun. King street, through which the procession moved, was lined with spectators, ladies and children predominating, and the day was generally a half-holiday. On the grounds the crowd was dense, but the arrangements were well carried out, and everything passed off in the most orderly and satisfactory manner.—P. C. A.

THE FRIEND.

MARCH 1, 1872.

American Relief Fund, etc.

The Treasurer's Report of this Association, published in another column, affords us an opportunity to offer a few remarks respecting the necessity of vigorously keeping up this organization, as well as others of a similar character, viz: "St. George's Society," "Stranger's Friend Society," "German Club," etc., etc.

Our Saviour remarked, when on earth, "For ye have the poor always with you." This is as true now as eighteen hundred years ago. The question arises, how are they to be supported in a proper and becoming manner? In answering this question, we remark that our circumstances are very peculiar, as we shall now show.

First—The Hawaiian Government has never passed any law for levying taxes for the support of the poor. No one's property is taxed for their support. This fact should be well considered when foreign residents are called upon to aid their fellow countrymen. We think the time has fully come when the Hawaiian Government should seriously consider this question, for otherwise this Government cannot claim to have fully framed its laws to harmonize with those of civilized and Christian nations.

Second—Foreign consuls can provide for indigent seamen, but not for citizens of their respective nations requiring aid.

Third—It is natural and proper that foreigners residing on these islands, *under present circumstances*, should provide for their fellow countrymen in distress; hence we most strenuously argue that every British subject in prosperous circumstances ought to have his name enrolled as a member of the "St. George's Society," and every American for the same reason ought to have his name enrolled as a member of the "Relief Fund Association," and so Germans ought to belong to the "German Club." So far as aiding in supporting their indigent and distressed fellow countrymen, they ought to pay their annual subscriptions promptly and cheerfully.

Fourth—There are several hundred American citizens on these islands in good and prosperous circumstances, yet have they all done their duty in this respect?

The American Relief Fund Association was organized February 22, 1865. Only 167 members have ever subscribed towards this fund, and during the past year only 65. Of the 102 to account for, 50 have withdrawn, 33 have left the islands, and 19 have died. This is a voluntary association, and of course every one must exercise his own choice about

contributing to its funds; but we should suppose every right-minded American, in prosperous circumstances, would feel it a privilege to contribute \$1 per month, or \$12 per annum, to aid his fellow countrymen who may have been less prosperous in the struggle of life, especially as we live under a Government which has never taxed its subjects for the support of the poor.

The American Association has one rule which we think is too stringent, viz: a beneficiary must have resided on the islands twelve months before he can receive aid. The reply is, that our funds will not allow the alteration of the rule.

Our limits will not allow us to discuss this subject farther, although we have some thoughts we should be glad to express about "the passenger tax of \$2," "the Queen's Hospital," "the liability of ships landing passengers," etc., etc.

Editors' Table.

KIDNAPPING IN THE SOUTH SEAS. *Being a narrative of a three months' cruise of H. B. M. ship Rosario. By Capt. George Palmer, R. N., F. R. G. S. Edinburgh: 1871.*

The world has finally found out that kidnapping has been going forward in the Pacific for many years. It has been tacitly covered up, under the plea of securing laborers for Queensland, Fiji Islands, and Tahiti, but the facts stand out so glaringly, that the British Government has finally begun to move in the matter. This volume is the narrative of the cruise of a British man-of-war to examine and ferret out the business, or as Capt. Palmer remarks in the opening paragraph of his preface:

"The following pages are written with the sole object of exposing the deeds that have been perpetrated among the beautiful islands of the Pacific by men calling themselves Englishmen, and whose transactions have been invariably carried on under cover of our glorious old flag."

This is a most interesting volume, and appears at a most opportune time, when the British public is aroused to consider this subject in consequence of the murder of Bishop Patteson. The evil may be arrested, but that the guilty will be punished we have little hope. It is no easy matter to arrest and bring to trial such men as Captains Hayes and Pease, whom we are ashamed to confess are both Americans, but are intimately engaged in this kidnapping business. Captain Palmer, of the *Rosario*, when he seized the schooner *Daphne*, found it no easy matter to prove the guilt of the offenders before an English court in Sydney. This volume contains a most interesting report of the trial.

From the public newspapers, we learn that this subject will soon be brought before the British Parliament and a thorough investigation be undertaken. If it results in break-

ing up the nefarious system and the punishment of the guilty, Bishop Patteson's death will not be in vain.

Iwakura's Speech at the Grand Dinner in San Francisco.

Iwakura, the highest official personage of the Japanese Embassy, delivered a most remarkable speech at the dinner in San Francisco. He spoke in English, and was loudly applauded. Our limits will only allow us to copy as follows:

"Within a year a feudal system, firmly established many centuries ago, has been completely abolished without firing a gun or shedding a drop of blood. These wonderful results have been accomplished by the united action of a government and people now pressing jointly forward in the peaceful paths of progress. What country in the middle ages broke down its feudal system without war? These facts assure us that the mental changes in Japan exceed even the material improvements. By educating our women we hope to insure greater intelligence in future generations. With this end in view our maidens have already commenced to come to you for their education. Japan cannot claim originality as yet, but will aim to exercise practical wisdom by adopting the advantages and avoiding the errors taught her by the history of those enlightened nations whose experience is her teacher. Scarcely a year ago I examined minutely the financial system of the United States, and while in Washington received most valuable assistance from distinguished officers of your Treasury Department. Every detail learned was faithfully reported to my Government, and the suggestions then made have been adopted, and some of them are now already in practical operation. In the department of public works now under my administration the progress has been satisfactory. Railroads are being built both in the eastern and western portions of the Empire. Telegraph wires are stretching over many hundred miles of our territory, and nearly 1,000 miles will be completed within a few months. Lighthouses now line our coasts, and our shipyards are active. All these assist our civilization, and we fully acknowledge our indebtedness to you and other foreign nations, as ambassadors and as men. Our greatest hope is to return from our mission laden with results valuable to our beloved country, and calculated to advance permanently her material and intellectual condition. Japan is anxious to press forward. The red disc in the center of our national flag shall no longer appear as a wafer over a sealed empire, but henceforth be in fact what it is designed to be—the noble emblem of the rising sun, moving onward and upward amid the enlightened nations of the world."

THE HAWAIIAN HOTEL.—We have now a first-class hotel in Honolulu. It was greatly needed, and may success attend the enterprise. "Mine host" appears to be a gentleman who can keep a hotel, and will doubtless render every facility to the comfort and welfare of his boarders and guests, whether permanent or transient. The building is fitted up in the most suitable and satisfactory style, being admirably lighted with gas.

Information Wanted.

MAKAWAO, December 16th, 1871.

REV. S. C. DAMON, Honolulu.

DEAR SIR.—Relying on your well-known kindness, I have ventured to request your assistance in aiding me to find some traces of my family.

I was born in Albany, New York, one of a family of eight children; the last time I heard from them, was about thirty years ago, as far as I can tell, relying on memory alone; at which time I had a letter from my father; since then, I have had no reliable information of them, either brothers, sisters, or parents. My oldest brother was called William, a cabinet-maker by trade, and was deaf and dumb; as was also my youngest sister, whose name was Frances, and who was in the New York Deaf and Dumb Asylum the last time I heard of her. My father's name was John W. Gennett; he was keeping a grocery store in Albany, a naturalized Frenchman, and was sexton of the only Catholic Church in Albany at the time of my leaving home; which position he had filled from my childhood.

My mother's maiden name was Johanna Henny or Jennie; Scotch by birth, and a native of Nova Scotia; but I expect they are both dead. Our family names were Cornelia, William, Peter (myself), John, Edward, Frances, Charles, and Henry; the last I heard of any of them except Frances, was, that they were all in Albany City.

Yours very respectfully,

PETER GENNETT.

N. B.—*Albany Argus and Evening Journal*, published in Albany, will please insert the above advertisement three times, and send their bills to Rooms of American Seaman's Friend Society, 80 Wall Street, New York City.

Bound Volumes at Reduced Price!

WE WILL FURNISH BOUND VOLUMES of the *Friend* at one dollar per annum (subscription price \$2), for any number of years from 1862 to the present time. Adding the cost of binding.

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ALLEN HERBERT, Proprietor.

ALLEN & CHILLINGWORTH,

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Will continue the General Merchandise and Shipping business at the above port, where they are prepared to furnish the justly celebrated Kauaihae Potatoes, and such other recruits as are required by whalerships, at the shortest notice, and on the most reasonable terms.

Firewood on Hand.

J. McCracken & Co.,

FORWARDING AND

COMMISSION MERCHANTS,
Portland, Oregon.

HAVING BEEN ENGAGED IN OUR PRESENT business for upwards of seven years, and being located in a fire proof brick building, we are prepared to receive and dispose of Island staples, such as Sugar, Rice, Syrup, Pulu, Coffee, &c., to advantage. Consignments especially solicited for the Oregon market, to which personal attention will be paid, and upon which cash advances will be made when required.

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HONOLULU REFERENCES:

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" H. Hackfeld & Co., " "

" C. Brewer & Co., " "

" Bishop & Co., " "

Dr. R. W. Wood, " "

D. W. E. H. Allen, " 1y

DONATIONS.—For the Bethel, from C. Brewer, Esq., Boston, \$100; Mr. Arundel, \$5; Mr. Tullock, second officer *Morning Star*, \$4. For gratuitous distribution of the *Friend*, from Consul Mattoon, \$5; Captain Gheerken, \$5.

DONATION, MOST TIMELY.—Mr. J. T. Waterhouse's donation of \$100 worth of oil and paint—including 300 pounds of the best zinc white lead and some excellent green paint for the blinds,—was received just as the painters commenced work upon the chapel. For proof of its quality look at the Bethel!

We learn that the exports and imports for the Hawaiian Islands for 1871 were as follows:

Exports.....	\$1,892,060 45
Imports.....	1,625,854 27
Balance in favor of island trade.....	\$266,155 18

ICE, ICE.—We are glad to learn that Capt. Smith has again commenced the manufacture of ice. Hereafter we hope the freezing process will not be checked by any accident. An ice-cream freezer has been attached to the machine.

From the Custom House report for 1871, we learn that 2,272 passengers arrived and 1,399 left, showing that 873 were added to the population of the islands.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 7—Haw bk Ka Moi, S Geerken, 131 days from Bremen.
10—Haw brig Kamehameha V, Tengstrom, 20 days in ballast from Tahiti, via Kawaihae.
11—Am stmr Nebraska, Harding, 16 days from Auckland.
13—Am bk Aureola, Ross, 63 days from Newcastle.
13—Haw bk Queen Emma, Gelett, 21 days from San Francisco.
16—Am stmr Moses Taylor, N T Bennett, 10 days from San Francisco.
23—N Ger bk Malvina, H Kluge, 139 days from Bremen.

DEPARTURES.

Jan. 30—Brit ship Nicoya, Jones, for Costa Rica.
Feb. 1—Am bktn Free Trade, Buddington, for Port Townsend, W T.
5—Am bk Comet, Fuller, for San Francisco.
6—Am schr Sovereign, Chambers, for Tahiti.
10—Am schr C M Ward, Rickman, for Guano Islands.
11—Brit brig Robert Cowan, Revely, for Victoria.
12—Am bk Alalanta, Sinclair, for Sydney, N S W.
17—Am stmr Nebraska, Harding, for New Zealand and Australia.
19—Am stmr Moses Taylor, Bennett, for San Francisco.
22—Haw bk Queen Emma, Gelett, for San Francisco.

MEMORANDA.

REPORT OF STEAMSHIP NEBRASKA.—Left Sydney January 20th, and Auckland at midnight January 26th. Since leaving Auckland have experienced heavy head seas with strong gales from northwest to northeast. The present has been the stormiest passage we have yet had between New Zealand and Honolulu. February 1st, at midnight, passed the steamship Nevada, all well.

REPORT OF BARK QUEEN EMMA.—Sailed hence Dec. 28; had the trades to latitude 28, then strong gales from south to southwest two days, followed by a still heavier gale from northwest which lasted 24 hours, blowing in terrific squalls, with a fearful cross sea running from south and northwest, during which the quarter boat was stove into splinters, and had the man at the wheel lashed to prevent being washed overboard; had a succession of gales to the Farallones, which was sighted the 13th day out, then light weather and was five days in thick fog, with pilot on board two days previous to arrival; made a run of 260 miles during 18 hours previous to sighting the Farallones, the only favorable opportunity during the passage. Crossed the bar with considerable difficulty, the current running about eight knots an hour, and arrived at San Francisco, January 19th. On return trip sailed 23d, with

strong northerly winds for three days, making a fine run of one-third the distance to port, and light southwest winds and calms the remainder of passage; sighted East Maui the morning of 11th, since when have had strong easterly currents, and arrived the afternoon of 13th, having occupied 46 days on the round trip. The Murray had not arrived over (20 days out) when we sailed.

S. S. Moses Taylor, N. T. Bennett, Commander, consigned to H. Hackfeld & Co., Agents, left San Francisco Feb. 6, 1872, at 10 p. m. Had light wind from S W, and calm weather, with smooth sea from port to port. Sighted Molokai 3 p. m., Feb 16, arrived 10 p. m. A. K. CLARK, Purser.

Whalers' Reports.

We glean the following from the Auckland papers of January 20th:

The schooner *Selma*, which arrived from Tahiti on January 9th, reports having spoken the following whalers on January 4th: Spoke the ship *Niger*, of New Bedford, Captain Grant, 14 months out, with 1,000 barrels oil, all toll, 400 barrels sperm, and 620 barrels whale; had taken 110 barrels since leaving Bay of Islands. Captain Grant reports having spoken the ship *Milton*, Captain Wilson; she had 1,400 barrels oil, all toll.

We have been favored by a correspondent at Norfolk Island with the following report of whalers: September 25th, Fanny Fisher, Sydney, 10 months, 250 barrels sperm, 250 barrels whale oil; Milton, New Bedford, 23 months, 1,450 sperm, 50 whale. September 27th, Waterwitch, Hobart Town, 6 weeks, clean. October 4th, Janet, Westport, 24 months, 350 sperm. October 15th, Sea Ranger, New Bedford, 800 sperm. October 18th, Louisa, New Bedford, 29 months, 1,150 whale, 650 sperm. October 31st, Coral, New Bedford, 37 months, 3,000 whale, 600 sperm; Tanager, New Bedford, 27 months, 500 sperm. November 1st, *Niger*, New Bedford, 12 months, 600 whale, 400 sperm. November 10th, Lydia, New Bedford, 28 months, 650 whale, 150 sperm. November 11th, James Arnold, New Bedford, 25 months, 600 sperm, 800 whale; Napoleon, New Bedford, 41 months, 1,600 sperm, 1,100 whale. December 5th, Aladdin, Hobart Town, 2 months, 50 sperm. December 6th, Eliza, New Bedford, 28 months, 1,500 sperm. December 16th, Adventure, Sydney, 9 months, 80 sperm. December 17th, Robert Towns, Sydney, 2 weeks, clean. December 18th, Minnesota, New Bedford, 42 months, 1,500 sperm. Captain Short, of the schooner *Success*, reports the following whalers as lying at Norfolk Island when he left: Addison, bark, Captain Sinclair, 20 months out, 500 barrels; Island Mary, brig, Captain Trench, 6 months out from Sydney, 65 barrels sperm oil; Napoleon, bark, Captain Fuller, full ship, 1,600 barrels sperm, 1,200 barrels whale oil, bound home via Russell; Robert Towns, bark, Captain Edwards, 1 month out from Sydney, no oil.

REPORT OF BARK MALVINA.—Left Bremen Oct 6th, 1871. Had five days' W and N W wind through the British Channel. Cleared the channel Oct 11th. Had light winds and moderate weather to the line. Crossed the line in the Atlantic Nov 12th in long 31° W. Had S E trades moderate to 1st 20° S, then light winds and moderate weather to the Straits of Le Maire. Passed through the straits with a heavy gale from S, then gales from W to lat 50° S, Jan 8th, 1872; from thence to the line 28 days. Crossed the line in the Pacific Feb 6th in long 128° W with light weather. Carried S E trades to 9° N Feb 12th, then N E trades and moderate weather to the islands. Sighted Maui Feb 22d; hove to in calm under Molokai Thursday night. Entered the harbor Friday P M.

PASSENGERS.

FOR PORT TOWNSEND.—Per Free Trade, Feb. 1st—Henry Cox, wife and child.

FOR SAN FRANCISCO.—Per Comet, Feb. 5th—Jas Kelly, M Lewis, V Link.

FROM AUCKLAND AND SYDNEY.—Per Nebraska, Feb 11th —In transitu for San Francisco—J N Harrison, Mr and Mrs McDonald, E A Houseman, F A Maynard, T Williams, W Harrington, A Leach, C Clagg, T E and C Evans, Mrs Van Rosenberg, Mr and Mrs Carding, Mr and Mrs Richardson and 2 children, T D Richmond, S G Tangye, W Thurburn, Mr and Mrs Spray, Mr McGrill, Mr Donnelly, Mrs E C Bates, R P Caird, J A H Caird, Mrs Corcoran, J L Van der Bogaret, Lieut Edwards, Blanche, and 17 stowage.

FOR GUANO ISLANDS.—Per C. M. Ward, Feb. 12th—A Almy, assistant; J. Wholers, carpenter; and 50 laborers.

FROM SAN FRANCISCO.—Per Queen Emma, Feb. 13th—J Credford, D L Credford, 3 Chinamen and 1 native.

FROM SAN FRANCISCO.—Per Moses Taylor, Feb. 16th—Rev J M Alexander and wife, Mrs S T Alexander, Mr G W Townsend and wife, Miss E Lyman, Mrs J H Wallace, Mrs C J White, Mrs Rice and daughter, Mr J R Whitney, and 22 in transitu for Auckland and Sydney.

FOR SAN FRANCISCO.—Per Moses Taylor, Feb. 16th—W H Dimond, H W Severance, Geo Fritsche, Mrs Boswell, 2 daughters and servant, Mrs Hopkins and 3 daughters, Judge A S Hartwell and wife, M S Griuburn, M McFarlane, J R Helen, A F Judd, Mrs Paty, J A Hopper, Chungfack, H Hartap, Geo Plonigs, G Gaither, Aiona, Ahuna, and 56 in transitu from Auckland and Sydney.

FOR SAN FRANCISCO.—Per Queen Emma, Feb. 22d—Frank Scendrar, Henry Watson, O Whatman, Chas Thompson.

MARRIED.

BICKERTON—HUGHES—At Kaula, February 14, by Rev. Mr. C. G. Williamson, Mr. Richard F. BICKERTON to Miss MADELINE M. C. HUGHES.

DONNELL—OSGOOD—In this city, February 18th, by Rev. H. H. Parker, Mr. M. T. DONNELL to Miss NELLIE OSGOOD.

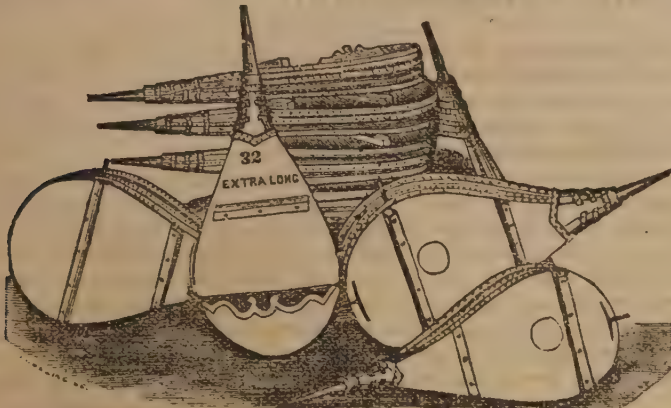
DIED.

HUSBANDS—At Hilo, January 25th, Mrs. HUSBANDS, wife of R. V. HUSBANDS.

MOREHEAD—In this city, February 15th, MARGARET ANN, youngest daughter of Daniel and Margaret Morehead, aged 13 years and 23 days. Brooklyn papers please copy.

TRADWAY—In this city, on Wednesday morning, February 21st, PETER H. TRADWAY, Esq., Sheriff of the Island of Maui, aged 57 years, a native of the State of New York, where and in Illinois, he has relatives living. Providence, R. I., and New York city papers please copy.

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DOUBLE AND SINGLE BARREL SHOT GUNS, HENRY'S CARBINES AND RIFLES, PARLOR RIFLES, POWDER,

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Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

Books.

Leaves from the woodland shades
float on the Summer air !
Waifs from the world of thought
drift to us here and there !

Books from the lives of men,
each of some life a part,
speak to our listening souls
truths of the mind and heart.

So read we as we run
the lives of other men ;
years afterwards may bring
the lessons back again.

The Reading Room.

The evidences that have come to us of the success and importance of this institution during the past year are most pleasant and encouraging to those interested in its support, and would doubtless have the effect, if generally known, to make all kindly tempered men in the community of every church or no of church, of whatever class, sect, nationality, society, lodge, profession or trade they may be in, the enthusiastic and interested supporters of this quiet and hospitable reading and writing-room.

It is perhaps the only place here, with opportunities for reading and writing, always open, and absolutely free to the utter stranger as well as to every one else. In a place like Honolulu, where so many seamen and other strangers during the year are ashore for a few days or nights, with rarely anything open to the public in the way of innocent amusement and recreation, the importance of such an institution can hardly be overrated.

The room is open every day till late at night ; is well lighted in the evening and contains an interesting variety of English and American news and illustrated papers, periodicals, &c. &c., also a small but well selected library that is slowly growing. Writing materials are always on hand. Hundreds of individuals have appreciated and profited by these privileges, and have so expressed themselves.

This is an enterprise that belongs to the community or ought to, and the Association is the standing committee for carrying it on. Towards the expenses incurred in originating it, the citizens liberally contributed, and again a year ago they gave it a good lift over a rather wide crevice. Now the "standing committee" are ready again for the annual boost and hope for a good strong one. It is probable, almost certain, that the public will have the opportunity for a similar pleasure next year, and doubtless the year after

that, and so on *ad finitum* and we trust that on the principle of not letting the left hand know what the right hand doeth, each annual recurrence of this privilege will be hailed by the supporters, oblivious of the past as a fresh and delightful novelty.

We also make a request for books. Almost every reading man is always laying aside books that he does not care to read twice, and perhaps has not room for on his shelves. If such would now and then take the trouble to make a selection and hand them to us we should be very much obliged and they would be entitled to the conviction that their discarded books were causing others a pleasure and perhaps doing much good.

Qualifications of Sympathy.

That correspondence of feelings between individuals which we call sympathy is not wholly an intuition ; it is rather an accomplishment gained through experience and requiring the severest course of discipline for its full perfection.

A person may be humane and tender-hearted, but the sufferer, whatever may be the affliction, instinctively seeks and confides in one who has passed through similar experiences, and only there can find the healing and comforting ministrations of the real sympathy. Pity is not wanted ; commiseration does not reach the pain ; only a mutual interchange of feeling with one who knows the bitterness, is enough ; and no mortal can know the bitterness of physical or spiritual suffering, of disease, disappointment, bereavement, unless he has experienced it.

In joy it is the same ; it is spiritless indeed to confide the secret of a happiness with one who has never in his own life reached its meaning.

It is thus that we are able more fully to recognize the compensations of trials. Doubtless they are sometimes sent as punishment, sometimes as tests of character, but above all other ends the great Educator of men would by these influences develop in us the power of being much to our fellowmen, of knowing what to do to raise up and comfort those cast down, to develop in us the power of that sympathy which though so human, seems so divine a part of our nature ; the strong part of our nature that makes us able to work with God in his loving plans of saving men and perfecting his creation.

In this we even seem to find a compensation in the committal of sin, which comes after the repentance and perhaps makes us wiser to help others who have fallen.

A great and invaluable feature of Christ's life on earth was the human experience by which he acquired his perfect sympathy for men. Passing through all the years from infancy to manhood, with the joys and sorrows of childhood, the hopes, the disappointments and the temptations of youth, meeting personally with a terrible variety of suffering and trial, assailed with the sorest temptations, and passing through all so manfully

and triumphantly, he has rightfully won and proved himself worthy to hold the foremost place as the strong and sufficient friend of men, with the fullest sympathy, and enough for all needs.

In the mystery of the trials and the temptations that come to us and often seem so utterly disastrous, we may comfort ourselves with the confidence that they are God's lessons, hard ones indeed, but if we learn them, if we go through them rightly, the harder the better perhaps for us in the end. And so like Christ, we may become through such lessons wise and strong, fitted to be the trusted and enduring friends of all humanity.

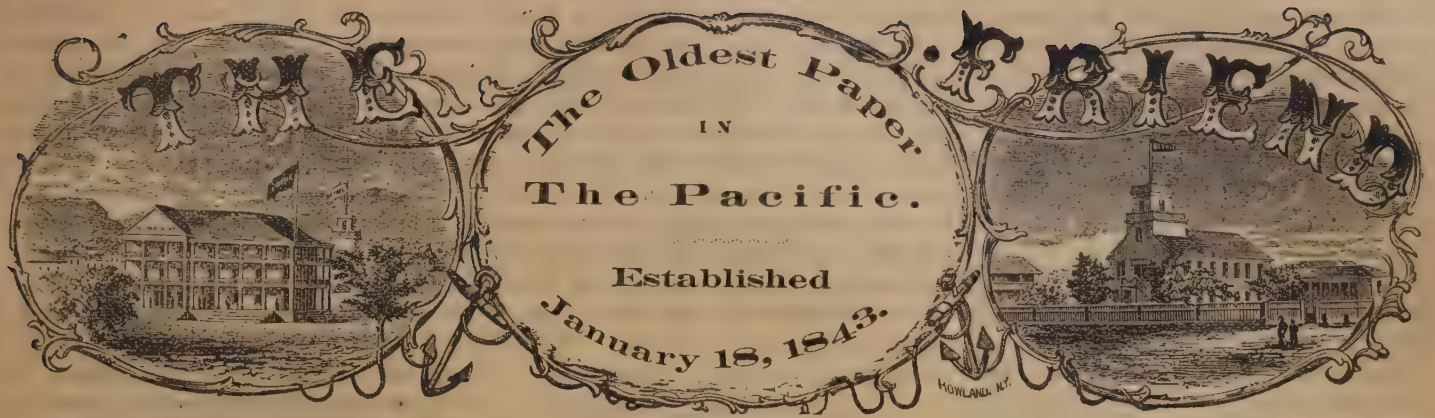
Here a Little, There a Little.

The *St. Andrew's Magazine* for this month notices the article on "pulpit criticism" which appeared in our last number, replying to it with much fairness and with a restatement of his own peculiar views. Though the argument upon the privileges of clergymen in exemption from criticism in their special work, in distinction from other men in theirs, is a plausible one in many respects, it does not seem to have any reasonable basis. The writer of a good book is doubtless as much inspired as the preacher of a sermon, but is that any reason why his work should not be subject to that criticism which is a test of merit? Occasionally sermonizers are not inspired, for they fall into error in matters of doctrine and instruction ; must mistakes be allowed to go on unchecked to do whatever mischief they are capable of, because of a mistaken reverence for the person of the preacher by virtue of his office? Is not the cause more important and more sacred than the man? There seems to be no reason to believe that ministers are more responsible for their influence than other men.

The February meeting of the Association failed for want of a quorum. It is to be hoped that this will not be repeated this month as there is important business to be transacted. We would recommend to the absentees the thoughtful peruse of the parable of the feast in the 14th chapter of Luke, beginning with the 16th verse.

Archdeacon Mason preaches on Sunday evenings during Lent, at St. Andrew's.

The *Morning Star* sails in a few days for the Marquesan Islands taking supplies for the missionaries stationed there. The Hawaiian Board has failed in engaging new teachers for that field, not having been able to convince the wives of the men who were willing to go, that their duty was in that direction. We believe the financial condition of the Hawaiian Board is prosperous. It has happened with the American Board several times that when their financial prosperity was the highest their theoretic success was the lowest and *vice versa*, that is, when they had plenty of money to send missionaries with it was difficult to find the men to send, and when they were short for money, there were large numbers anxious to go.



New Series, Vol. 21. No. 4.

HONOLULU, APRIL 1, 1872.

{ Old Series, Vol. 30

THE FRIEND.

APRIL 1, 1872.

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"Astonishing progress is making in the political and social revolution in Japan. Among the latest projects are the closing of the Buddhist temples, and compelling the priests to enter the army or earn their living in some other way, and the sending of twenty young Japanese ladies to be educated in America."

The religious revolution and progress going forward in Japan, are among the most remarkable events of the age. They are not inferior to the revolution and progress in military and civil affairs. Buddhism was a leading religious belief. The system was introduced during the 6th century of the Christian era. It was not, however, the belief of the reigning family. The *Sintoo* belief or religion is the one embraced by the Emperor or Mikado. The *Sintoo* religion is the old and primitive belief of the Japanese. The Mikado, or spiritual Emperor, was supposed to have descended from the gods, and of course was the object of worship. The *Sintoo* believer has a vague notion of the soul's immortality, and of rewards and punishments after death. He is famous for making pilgrimages to holy, places of which there are twenty-two in the Empire. Many of their notions about absolution, visiting holy places, and other rites, appear to be shadows of Popery! So intimately had Buddhism and *Sintooism* became blended together, that with the fall of the former the latter must soon follow!

Thankfully we acknowledge the following for the support of the *Friend*: from Mrs. Sinclair, \$5; and Rev. J. S. Green, \$5.

FAREWELL!—If more of the travelers and visitors to the Sandwich Islands were so gifted as to express their sentiments in poetical effusions, we are confident they would vie with "B."—an Englishman—in their admiration of island scenery. A visit to the volcano and sojourn of a few days among the "refuse of civilization," generally leaves a most pleasing and happy impression upon the traveler's mind.

We would call the special attention of our seafaring readers to the "Proposed Christian Sailors' Union," on the 30th page. Mr. Arundel, the Christian gentleman whose name is attached to the "circular," has repeatedly visited Honolulu, and we can bear the highest testimony to his zeal in behalf of seamen. He is one of the proprietors of Starbuck, a guano island, and at present is upon a visit to that island.

NAVAL.—H. B. M.'s screw corvette *Scout*, 17 guns 1,462 tons, 400 horse power, arrived at this port Wednesday morning, 17½ days from Esquimaux, B. C. She exchanged the usual salutes with the shore battery the next day, at eleven o'clock, A. M. The following is a list of her officers:

Captain—Ralph P. Cator.
Lieutenants—R. H. C. Lawson, Wm. R. Clutterbuck, E. H. Oldham, Geo. Worth.
Nav. Lieut.—Edward S. Clapp.
Lieut. Marines—John M. Hume.
Chaplain—Rev. F. C. Attridge.
Surgeon—Raymond H. Carroll.
Paymaster—Wm. H. Clyma.
Chief Engineer—Thos. Willmott.
Sub. Lieuts.—Ed. P. Tompkinson, A. H. Stone.
Midshipmen—Ed. F. Tyacke, J. Ledgard, C. J. Trower, F. P. Graves, J. H. P. Thackwell, J. A. M. Fraser, Reginald de la P. B. Peirse.
Nav. Midshipman—H. F. P. Sill.
Asst. Surgeon—John Jennings.
Asst. Paymaster—Wm. J. Kilroy.
Engineers—Wm. Ball, John Taylor, F. W. Hooper.
Gunner—Frederick Tull.
Clerk—Ed. J. J. H. Sandford.
Asst. Clerk—I. W. Taylor.
Boatswain—Wm. Donohue.
Carpenter—Alfred Evans.

In the pneumatic despatch tubes in use in the London Post Office, the following results as to speed have been obtained, with the mean pressure of 7 pounds to the square inch at one end of the circuit and a vacuum of 11 inches of mercury at the other: 852 yards, 1 minute, 54 seconds; 1,206 yards, 2 minutes, 28 seconds; 1,206 yards, 2 minutes, 10 seconds; 862 yards, 1 minute, 13 seconds. The total length of line now working in London is 6,800 yards.

"Heathens and the Refuse of Civilization;" Or, the Prelates of Lambeth Palace on the Sandwich Islands.

"O wad some power the gifle gie us,
To see oursels as ithers see us."—Burns.

It is well to know sometimes what other people say and think about us. If it does not do us any good, it reveals their *animus* toward us. When we were fancying that our churches, schools, benevolent institutions, hospitals, Christian homes and numerous other elements of a Christian civilization entitled us to be ranked as a Christian people, and Honolulu as one of the Christian cities of the world, lo, a grave assembly of Prelates of the English Church, convened at Lambeth Palace, pronounce the inhabitants of these fair islands "heathens and the refuse of civilization."

If this assertion had appeared (illustrated) in *Punch* or *Harper's Weekly*, we should have read it as a good joke, similar to the remark of the facetious Rev. Sidney Smith to Bishop Selwyn, when about to sail for the South Seas: "I hope, my Lord, you will keep a good supply of cooked infant on your sideboard for all visitors; and if any of the natives should fancy to eat you, I can only heartily hope you will disagree with them." Such playful remarks may pass, when uttered at a dinner table, for what they are worth.

The remark, however, to which we would now call the reader's attention was not uttered on such an occasion, but at the solemn ordination services of the Bishop elect of Honolulu, and in the presence of "the Archbishop of Canterbury, the Bishops of London, Winchester and Rochester, Dr. Staley," and other dignitaries assembled on that august occasion. We should have supposed the last mentioned gentleman would have risen in his place and contradicted the misrepresentation. On such occasions grave divines are supposed to utter their sober sentiments, and not indulge in facetious remarks.

That our readers may know upon what we found the foregoing remarks, we copy

the following paragraphs from the *Hawaiian Gazette*, and credited to the *John Bull*, a London newspaper:

Consecration of the Bishop of Honolulu.

Yesterday morning the consecration of the Rev. Alfred Willis to the See of Honolulu took place in the chapel of Lambeth Palace, the officiating Prelates being the Archbishop of Canterbury, the Bishops of London, Winchester and Rochester, and Dr. Staley, late occupant of the See. The sermon was preached by Dr. Scott, Dean of Rochester, formerly Master of Balliol College. Mr. Willis is the second Bishop over the Church in Hawaii, Dr. Staley having been consecrated in December, 1861, the day after the death of the Prince Consort. Mr. Willis has prepared himself for the higher overseeing of the Church by upwards of ten years' zealous and constant work as a parish priest, the greater part of his ordained life having been spent at New Brompton, a district parish cut out of Gillingham, by Chatham, where no wealthy neighbors mingled with the multitude of dock laborers and other wage-earning people connected with Chatham. The church, schools and parsonage are due to his exertions. Hard and unpretentious labor, therefore, has become a second nature to him. The service, occurring on the Festival of the Purification of the Blessed Virgin, was followed by a celebration, the former office being choral.

The eloquent and impressive sermon of Dr. Scott, containing a touching allusion to England's latest martyr-bishop, riveted the attention of the congregation, and will long be impressed on the memory of those who heard it. But when is our Church to do some public act to commemorate that brave, devoted heart, that welled out so willingly its blood on the strand of Santa Cruz? When, lately, a French Bishop was killed in China, France was not thus silent. She celebrated in a solemn service, and with the customary oration, the oblation of a life given to Christ. And is Patteson to vanish from our Communion, and leave no whispering of a name behind?

The Dean of Rochester chose for his text the 2d and 3d verses of xiii. Acts, recounting the vocation of Barnabas and Paul, and their mission, by the Church at Antioch to the Gentile world. The preacher claimed that the very act then in progress in Lambeth Chapel—the sending forth a missionary bishop to heathens and the refuse of civilization who mingled with them—bound us in unity with that shining Church which gave forth clear light when Jerusalem was in ruins; when Christianity itself on one hand was being shrivelled up by a slavish liberality, and on the other was in danger of being evaporated in fanciful clouds of mysticism. The Church now knows how closely the enveloping garments of the absorbing world, the ideis of the age, modern civilization, wrap her round, and conceal the beating heart within, until an act of faith or imagination is absolutely required in the beholder to believe that any living nucleus dwells within those colored ceremonies. But here is an action of life. Here proof is given by religion that she yet lives. With tenderness the preacher spoke, among so many present members of Bishop Willis' family; of the rending of the ties of home and blood; and more than those, the tearing away the devoted pastor from the flock he had gathered and had so loved to pasture. Then came the passage alluded to, relating to Bishop Patteson's death, and a sweet but mournful picture of the dead Evangelist of Polynesia floating past in the canoe, "the palm branch already on his breast; and, in that illimitable stretch of ocean, where starry groups in heaven meet their counterpart in the constellation of coral islands, and sing an antiphon to their Maker's praise, the great Southern Cross looked down upon the martyr, who had so often steered beneath its light."

We are bound to accept the above opinion of Dr. Scott, the Dean of Rochester, and acquiesced in by those other Prelates present,

as their opinion of the good people of Honolulu. Of course then they need a Bishop, and one who has been fitted for his future and arduous work by laboring, not among the educated and refined, but among "the multitude of dock laborers and other wage-earning people connected with Chatham." It is very evident that the Prelates of Lambeth Palace entertain a very different idea of the Sandwich Islands in general, and Honolulu in particular, from what the inhabitants entertain respecting themselves. We feel as did Iago, in his reply to Othello:

"He that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Having lived for a whole generation among the good people of these islands, and during that period been laboring in the work of the gospel ministry, we confess we feel a little honest pride in their good name and character. The peculiar position which we have occupied as a religious teacher and conductor of a religious journal, we feel demands of us a few explanatory and refutatory remarks.

The question may thus be "put," and the Country Parson says everything depends upon the way a thing is "put:"

Honolulu embraces a population of some ten or twelve thousand. One-fourth is made up of foreigners, principally Americans, English, Germans, and other nations. The majority are Hawaiians. Is it becoming and decorous in any proper use of the English language to speak of the native population as "heathens," or of the foreigners as "the refuse of civilization mingled among them?" We answer emphatically, "no!" So far from such a view of the condition and character of this people being correct, it is entirely the reverse. We assert that *there is not a city or town of ten or twelve thousand inhabitants any where to be found on this broad earth which is better entitled to be styled a Christian city.*

We make this broad assertion by no means at random, but as based upon what we know to be facts as compared with other cities of the Old and New World—Christian Europe and America. Although this has been our home, yet it has also been our privilege to see and visit other countries. We have visited many cities of the United States, besides Montreal, Canada; Havana, Cuba; Valparaiso and Lima, South America. We have also visited many of the cities of the Old World, during a trip from Liverpool to Jerusalem, including visits to London, Paris, Turin, Rome, Naples, Athens, Smyrna and Cairo. In visiting those cities, it has always been a leading object with the writer to inquire into the religious privileges of the inhabitants, and respecting the improvement which the people made of the same. On returning to Honolulu, after making these

excursions, we have thoughtfully compared those cities with Honolulu and the islands generally. The result of this comparison is stated above, and we are fully prepared to prove the truthfulness of the statement by an appeal to facts. There are few Christian cities or countries where the number of sittings in the various churches will more nearly correspond with the number of the inhabitants; where a larger proportion of the people can read and write; where the children are more generally gathered in Sabbath and week-day schools; where the Sabbath is more generally observed; where places of public amusements and drinking are more effectually closed upon the Sabbath; where in all the business and social intercourse of life, the various races dwell together in more harmony; where every man's house is more essentially his castle; where the inhabitants of all classes are better protected in their persons and rights; where there exists a better type of Christian civilization; where there is less of the sectarian spirit; where a man is more respected, because he is a man, and behaving himself as a man and gentleman, will be respected, from whatever part of the world he may have come, or whatever may be his calling.

Now is it right and proper to brand such a community with opprobrious epithets? If the Ritualistic party of the English Church wish to establish a Bishopric in Honolulu, let them do so, but in doing so, let them not call us hard names. If the abettors of this undertaking incline persistently to ignore what American Christians have done through their missionaries on these islands, let them do so; but in the name of all that is good, honorable and Christian, let the Prelates of the English Church refrain from speaking of the native inhabitants of these islands as "heathens," and the foreign population as "the refuse of civilization who mingled with them."

CRUISE OF H. B. M.'S SHIP ROSARIO.—By way of Sydney, we learn that H. B. M.'s ship *Rosario* has visited the scene of the murder of Bishop Patteson and the Rev. J. Atkin, and has exacted retribution, by burning villages and blowing natives to pieces. The friends of the mission as well as of humanity and civilization, deeply regret this as not only a useless but cruel step, and one unworthy of the British flag. It is well known that the massacre was the result of cruelties practiced by kidnapping vessels, and the reprisals by the *Rosario's* crew will merely ensure the slaughter of the next boat's crew of white men who may venture near the Swallow Islands. Discredit is cast in some quarters upon the account given of the reprisals by the Sydney papers; but it is difficult to believe that such circumstantial narratives as we have received should be without foundation. The Rev. Mr. Codrington, head of the Melanesian Mission, is at present in Australia.—*Sydney Morning Herald*, Feb. 12.

Farewell.

The Invocation.

Isles of the ocean, o'er whose valleys sweet
Too quickly passed my ever wandering feet,
Ere yet your shores in lengthening distance fade,
Let faithful memory lend my Muse her aid.

The traveler reaches Honolulu.

Long time by icy mountains prisoner bound—
Long time on stormy waters tossed around—
At length the wished-for land regales my view,
And glowing Hesperus reveals Oahu.
The slanting sunlight gilds the mountain side,
In deepening shadows purple valleys hide;
'Neath shady groves that fringe the crater's feet,
The nestling town defies the noon-day heat:
The taro patches spread along the plain;
The white winged schooners dance upon the main;
While far inland the Pali rears its crest,
Where fleecy cloudlets claim a passing rest.
Adown the vale descends the evening shower,
The pendant rainbow glows its fleeting hour,
Its borrowed hues fast fading with the sun,
Which "sinks more glorious ere his race be run."

He visits Hilo.

The surf rolls gently into Hilo's bay
As envious rainfall ushers in the day;
Grey is the dawn, yet clear above the cloud
Tall Mauna Loa lifts his summit proud.
The sandy beach in curving horse-shoe traced,
With waving groves of slender palms is graced.
The low roofed houses glint among the trees,
And bright leafed mangoes rustle in the breeze.

He meets a fair maiden.

Nor long retains its gloom the mournful day,
Soon smiling sunshine dries its tears away.
And here, cool seated 'neath a plantain's shade,
In native garb, behold a nut-brown maid:
Some dusky daughter of this sea-girt land,
Fresh from the wave that froths upon the strand.
"Untutored savage! where's your chignon? Where
The snowy powder that should deck your hair?
No fluttering 'panier' at your back is seen—
You're even guiltless of a crinoline.
Good heavens! to call this dressing! What a taste!
Where in the name of fortune is your waist?"
"Sir," she replies, "our garments may be heathen,
To us but holokus and leis are given:
Yet in that simple dress we please our lords,
Nor envy trappings that your land affords."
"Long may you still retain your native grace,
Nor foreign fashions mar your queenly pace,
And long retain that silver sounding tongue
That flows so sweet those pearly teeth among,
And hear its accents breathe in vowels soft,
That oft-told tale that's never told too oft."

He sees the fiery mountain.

How changed the scene now floats before my eyes!
On every side the choking damps arise,
Far at my feet a blackening gulf extends,
And blood red light from fiery mouths ascends:
E'en as I gaze the treacherous crust reveals
The seething contents it but half conceals;
Slow opening seams the stony lake divide,
And lips reluctant yield a crimson tide.
Midway the lake a fiery cauldron boils,
Striving 'mid horrid roars to burst its toils;
In dancing jets the liquid lava flies,
Incessant springing, sinking but to rise.
Yet see how Nature's compensating hand
Sheds twofold beauty o'er the adjacent land.
Tho' Pluto here spread desolation round,
Ceres, undaunted, there disputes the ground,
And hangs with simple fruits and flow'rets fair
Sweet garlands round the neck of Kilauea.

He visits Halaakala and Utupalakua.

The glass is clouded: as the vision fades
New colors brighten thro' its parting shades,
And memory leads me to twin Maui's shores,
Where the Volcano King majestic soars.
The fires that fed his youth have passed away,
And clouds now crown him with befitting grey:
His flanks that erst discharged devouring rain
Now team with pastures—yield the fruitful cane.
Kindly he nurses in his ample breast
A home that welcomes many a passing guest.
Who, loth departing, lingers at that gate
Where clustering roses would have bid him stay.

He sees Lahaina.

Of leafy breadfruit this the favorite home;
Hither, unbidden, purple vineyards come,
And here alone the grateful cane displays
Its plumed flowering, fostered by those rays
Which skies unclouded pour upon these fields,
Whose soil respondent plenteous harvest yields.
'Tis green Lahaina. Gladly had I stayed
To wander idly 'neath thy mangoes' shade:
I sail obedient to the measured swing
Of restless Time's unmutated wing.
Dear to thy dwellers, scarce less dear to me,
Fair Honolulu, I return to thee:
Turn to my cottage coy that shuns the road,
(Yet peeping forth as one that would be wooed.)
Turn to that band of hospitable friends
Whose welcoming hands for exile make amends.

The Pati.

Let me recall, ere yet I close my lay,
The hours I've whiled on Pali's peak away.
Here winds the road between the valley's walls:
The wayside brook in trickling cadence falls:
On either flank the battlemented rock,
Whose bosky slopes beshade and feed the flock:
While many a flower bestows its blossoms gay
Untrained, yet beauteous, to adorn the way.

The view from the Pati.

In slow ascent the stony heights I gain,
Where cliffs o'erhanging threaten yonder plain:
The dangerous path descends their jagged face
With serpentine arms in close embrace.
Eastward and west the lessening hills recede
In narrowing crescent round the grassy mead,
Seeking the ocean where that yellow band
In undulating outline marks the strand,
Smoothed by the kisses of each creamy wave
That showers its pearl-drops thro' the sunlit cave.
Hid 'neath the surface, stretching far away,
Lie treacherous reefs that guard the little bay:
The surges foam, the breakers roar, in vain
The bailed Sea-God shakes his angry mane:
E'en tho' without the tempest constant roar,
It spends its fury ere it gains the shore.

Farewell.

Hushed is the storm that reveling in its might,
Broke through the stillness of the tropic night.
The ship that bears me 'cross the weary seas
Has spread her canvas to the morning breeze,
And speeds respondent to the favoring gale
That beats unwearied 'gainst each shivering sail.
The landscape sinks beneath the billow's swell;
Farewell, ye isles! and once again, Farewell!

Tobacco and its Effects.

Another tract on tobacco, a prize essay, by Dr. Gibbons. There were about fifty competitors; but Dr. G. won the prize. He treats the subject under seven heads, namely:

1. Its nature and properties.
2. Effects on the body.
3. Effects on the mind.
4. Moral effects.
5. Social effects.
6. What good does it do?
7. Conclusion.

Parton's Essay, "Does it pay to smoke?" published in the Atlantic, was an excellent article; and it convinced many that it *does not pay to smoke*. But how many of those thus convinced broke away from the habit of smoking?

While Parton treated the use of tobacco in only one form, Dr. Gibbons treats it in all its forms; and I wish that every one would read it. And I think, Mr. Editor, that if you would insert the whole or copious extracts in the *Friend*, many would thank you. Parents should warn their children against

forming the habit of using tobacco, and point out the consequences of using it.

While traveling, I had often wondered how men in the garb of gentlemen could be so indifferent to the comfort of others as to puff away at their cigars or pipes while at the windward of others, and some of them ladies. But Dr. Gibbons, under the head of *social effects*, has cleared it all up. He says: "Every individual owes to society a certain degree of attention to his personal appearance. He has no right to make himself repulsive to those with whom he comes in contact. He has no right to make himself a nuisance. There is virtue in cleanliness and neatness.

"Of all habits to which men are addicted, none so conduces to slovenliness, and to a disregard of the comfort of others, as the use of tobacco. * * * Nothing more forcibly demonstrates the demoralizing influence of tobacco than the carelessness it engenders in this respect. It is the bane of good manners. A few years of its servitude almost annihilates the gentleman. The smoker soon learns to think of himself alone, and ignores the possibility of offending others by constraining them to inhale the nauseous fumes.

"The smoke, when drawn into the mouth, absorbs the putrid emanations which it finds there, and diffuses them in the atmosphere.

"There is one way in which tobacco interferes with the sacred relations of domestic life. No neat house-keeper wishes her parlor infested with its stench. But if her husband be a smoker, he *must* have his smoke. The indulgence has become a necessity. To relinquish it on account of his wife would be an unreasonable sacrifice. He must either leave home and wife for his beloved cigar, or he must impose the annoyance on his family. In either event, a base and depraving appetite is allowed to conflict with his sacred duties as the head of a family."

Reader, get Dr. Gibbons' Essay and read it; and let its arguments have due influence on your habits.

D. DOLE.

Koloa, Kauai.

THE ALABAMA CLAIMS.—The following is a summary of the claims for losses by the Confederate cruisers, filed by the American commissioners to the Geneva Conference, under the Treaty at Washington:

By the Alabama	\$3,447,609 86
" Boston	400 00
" Chickamauga	95,664 85
" Florida	3,698,809 34
" Georgia	383,976 50
" Nashville	69,536 70
" Retribution	20,334 62
" Sallic	5,540 00
" Shenandoah	6,488,329 31
" Sumter	10,625 83
" Tallahassee	679,958 55
Total	17,000,633 46
For losses from increased war premiums	1,120,795 15
	\$19,021,428 61

THE FRIEND.

APRIL 1, 1872.

A Sketch of the Gambier Isles.

At the south-eastern extremity of the archipelago of Tuamotu lie the Gambier Isles, forming a small state under the protection of the French. The regent lives at Mangavera, the largest of these isles. France assumed the guardianship in 1845, and established conditions for the government. In 1867, the time of the recall of M. Hyppolite from Tahiti, nearly all foreigners left these islands, and their departure was gladly witnessed by the native government, which, freed from all restraint, could monopolize the trade in pearls and oblige the people to buy their necessities of them. This political isolation stopped commerce and delayed the progress of civilization to such a degree that the value of silver was not commonly known. It also brought about disease by preventing the people from obtaining any variety in their food. The French have put a stop to this, and the natives have been compelled to adopt these laws: Commerce shall be free. Every one can exercise his own choice in religion and education. Quarrels shall be settled by the French tribunal. All corporal punishment shall be abolished. So now the isles are free to all.

The climate is well tempered, and the seasons quite strongly marked. The songs and dances common to other tribes are unknown here. Foreigners are greeted with evident marks of dissatisfaction by them, yet they are unmolested. If the Catholic Mission will use its influence to support the authority of the French government, much improvement may be looked for. The great thing necessary is to teach them to work.

The soil is not very fertile, and most of the land is surrounded by high mountains, while in the valleys grow cocoanuts, oranges, bananas and the breadfruit. This latter forms when fermented the principal food. The taro is rarely found. The pandanus tree abounds, especially upon the old coral reefs. The soil in many places seems peculiarly adapted to the cultivation of cotton and coffee. The harbor abounds in fish, yet the natives do not catch many. Their natural indolence and want of foresight prevent their taking pains to obtain fish and animal food for themselves, and they suffer from it. Most of their time is spent in obtaining the pearl oyster, and every year they procure fifty tons of nacre; yet the beds are becoming exhausted from lack of care.

The race is fast fading away, and very few of either sex attain old age. The women are decreasing faster than the men. Education is rare, yet quite a number taught by

the mission speak French. The boys' school at Mangavera has about 100 pupils from 6 to 12 years of age, and the girls', a little out of the city, numbers 60 pupils, from 8 to 13 years old. They are taught to work as well as to read, and the schools are having a good result. Spite of the low condition of the natives, there are some pretty residences, and the cathedral, adorned with nacre, is very handsome. Seen from the sea, the chief city, Rikitea, presents a beautiful aspect, and only the pleasant part of the place is seen. It is to be hoped that commercial relations may soon be established between these islands and Tahiti, thus stimulating the natives to a desire of trade and elevating them.—*Translation by Prof. Chickering from the French newspaper published at Tahiti.*

In recording the death of Mr. Conant, we are reminded of that of his only son, which occurred on board the United States ship *Powhatan* in 1867. We received from the chaplain of the ship the following letter, which bears such honorable testimony to the character of the young man, that we publish it. He had served for several years in the United States navy, and during the rebellion was on board a blockading vessel off the Southern coast. We would merely add that through the kind offices of E. Perkins, Esq., former American Consul at Lahaina, Mr. Conant received over \$200, the amount due his son at the time of his death.

U. S. FLAGSHIP "POWHATAN," }
CALLAO, May 27, 1867. }

REV. S. C. DAMON—*My Dear Friend:*—Very strange are the ways of Providence. I have recently written to you asking your good offices in obtaining a Bible in Hawaiian for James Conant. Last Thursday, the 23d, he fell from the fore-yard to the deck, and survived the fall only two or three hours. The men were unbending the foresail. It was caught in some way, and Conant was pushing it, when it suddenly gave way and precipitated him to the deck. He was respectably buried on shore in the foreign cemetery. I write to you of this sad occurrence, so that, if you have not yet sent the Bible, you may retain it, and that you may put a notice of the death in your paper, in order that it may thus come to the knowledge of his friends. I gave you before the name of the island from which he came. I understood him to say that his father was an American.

I am happy to add that he was one of our best men, very highly esteemed by all, and the testimony of his shipmates is also that he was a religious man. He was a Bible reader, and an attendant on our prayer-meetings and Bible class.

You will be pleased to hear that there is a marked increase of religious interest on board. There is an increasing number of the men who are striving to follow the Lord.

Most sincerely your brother in Christ,

DONALD McLAREN.

By the next mail after the departure of Judge Hartwell, we received a copy of the *Natick Bulletin*, announcing the death of his father. When in the United States in 1869, it was our privilege to visit the early home of the Judge, which was one of many beautiful homes in the immediate vicinity of the spot where Elliot the Apostle to the Indians, first gathered the natives of the forest to preach among them the gospel. We copy as follows:

"Our community has been startled by the announcement of the sudden death of Stedman Hartwell, Esq., which occurred on Wednesday at about 5 o'clock, P. M. He was 71 years and 10 months old. His disease was congestion of the lungs. Mr. Hartwell was one of the oldest residents of this town, a man of the strictest integrity, and one in whom the town has entrusted much of its local management, he having filled the various offices with rare ability, always taking a decided interest in all improvements, and counseling every measure tending to the public good. He has represented the town in the General Court. The deceased is the father of General Alfred S. Hartwell, who served with distinction in the late war, and is now an Associate Judge of the Supreme Court of the Sandwich Islands; also General Charles Hartwell, now a Captain and Brevet Lieutenant Colonel in the regular army now serving on the frontier. His wisdom will be missed in our counsels, and the citizens will feel that in his demise they have met with an irreparable loss."

The following tribute to Dr. B. Seemann we copy from a late number of *Trübner's Oriental Record*, published in London. We distinctly recall the visit of Dr. Seemann, nearly twenty years ago, to Honolulu, when attached to one of the British vessels of war in search of Sir John Franklin. At that time he was a most enthusiastic naturalist, and it appears that he has made natural history the study of his life, and had acquired a world-wide fame:

"OBITUARY.—Dr. Berthold Seemann was born at Hanover in the year 1825. He was educated in the Lyceum of his native city, and obtained the degree of Doctor of Philosophy at the University of Göttingen. As a scientific writer he was widely known by his *Narrative of the Voyage of H. M. S. Herald*, published in 1853; a popular *History of Palms*, in 1855; the *Botany of the Voyage of H. M. S. Herald*, in 1857; *Viti—an Account of a Government Mission to the Viti or Fiji Islands*, in 1862; *Popular Nomenclature of the American Flora*; *Twenty-four Views of the Coast and Islands of the Pacific*; and *Dottings on the Roadside in Panama, Nicaragua and Mosquito*, written in collaboration with Captain Bedford Pim, R. N., and published in 1869. Dr. Seemann was also a frequent contributor to the leading scientific journals of London, and editor of the *Bomplandia*, and the *Journal of Botany, British and Foreign*. He died at the Javali Mine, Nicaragua, on the 10th of October last, after a short illness. He was a member of nearly all the scientific societies of London."

Information Wanted,

MAKAWAO, December 18th, 1871.

REV. S. C. DAMON, Honolulu.

DEAR SIR.—Relying on your well-known kindness, I have ventured to request your assistance in aiding me to find some traces of my family.

I was born in Albany, New York, one of a family of eight children; the last time I heard from them, was about thirty years ago, as far as I can tell, relying on memory alone; at which time I had a letter from my father; since then, I have had no reliable information of them, either brothers, sisters, or parents. My oldest brother was called William, a cabinet-maker by trade, and was deaf and dumb; as was also my youngest sister, whose name was Frances, and who was in the New York Deaf and Dumb Asylum the last time I heard of her. My father's name was John W. Gennett; he was keeping a grocery store in Albany, a naturalized Frenchman, and was sexton of the only Catholic Church in Albany at the time of my leaving home; which position he had filled from my childhood.

My mother's maiden name was Johanna Henry or Jennie; Scotch by birth, and a native of Nova Scotia; but I expect they are both dead. Our family names, were Cornelia, William, Peter (myself), John, Edward, Francis, Charles, and Henry; the last I heard of any of them except Frances, was, that they were all in Albany City.

Yours very respectfully,

PETER GENNETT.

N. B.—*Albany Argus and Evening Journal*, published in Albany, will please insert the above advertisement three times, and send their bills to Rooms of American Seaman's Friend Society, 80 Wall Street, New York City.

Of Reuben Sherman, who left his home some years past, and has never been heard from since. He is about 65 years of age. Supposed to have been in Honolulu. Any information concerning him will be thankfully received by the Editor or by H. A. Royce, 336 East 17th Street, New York City.

Respecting Leverett Hudson, formerly of Buffalo, New York. He was in Honolulu ten or fifteen years ago; engaged as a seaman on board of some whale ship. Any information will be gladly received by Dr. G. P. Judd, or by the editor.

ADVERTISEMENTS.

MRS. BALLISTIER BEGS TO acquaint her friends and the Ladies of Honolulu, that having removed to town, she will resume giving lessons in French and Piano.

Residence on Fort Street, third door above the Government Offices. al

Bound Volumes at Reduced Price!

WE WILL FURNISH BOUND VOLUMES of the *Friend* at one dollar per annum (subscription price \$2), for any number of years from 1852 to the present time. Adding the cost of binding.

THE HAWAIIAN HOTEL!

THE NEW HOTEL IS NOW OPEN for the reception of guests. The Proprietor will spare no pains to make this Elegant Hotel *FIRST CLASS* in every particular. He intends to make the charges for rooms and board especially reasonable.

ALLEN HERBERT, Proprietor.

ALLEN & CHILLINGWORTH,
Kaunahae, Hawaii.

Will continue the General Merchandise and Shipping business at the above port, where they are prepared to furnish the justly celebrated Kaunahae Potatoes, and such other recruits as are required by whalerships, at the shortest notice, and on the most reasonable terms.

Firewood on Hand.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 24—Am bk D C Murray, Shepherd, 21 days from San Francisco.

24—Am bk Delaware, Rollins, 42 days from Victoria.

Mar. 5—Am bk Alden Besse, Besse, 28 days from Portland, O., en route for China.

9—Am ship Syren, Johnson, 100 days from Boston.

9—Haw schr Kamaile, Bridges, 30 days from Jarvis Island; landed supplies, and no ships there.

10—Am ship Montana, W F Lapidge, 9 days from San Francisco.

12—Brit bk Garstang, Thornton, 135 days from Newcastle on Tyne, England.

13—Am schr Witch Queen, Stewart, 32 days from San Francisco.

15—Am ship Nevada, J H Blithen, 13 days from Auckland.

10—Am bktn Jane A Falkenburg, Cathcart, 22 days from Portland, O.

20—Am bk Comet, Fuller, 19 days from San Francisco.

27—H B M's steam corvette Scout, R P Cator, 173 days from Victoria, V I.

27—Am wh ship Marengo, Barnes, 9 months out from home, with 205 spm.

28—Haw bark John, Ropes, from Newcastle, with coals.

28—Am bark Camden, from Puget Sound, with lumber.

DEPARTURES.

Feb. 24—Haw bk Ka Moi, Geerken, for Bremen, via Auckland.

28—Am brig L P Foster, Mills, for San Diego, Cal, with N Y Circus Troupe.

29—Am bk Aurelia, Ross, for Nuanimo, B C, in ballast.

6—Am bk D C Murray, Shepherd, for San Francisco.

8—Am bk Alden Besse, Besse, for Hongkong.

12—Haw schr Isabella, Wood, to cruise.

12—Am missionary brig Morning Star, Matthews, for Marquesas Islands.

16—Am ship Montana, Lapidge, for San Francisco.

16—Nor Ger bk Malvina, Kluge, for Jarvis Island.

21—Am bk Delaware, Rollins, for Victoria, V I.

27—Haw'n brig Nuanu, Hughes, for Hongkong.

MEMORANDA.

REPORT OF BARK DELAWARE, ROLLINS, MASTER.—43 days from Victoria, V I, with lumber to Messrs Walker & Allen. Experienced heavy weather off Cape Flattery for several days, after which winds were favorable till we arrived in lat 33° N, and long 143° W, after which wind hauled to the southward and westward, blowing strong till within 3 days of making port. Sighted Maui at 1 P M on Friday, 23d inst, and arrived in this port at 2 P M. On the 24th left the Straits of Fuca in company with the British bark Violette, bound for Australia.

REPORT OF SHIP SYREN, FROM BOSTON.—Nov 20th, 1871, at noon, left Nantasket roads. The first week out experienced a succession of gales from all points of the compass. Dec 4th, lat 27° 20' N, long 35° 30' W, spoke North German bark Mathilde, bound to Falmouth. Dec 6th, lat 25° N, long 34° W, took the NE trades; had them fresh for several days; lost them in lat 6° N, long 27° W. Dec 17th crossed the equator in 24° W long; same day took the SE trades. Dec 18th, in lat 2° 22' S, long 31° W, passed and spoke British bark Eliza Hands, from Newcastle to Pernambuco. Dec 23d, lat 16° S, long 37° W, took the SE trades. Jan 16th, 1872, at 8 A M, passed six miles east of Statenland, the land being covered with snow—"good chances for sliding down hill." Jan 18th passed Cape Horn. Jan 19th, forty miles west of Diego Ramirez Islets, passed and spoke American bark Don Teodoro, from New York to Valparaiso. We were 124 days from lat 50° S in the Atlantic to lat 60° S in the Pacific, during which time had moderate weather, with the exception of a heavy gale from NNW to WSW on Jan 21st, during which had starboard lower fore channels broken. Passed several vessels bound to the westward, under short sail. Feb 7th, in lat 26° S, long 92° W, took the SE trades; had them light, with very pleasant weather; lost them in lat 1° S, long 120° W on Feb 22d. Feb 23d crossed the equator in 121° W long. Feb 26th, in lat 6° N, long 124° W, took the NE trades. March 7th, at noon, sighted Hawaii to the SSW. March 8th, at 10 A M, sighted Oahu bearing W by S, distance 25 miles. Passage 109 days. C. A. JOHNSON.

The steamship Montana, W F Lapidge, Commander, left San Francisco March 1st, at 4 A M. March 3d and 4th experienced strong southerly winds and heavy sea, balance of passage fine weather. Steamship Moses Taylor, from Honolulu, arrived at San Francisco Feb 28th, at 10 A M. Arrived off Honolulu March 10th at 5 A M.

The Montana has 124 tons of freight for Honolulu, and 16 for New Zealand.

REPORT OF U. S. N. Z. & A. M. S. S. NEVADA, J. H. BLETCHEN, COMMANDER.—Left Honolulu 21st January for New Zealand ports, with 31 passengers, English mail, and 420 packages freight for New Zealand and Australia. When north of the equator had very stormy weather with adverse winds. Feb 7th, 12 noon, arrived at Auckland, leaving there on the 9th for the southern ports of New Zealand, and arrived at Port Chalmers at 11 A M, on the return passage, for Honolulu, arriving at Auckland Feb 24th at 8 A M. Left Auckland Feb 26th at 2 A M, arriving off the harbor of Ponga Ponga, Tutuila Island, March 4th at 11 P M. Stopped ship and sent a boat to the harbor of Ponga Ponga. Boarded the U S steamship Narragansett, Commander R W Meade, lying there at anchor. Delivered letters for the Commander; communicated with the shore, and returned to ship. While lying off the island Commander Meade with Paymaster Griffin boarded us. At daylight March 5th a large number of natives came alongside in their canoes; boarded us and promounded the decks in the ancient costume of Mark Twain's ancestors, offering great amusement to all on board. At 8 A M same day left Tutuila. Arrived at Honolulu March 15th at 11:30 A M. We have 95 passengers for Honolulu and San Francisco, 82 packages freight for Honolulu, and 1,323 packages for San Francisco, also 72 bags English mail. H. L. ALLEY, Purser.

REPORT OF BARK COMET.—Left San Francisco March 1st, at 7 A M. with light breeze from E, and foggy weather. Next four days moderate winds from SW, which terminated in a gale from WNW, and died out calm for the following five days. March 12th, spoke barkentine Jane A. Falkenburg, bound to Honolulu; have had good trade most of the time, with the exception of the last two days before making the land. Saw Molokai March 20th, at 6 A M. bearing SW by S, distance, 30 miles. Have had to be very careful on account of the large boiler on deck; 19 days passage.

PASSENGERS.

FROM SAN FRANCISCO.—Per D. C. Murray, Feb. 24th—Hon Frank Spaulding, physician; Mrs Frank Spaulding; Clarence King, engineer; Arnold Hague, geologist; Kapau, Jas Prosser.

FOR SAN FRANCISCO.—Per D. C. Murray, March 6th—John H Thompson, wife and child, Mrs Love and child, I Forbes and wife, J R Whitney, Mrs Horn, J H Thrain; Messrs Relling, Johnson, Crowley, Elso, Forty, Benson, Brown, Martin, Dowd, Wilson, crew of the "Devonshire."

FOR HONGKONG.—Per Alden Besse, March 8th—13 Chinamen.

FROM JARVIS ISLAND.—Per Kamaile, March 9th—John H Blakely, and 7 Hawaiian laborers.

FROM SAN FRANCISCO.—Per Montana, March 10th—O H Lord, J W Crigler, W N Crigler, M Eckhart, S B Stoddard,

W Korts, M Hyman, A H Elster, W S Luce, G Donaldson, F Lawall, M Wenner, H B Hinsdale, and 17 in transitu for Auckland and Sydney.

FROM SAN FRANCISCO.—Per Witch Queen, March 13th—J Dean, C W Stoddard

FROM AUCLAND.—Per Nevada, March 15th—Mr Leroy, Madam Duret, Mr Blake, wife and 2 children, and 89 in transitu for San Francisco.

FOR JARVIS ISLAND.—Per Malvina, March 15th—Mr H Kenny and wife, and 2 native laborers.

FOR SAN FRANCISCO.—Per Montana, March 16th—W H Hyman and wife, Clarence King, Arnold Hague, Mrs J G White, Jas G Macley, wife and son, Jas Wood, Michael Cook, Jas Moffitt, John Taylor, John Thash, J W Goff and wife, R P Thomas and daughter, W Burling, wife and 4 children, Mrs O Eldridge and daughter, Mrs Babcock and daughter, G O Wilson and wife, Mrs Osborn, F Cohn, Miss Costar, Miss Stirling, W P Fuller, wife and child, T Mooney, Jr, C Gardiner, Mrs Whitney and daughter, Mrs R H Waterman, H Whittell, A J Pope, J Keene, J H Hanna, T H Ralston, H Worth, H P Curtis, wife and child, Mrs Ashburner, J M Burt, and 90 in transitu from Auckland.

FOR AUCLAND.—Per Nevada, March 18th—H Fosbrooke, John Panchard, and 17 in transitu from San Francisco.

FROM SAN FRANCISCO.—Per Comet, March 20th—A Clawson, Howard Stillmann, John Menzies, Wm Henshaw, C Teist-com, Wm Holtzmann.

MARRIED.

HARRIS—WELLS.—On Monday, (not Tuesday, as the *Gazette* has it) March 18th, at the residence of His Excellency C. C. Harris, by Rev. C. G. Williamson, Major FRANK HERVEY HARRIS to Miss CAROLINE ELIZABETH WELLS.

WILLIAMS—JOHNSON.—In this city, on Thursday, March 21st, at the residence of C. H. Lewers, Esq., by Rev. W. Frear, Mr. GEO. C. WILLIAMS to Miss SARAH E. JOHNSON.

DIED.

LEESON.—At Hana, Maui, February 18th, of dropsy, EDWARD LEESON, born in Devonshire, England, in the year 1806. The deceased had resided on these islands since 1846.

HEALD.—In this city, February 24th, Mrs. MARGARET HEALD, aged 81 years and 3 days, a native of Bolton, Lancashire, England. Mrs. Heald was the mother of Mrs G. C. McLean and Mrs. John Nett, of this city. She was the mother of eleven children.

MCDONALD.—In this city, March 2d, Mr. GEORGE MCDONALD, a native of Halifax, Nova Scotia, aged 45 years.

DAVIS.—In this city, yesterday, March 4th, ROBERT G. DAVIS, Esq., after an illness of several months, of dropsy, aged 52 years, 9 months and 23 days.

Judge Davis was a native of these islands, but in early youth was sent to the United States, where he received a thorough classical education, and afterwards traveled for some time in Europe, acquiring with remarkable facility the French and Spanish languages, to which he subsequently added some considerable knowledge of the German. Returning to the islands he embarked in mercantile pursuits, with varying success, until in 1852 he took up the study of law. Gifted by nature with a clear and logical mind and quickness of perception, he applied himself with earnest industry to the study, and in a remarkably brief period could with truth be termed a well read lawyer. In 1856 he received the appointment of Police Magistrate for this city, the duties of which he discharged during his eight years of incumbency in a manner that gave the fullest satisfaction to his superiors and to the community at large. On the 16th of February, 1864, he was appointed Second Associate Justice of the Supreme Court, the laborious duties of which position he discharged with distinguished ability during his incumbency, which continued until July 7th, 1868. While in office he compiled and put through the press Volume II of Hawaiian Law Reports, a work for which his scholarly and legal abilities eminently fitted him. In 1868-9, he was appointed as one of the commissioners (with R. H. Stanley, Esq.) to compile and publish, both in the Hawaiian and English languages, the Penal Laws of the Kingdom, and this duty was performed in a manner that elicited the marked approbation of the Judges of the Supreme Court. To sum up the character of our lamented friend,—he was a man of varied and high talent, an eloquent pleader and an acute counselor, an able and dignified Judge, a firm friend, and an affectionate husband and father. Peace to his ashes.

HEUCK.—At Hamburg, Germany, January 13th, Mrs. AUGUSTA HEUCK, of inflammation of the lungs, wife of T. C. Heuck, Esq., North German Consul for Honolulu.

CONANT.—In this city, March 6th, Mr. HENRY CONANT, born in Oakham, Mass., in 1806. He came to the Pacific, a seaman, on board the American whaler ship *Falcon*, Captain Chase, wrecked on the Island of Rurutu, South Pacific. An account of this wreck will be found in Williams' "Missionary Enterprises." In company with a boat's crew, Conant left Rurutu, and after great suffering and exposure, reached the Island of Raiatea, Hervey Group. There he married, and for several years sailed as an officer on board the missionary schooner commanded by the Rev. John Williams, the Apostle of the South Seas. About twenty years ago, Mr. Conant came with one son to the Sandwich Islands, where he has resided ever since. Raiatea had been his place of residence. He has taught a school among the natives, and was much esteemed and respected by them for his integrity and Christian character. Mr. Conant's son was killed while acting as a seaman on board the United States ship *Powhatan* in Callao harbor, May 23d, 1867. A letter found among his father's papers, written by the chaplain of the *Powhatan*, bears the most honorable testimony to the good character of young Conant. Family friends of Mr. Conant reside in West Andover, Ashabula County, Ohio.

KAZAROUSKI.—In this city, at the Queen's Hospital, March 14th, Mr. FRANK KAZAROUSKI, a native of Austria, and many years a resident of California, in Marinosa County. He came to Honolulu, as passenger on board the *Camel*, in May, 1871.

Proposed Christian Sailors' Union.

OBJECTS.

First—To introduce Christian sailors to fellow Christians living in the various ports they may visit, in order that by knowing one another both may enjoy Christian fellowship, and be mutually strengthened for the life work and service of the Lord Jesus Christ. Malachi, iii:16; Hebrews, iii:13.

Second—It is hoped that in course of time this will also lead to a register or list of Christian sailors being formed for the purpose of united prayer and fellowship among themselves; this object to be attained by those into whose hands these papers may fall sending their names—present ships—and home addresses to any of the friends whose names are printed on this list.

The following Christian friends will cordially welcome any Christian sailor, or any sailor wishing to become a Christian; and hereby invite all such to call upon them as soon as possible on their arrival in port.

AUSTRALIA.

ADELAIDE, *South Australia*—Mr. A. S. Neill, Mr. J. Ottaway, Port Adelaide.

BRISBANE, *Queensland*—Rev. B. G. Wilson, Rev. E. Griffiths, W. Bell, Esq., Registrar General's office.

BOWEN, *Queensland*—Mr. Warry, of Warry & Marsh.

GEELONG—Captain Watt.

MELBOURNE—Rev. Kerr Johnston, Sailors' Missionary, Sandridge; Captain D. MacCallum, Williamstown.

NEWCASTLE, *New South Wales*—Mr. John Goodsir, Shipwright and Contractor; Mr. Thomas Brooks.

PORT AUGUSTA, *South Australia*—Hiram Mildred, Esq., Custom House.

PORT CAROLINE, *South Australia*—Donald Matheson, Esq., at Messrs. J. & A. Cooke.

PORT VICTOR, *South Australia*—Mr. Richard Allen, jr.

SYDNEY—Rev. Canon O'Reilly, St. Philip's Church; Rev. T. Gainford, Mariner's Church, Circular Quay; Mr. William Druce, 35, George St. Redfern; Dr. Moffitt, Castle-reagh Street, whose class meeting is held every Thursday evening at 7 o'clock in the vestry of York St. Wesleyan Church; Rev. Allan W. Webb, 2 Ida Terrace. The Glebe.

WALLAROO, *South Australia*—Rev. Alexander Michie, Mr. W. H. Birks, Chemist.

NEW ZEALAND.

AUCKLAND—Rev. J. T. Warlow Davies, M. A.; Captain W. C. Daldy.

CANTERBURY—Rev. F. Knowles, Lyttelton.

NAPIER—Rev. George Morice; Mr. W. F. Palmer, Battery Road, The Port.

OTAGO—Mr. H. L. Gilbert, Sailors' Missionary, Port Chalmers; Rev. John Williams, Dunedin.

WELLINGTON—Mr. Joseph Burne, Captain McIntyre, Mr. David Hall, Karori Road.

INDIA AND CHINA.

BOMBAY—Mr. Albert Hawkins Durant, Mr. John Brenham, Mr. Jacka, H. M. Dockyard; Mr. Richard Pile, Tailor, Regent St.

SHANGHAI—Mr. R. Williams, Pilot.

CHEFOO—Mr. Mole, Chinese Custom House.

HONGKONG—T. Pearson, Esq., P. & O. Company.

BANGKOK—Mr. G. G. Graham, Klawng-Bangkok Yai.

CALCUTTA—Mr. W. Wilson, 61 Lower Circular Road.

MADRAS—Thos. Stanes, Esq., Cooner-neilgherries.

EUROPE.

ANTWERP—Rev. J. H. Pittingell, Hanseatic House.

BERGEN, *Norway*—Captain K. Lous.

HAMBURG—Mr. Andrew Scott, Esplanade.

CRONSTADT—Rev. H. McTurney, M. A.

GENOA—Rev. A. F. Milligan, Piazza Manin; Mr. J. White, Shipbroker.

MALTA—Captain Stephens, 2 Strada Cavaliere, Strada Forin, Valetta.

NORTH AMERICA.

BOSTON—Captain Andrew Bartlett, Sailors' Home.

NEW YORK—Rev. James L. Hodge, D.D., the Mariners' Temple, Oliver street, near Chatham Square; Mr. John V. Howell, 286 Madison street and 72 Beckman street; Rev. C. Jones, Sailors' Snug Harbour, Staten Island; Rev. E. D. Murphy, Mariners' Church, Madison St.

SAN FRANCISCO—Rev. J. Rowell, Mariners' Church, corner of Drumm and Sacramento streets.

SOUTH AMERICA.

BUENOS AYRES—Mr. M. Mathieson, P. O. Box 437; Mr. J. W. Junor, Bible Depot.

SAVANNAH—Rev. R. Webb, Seamen's Bethel.

PACIFIC ISLANDS.

TAHITI—Rev. J. L. Green.

BAROTONGA—Rev. James Chalmers.

HONOLULU, *Sandwich Islands*—Rev. S. C. Damon; Mr. Edward Dunscombe.

HILO, *Sandwich Islands*—Rev. T. Coan, Rev. F. Thompson.

MARSHALL ISLANDS—Rev. B. G. Snow, Rev. Mr. Whitney.

ASCENSION ISLANDS—Rev. Mr. Sturges, Rev. E. T. Doane.

THE UNITED KINGDOM.

ABERDEEN—Rev. Dr. Longmuir, Mariners' Church.

ARDROSSAN—Mr. J. Anderson, Shipping Agent.

BELFAST—Mr. W. Lyons, 189 Agnes street.

BRISTOL—Mr. S. Short, Bethel Ship, Grove.

CARDIFF—Mr. I. Gale, 47 Stuart St.; John Fry, Esq., (Messrs. Cory Bros. & Co.) Rev. T. D. Jones, 42 London Square.

CHATHAM—Mr. J. R. Watson, 37 Colman street, Ordnance Place.

CORK—R. C. Hall, Esq., Commercial Buildings.

DOVER—Mr. J. Gilbert, 2 Cowgate Hill.

DUBLIN—Mr. J. Tierney, 20 Hawthorn, Terrace, Church Road; Mr. E. Jones, Welsh Church, Talbot street.

DUNDEE—Rev. C. A. Piper, Seamen's Minister, 26 Nethergate.

FALMOUTH—Mr. H. T. Bailey, Bethel, and 29 Wellington Terrace.

GRAVENSEND—Mr. James Hitchens, Bethel, West street.

GREENOCK—Capt. D. Brochie, 7 West Stewart street.

HARTELPOL, West—Mr. D. Robinson, Middleton.

HOLYHEAD—Capt. Evans Lloyd, Swift's Square.

HULL—Mr. Donoghue, Sailors' Institute.

KINGSBRIDGE—B. Balwill, Esq.

KINGSTOWN—Mr. N. Mitchell, Sailors' Bethel, Coal Harbour.

LLANELLY—Rev. T. Davis.

LEITH—Rev. J. Thompson, Mariners' Church, and 4 Jamaica St; Rev. A. Hansen, 8 Forth street.

LIVERPOOL—Rev. J. Buck, North Bethel, Prince's Dock; Mr. H. T. Miller, South Bethel, Salthouse Dock, 13 Wapping.

LOWESTOFT—Mr. W. Johnson, Sailors' Home.

LONDON—Mr. T. A. Fieldwick, and the missionaries at the Sailors' Institute, Mercer street, Shadwell.

MILFORD—J. B. Whimshurst, Esq., Marine Villa; Mr. T. Nicholas, 46 Robert street.

MILMOM—Mr. E. Durnall, Borwick Rails.

MONKWEARMOUTH—Rev. S. Newton, 31 Dock street.

NEWCASTLE OR TYNE—Capt. G. Harrison, the Bethel, New Road; Mr. W. Jordan, 3 Rock street, Shield street.

NEWPORT, Mon—Rev. J. Graham, 4 William street, Commercial Road, Pill.

PENZANCE—Mr. R. H. Preston, 1 South Plymouth—Mr. J. P. Norrie, 1 South Terrace.

RAMSGATE—Mr. W. Whitmore, 19 Townley street.

SHIELDS, North—Pastor P. Meyer, Stanley street west.

SHIELDS, South—Mr. G. M. Hughes, Dixon street; Mr. J. Reed, Cookson St.

SOUTHAMPTON—Mr. C. Domoney, 7 Gladstone Terrace, Northam Road.

SUNDERLAND—Capt. T. Anderson, 48 Sunnyside; Mr. J. Holland, Port Missionary, 35 Randolph street; Mr. G. Gravert, 2 Winchester Terrace.

SWANSEA—Capt. T. Davis, 3 Cambrian Place; Mr. J. Snell, 10 Brunswick street.

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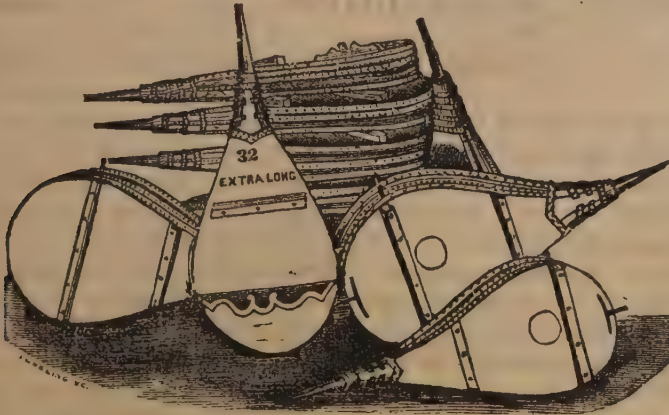
It should be remembered that Christians ashore are always encouraged by meeting with Christians afloat and bearing of Christ's work on the sea, and so a mutual benefit is obtained when they thus meet.

These lists can be had in any number from each of the friends whose names are printed, and their circulation is earnestly requested. As far as possible the names and addresses of those receiving them should be obtained.

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Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

Heathens and the Refuse of Civilization.

Our friends of the Church of England have lately consecrated a bishop for missionary work in our community, for which promised blessing we tender our hearty thanks. The "eloquent and impressive sermon" of the worthy Dean, who officiated on the occasion, the reporter tells us, "riveted the attention of the congregation." We should rather think it did! Referring eloquently to the martyrdom of Bishop Patteson, "the dead Evangelist of Polynesia," the Dean tenderly spoke of the approaching departure of Bishop Willis to encounter the dangers and hardships of another portion of heathendom—the Hawaiian Islands; of the painful reading of family ties, of the tearing away the devoted pastor from the flock he had gathered, to expose him to caprices of the heathens and refuse of civilization within the Diocese of Honolulu. Truly, the gallant Bishop must have felt his soul grow big within him as he listened, and have obtained new and startling views of the full heroism of his own plans. Doubtless his heart yearned more strongly than ever for the pious navvies of the Chatham dockyards and the peaceful, though unheralded, walks on the banks of the quiet Thames. But he stood the test and held to his self-denying resolve with unshaken firmness.

The entirely unfounded impressions which the conscientious Dean allowed himself to give in regard to the condition of our community doubtless has its compensations. Besides the missionary stimulus it must have been to Bishop Willis, it may be something to us in the way of salutary discipline. Our pride is beyond anything the most of us dream of. Witness the valiant rush to the newspaper "front" to defend ourselves from an uncomplimentary but careless and non-malicious utterance of an innocent and probably useful old English clergyman on the other side of the world. Our atmosphere is thick with sarcasm and indignant asseveration. All parties, ecclesiastic and politic, are united in the common cause of mutual vindication. It is true that the language that speaks of us as heathens and the refuse of civilization is, to say the least, inappropriate and extreme. But it is probable that it would not require much search to find a good many "heathens" in our midst as well as a few of the "dregs," for which we may be more or less responsible; and straightforward effort to reduce the number would do much to remove the necessity of our try-

ing to prove the "over civilization" of our community.

It is perhaps to be expected that the rest of the world should not be very well informed in regard to our rather diminutive dominion, but it is certainly inexcusable that a public speaker should neglect to inform himself on a subject which he is specially appointed to explain to others. If the preacher obtained his misinformation from Bishop Staley, who of course knew better, it was less his fault.

For the information of our benefactors of England, and to prevent the recurrence of the mistake of consecrating a Bishop on false pretenses, we give a few facts in regard to the present condition of the community around which the See of Honolulu extends its guardian precincts.

Among the native population, numbering fifty or sixty thousand, there are sixty Protestant, dissenting, and about thirty Roman Catholic churches; in all of which regular services are maintained. The members of the Protestant churches numbered last year more than 15,100, whose contributions for the year for benevolent purposes were \$29,481. In the city of Honolulu, the moral centre of the See, there are the following churches: the Kawaiahao, Protestant, native, established in 1820; the Bethel, Protestant, foreign, established in 1833; the Kaumakapili, Protestant, native, established in 1835; the Roman Catholic church, established about 1840; Fort St. Church, Protestant, foreign, established in 1852, and St. Andrew's, Reformed Catholic, established in 1862. There are also eleven benevolent societies in working condition, including the Young Men's Christian Association and the Hawaiian Evangelical Association, the latter conducting missionary enterprises over the Micronesian and Marquesan archipelagoes, and sending thither as missionaries, with few exceptions, native Hawaiians. Besides which there are the usual secular and social institutions which accompany civilization the world over. Public schools are numerous over the whole group. Sunday schools are numerous and prosperous.

With all this machinery, however, there is much left undone; there is doubtless enough raw material to save the Bishop from utter disappointment, in spite of his superior experience among the Chatham dockyards. We shall heartily welcome him as a fellow laborer in a promising and fertile vineyard where doers of good are always welcome.

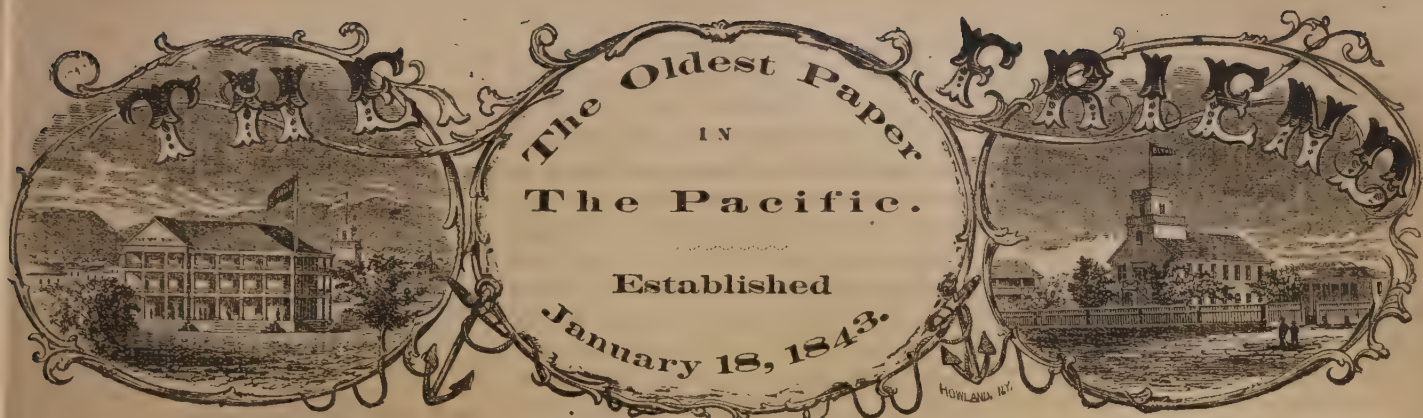
Here a Little, There a Little.

The regular meeting for March was held on the evening of the eighth at the rooms. The subject of discussion for the evening was the position of the Association in relation to the temperance reform: upon which the prevailing sentiment of those present appeared to be that whatever might be the in-

dividual action of the members in regard to abstinence pledges and temperance societies, the effort of the Association should rather be toward moulding public opinion upon intemperance, than through the special methods of reform influence, more properly belonging to a distinctively temperance organization. The subject for the next monthly meeting, which will be in May, is "how far character is the result of external circumstances?" The annual meeting for election of officers, reading reports, etc., will take place on the 12th of this month at the house of the President, J. B. Atherton, Esq. A donation of fifteen dollars from the foreign church at Hilo for our work among the Chinese, was reported; also a donation of books for the library, from Rev. P. J. Gulick, both of which we gratefully acknowledge.

We acknowledge the receipt of the first number of the *Southern Workman*, an illustrated monthly newspaper about the size of the *Advertiser*, published in Hampton, Virginia, and conducted by our old friends, Messrs. S. C. Armstrong and J. F. B. Marshall, in connection with their management of the Hampton Normal and Agricultural Institute. The paper has the right promise, and enters an almost illimitable field.

A late number of Scribner's Monthly contains a long article, entitled, "was Adam the first man?" in which the negative is ably argued, and it seems to us that that reply is logically drawn from the facts pertaining to the subject. Strong points in the argument are that the short space of time which has elapsed since Adam is insufficient for the development of the present variations of the human race: that there is evidence of powerful nations existing very shortly after the flood, showing that it could not have been universal; and the impossibility of accounting for the "tenants of the European ossiferous caves or of the Swiss pile habitations" on the theory of a descent from Adam. The Bible seems to hint plainly of the existence of other human beings during the life of Adam and his family, and that the theory of Cain is that after he was driven away from his parents he married into some of these tribes and founded the origin of Chinese civilization. The author does not account for the origin of the preadamite men, more than to imply that they were created. The argument, as far as it goes, agrees with Wallace and Darwin, but while the former accounts for the existence of moral consciousness and the highest human attributes by a theory of a special supernatural interposition upon a being already highly developed, the latter believes that natural selection is sufficient for the development of all that human nature contains.



New Series, Vol. 21. No. 5.

HONOLULU, MAY 1, 1872.

{ Old Series, Vol. 30

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THE FRIEND.

MAY 1, 1872.

Mr. Webb's Mission to Australia.

The attention of the civilized world has recently been directed to the Embassy of Japanese to America and Europe. This is a noteworthy event. An empire great and powerful, after ages of sealed seclusion, seeks alliances with the other great nations and empires. In some respects, however, we consider Mr. Webb's mission as one of equal importance. Here is a man of wealth, an owner of steamships and builder of vessels of war, who crosses this broad ocean to complete arrangements for communication by steam with the growing and prosperous Colonies of Australia. He is not an adventurer, but a shrewd and far-seeing projector of a line of steamers, in which he is willing to invest and risk hundreds of thousands of his own money. He does not start forth backed by governments, but simply asks governments to assist him in carrying out this really gigantic enterprise. We hope it may prove no "South Sea bauble," but may speedily become a settled, fixed and solid transaction, connecting America and Australia firmly together. We rejoice that the Hawaiian Government has manifested its good sense in making such an appropriation as indicates its good will and readiness to take its share of responsibility. Some of the Australian Colonies have done their part, and we sincerely hope the United States Government will ensure the success of the enterprise.

TEMPERANCE LEGISLATION.—The English people are slow to move in adopting new measures, but when they do go, everything has to give way. We are glad to see that the enormous tax to support paupers and criminals, made so by intemperance, is attracting attention. The question is asked, Why should not those making and selling intoxicating drinks pay this tax? In other words, why should not liquor dealers be held responsible for the results of this traffic? If a man is injured by a railroad, he obtains damages from the corporation. If a man opens a liquor store and poverty and crime can be traced directly to that establishment, why should he not be held responsible? In some of the States of the Union—Ohio and Illinois—such is the present law.

FROM MICRONESIA.—We learn that by the way of Auckland, intelligence has been received from the Rev. Mr. Sturges at Ponape, under date of December 1st. He reports all well at the mission, and happy in their work. Since his return to his field of labor, eighty-eight members had been added to the church, and the missionary work was progressing favorably, the natives taking an increased interest in church building. Letters from the Rev. Mr. Doane state that owing to the continued illness of his wife, he should be compelled to leave the station, probably not to return.

—In this connection we have a report that the man-stealers of the Pacific have recently paid a visit to one of the Islands occupied by our mission and carried off into captivity some of the poor inhabitants. The U. S. government should have a steamer constantly cruising in that part of this ocean, to capture and bring to justice the wretches who like Hays and Pease, are constantly prowling in those unfrequented seas to prey upon the simple natives.—*Advertiser.*

POETICAL JUSTICE.—Stephen Gerard stipulated in his will that no Christian minister of any denomination should be allowed to cross the threshold of the College which he would establish. We are glad to learn that said College has a President so thoroughly Christian, that he was elected President of the American Bible Society on the 7th of March by a unanimous vote. His name is William H. Allen, LL. D.

The Rev. Charles Onions.

This gentleman arrived by the last Australian steamer, en route for England. He is connected with the Wesleyan Methodist denomination, and left England for his health and travel. He had spent a year traveling through the Australian Colonies, and expects to travel through the United States and Canada. While here, he preached with much acceptance to the congregations of the Bethel and Fort Street churches. It is exceedingly pleasant to be thus visited by our ministerial brethren of other lands, and it enables us to cultivate an acquaintance with those of various denominations.

In the course of our interviews, Mr. Onions related the following remarkable fact respecting three distinguished English clergymen, the Rev. Dr. Parker, a noted Independent minister of London, now preaching; the Rev. Dr. Liefchild, an Episcopal clergyman, lately deceased; and the Rev. Dr. McLaren, a Baptist minister of Manchester, whom it was our privilege to hear preach in that city, and who was invited to preach the last annual sermon before the London Missionary Society. These are three marked and representative men, in three denominations of England. About twenty years ago, these men sought ordination the same year at the hands of the Wesleyan Methodists of England, and were all rejected as unpromising candidates for the Christian ministry; hence they applied for ordination in other denominations, and have taken the first rank as preachers and divines. Three more noted ministers of the passing generation could scarcely be named in England. Good men are not always wise and far-seeing.

FAST STEAMING.—During the past eleven months the steamer *Nebraska* has run over 70,000 miles, and before the year or twelve months closes, will have run a distance of more than three times the circumference of the globe. She has averaged when running, eleven knots per hour throughout the year. It is reported that no other steamer afloat can boast such speed or distance.

Editors' Table.

EVIDENCE OF THE AFFINITY OF THE POLYNESIANS AND AMERICAN INDIANS WITH THE CHINESE AND OTHER NATIONS OF ASIA, derived from the Language, Legends and History of those Races. By the Rev. W. Lobscheid. Hongkong: Printed by De Souza & Co. 1872.

Our readers will recall some notices of Dr. Lobscheid's literary labors and researches, published in former numbers of the *Friend*. From this pamphlet it appears that he is gathering materials which tend to show that the aborigines of the Polynesian islands and the North American Continent came originally from China. He bases his argument upon the affinity in the languages of those countries. Probably there is no more definite and certain method of tracing the migration of nations than by the study of their languages. The labors of Max Muller and others in this department are working out some most satisfactory results.

THE CORNELL UNIVERSITY REGISTER, 1871-72. Ithaca: 1872.

Many thanks to young Hillebrand, son of Dr. Hillebrand, who is a member of this University, for furnishing us a copy of this publication. It is far more than a catalogue, but rather a history of the University, and a full expose of this young and vigorous institution, which does not appear to have had a youthful or long struggle before coming to maturity, but Minerva-like, to have sprung at once into the full vigor of mature life and usefulness. Mr. Cornell's aim in founding this University was thus expressed: "I would found an institution where any person can find instruction in any study."

This publication is just what we have long desired, for we would know more about a University claiming already to rival Harvard, Yale, and the universities of the Old World, while it has not as yet entered its "teens." It has 595 undergraduates, taught by an able faculty, including 19 professors, 11 assistant professors, and 8 lecturers, with President White at their head. Mr. Hillebrand is now a member of the Sophomore class, but we understand that he intends to accompany his father to Germany, where he will complete his professional studies as a medical student.

☞ We would acknowledge our indebtedness to Dr. Allen, of Lowell, Mass., for several pamphlets, including "Lessons on Population, suggested by Roman and Grecian History," and the "Eighth Annual Report of the Board of State Charities of Massachusetts for 1871." The last is a most valuable document, and we are reading it with much interest. The good people of old Massachusetts are excessively fond of statistics. They are willing to labor for the poor, insane, and all the other unfortunates, but then they desire to have the whole affair brought out in a statistical form. This is the proper method.

Death of Mrs. Turner.

All persons acquainted with the history of the missionary enterprise have read the Rev. Dr. Turner's "Nineteen Years in Polynesia." It is a standard work of much research, and very reliable in everything relating to the Samoan or Navigator Islands. Dr. Turner has spent the last few years in England superintending the publication of books and the Bible in the Samoan language. He has been greatly assisted in this work by Mrs. Turner, whose lamented death occurred in England February 5th, 1872, at fifty-four years of age, and thirty-one of missionary service. From an interesting notice respecting this lady, and published in a pamphlet, "In Memoriam," we copy as follows:

"She used her *pencil*, too, as well as her pen, and her husband was indebted to her for thirty-six of the sketches which illustrate a volume entitled, 'Nineteen Years in Polynesia.' But the work in which Mrs. Turner specially delighted, and in which she did long and valuable service, was the help given to her husband in his editorial duties, from the time he was appointed one of the revisers of the mission press, in 1845, on to the close of her life. With but few exceptions, she read every proof of the books of the first edition of the Old and New Testaments, in the Samoan dialect, and also some volumes of Scripture Comments, and a variety of other matter which passed through the mission press up till 1859. She then accompanied her husband to this country on their first furlough, after an absence of twenty years; and here again her knowledge of the language and fine practiced eye were called to do valuable service. She at that time read all the proof-sheets of a new edition of the Samoan Bible, with marginal references, together with illustrated editions of four volumes of Scripture Comments, &c., originally printed in Samoa, and again printed in London by the Religious Tract Society; and, when the whole was done, returned with her husband to their much-loved work in the Samoan Mission Seminary. In 1870 Mrs. Turner again accompanied her husband to this country.

"From July, 1870, up to the 22d January, 1872, Mrs. Turner gave valuable help again to her husband in proof reading connected with a revised and stereotyped edition of the Samoan Marginal Reference Bible. The Old Testament was finished, and Mrs. Turner was reading a proof-sheet of the early chapters of Matthew, when she had to lay it down and rest for a *little*, as she thought, from a headache which she felt increasing. She had just finished Christ's Sermon on the Mount, and there her earthly labors ended. She thus died at her post, and spent her last strength in a noble department of her Master's service—a most befitting close to her useful life-work. It is not generally known to what a large extent the wives of missionaries are often helpful to their husbands in the Foreign Version department of the British and Foreign Bible Society, in which Mrs. Turner thus, for seven and twenty years, rendered most willing and efficient aid."

We would merely add that Mrs. Turner

was a younger sister of Martha Dunn, whose memoir has been so extensively circulated in England and America. They were daughters of the Rev. W. Dunn, of Coupar-Angus, Scotland.

Polynesia, Past and Present.

The Hon. J. D. Baldwin, author of "Pre-historic Nations," offered some remarks at a meeting of the Antiquarian Society in Worcester, Mass., October 21, 1871, respecting the ruins and antiquities of Polynesia, from which we copy as follows:

"In every part of that widely extended island world, from the Marquesas Islands, at the east, to the Ladrões, at the west, there are very noticeable ruins which are monuments of a higher condition of life than that now prevalent among its inhabitants. Some of them have been observed by explorers; but they are little known, and their significance has never been carefully considered. An educated and very intelligent gentleman, who has resided many years on one of the Pacific islands and made extensive voyages among the others, says to me in a letter, enclosing some account of archæological explorations in the Pacific: 'These researches are not very minute, but they will indicate that there is a vast field ready for exploration, in the Pacific, as well as in Central America and Egypt.' A correspondent at Sydney speaks in a similar strain of the Pacific island antiquities; and I have received from Sydney drawings of some of these ruins which are unknown to archæologists. They were made by an intelligent English shipmaster, who has passed much of his life among these islands. In this connection, it is very suggestive that dialects of the Malay language are found everywhere among the islands of the Pacific world, having been traced as far in this direction as Easter Island. We need to know the ancient history of Polynesia to understand clearly how this speech was so diffused as to become established in every part of it. Probably its ancient history would include some chapters in the history of that great Malayan empire, which El Masudi described, a thousand years ago, and which the Portuguese found in the last age of its decline, when they first sailed to India."

"The modern history of the Pacific now begins; but it has had another history which preceded our discovery of that ocean. The prominence of the Malays in that earlier history is indicated, not only by traces of the wide extent of their enterprise and influence, but also by the natural superiority of this race to all others in Polynesia and Eastern Asia. *It is their Malay blood which makes the Japanese so superior to the Chinese.* But this subject furnishes material for an extended discussion, which would now be out of place."

N. B.—We would call the reader's attention to the suggestive remark that the Japanese owe their superiority to the Malay blood in their race.

☞ Rev. J. A. Daly, formerly of Stockton, has received and accepted a call to Painesville, Ohio.

Notices of Early Nantucket Whalem.

Mr. Frederic C. Sanford, of Nantucket, the accomplished historian of the great adventure which gives that island its renown, furnishes the following memoranda of the early Pacific and South Atlantic whale fishers:

The first whale ship that entered the Pacific was from England, in 1787. The vessel was sent by the colony of Nantucket whalem in England. Capt. Archetius Hammond was first officer of that ship, and struck the first sperm whale ever known to be taken in that ocean. He afterwards sailed from London in the ship *Cyrus*, which ship he gave up to Paul West, his second officer, in 1801, and West made a fortune in her, and left her to join his family in America, arriving home in 1813. Capt. Hammond came home to Nantucket early, and died in 1830, aged 70 years. Capt. West died at the age of 83.

In 1791 our Nantucket people built and sent three new ships, with three old ones, into the Pacific Ocean, the first that ever went from the United States; and they all filled with oil, mostly sperm, and each ship obtained up to 1,500 barrels. The new ships were the *Beaver*, Paul Worth, the first to enter the Pacific and the first home; the *Washington*, George Bunker, who first hoisted the stars and stripes on that coast at Callao, in January, 1792; the *Hector*, Thomas Brock; and of the old ships the *Favorite*, Obed Barnard; the *Warren*, Robert Meader; and the *Rebecca*, Seth Folger. As mentioned before, they were all successful. Some went again to the Pacific; the *Favorite* to Canton, China. It was the *Favorite*, Jonathan Paddock, which brought home to Nantucket two distinguished Chinese merchants in 1808. They came again in one of our ships in 1814, and it was at this time I remember them in their rich costumes, cap, and red button upon the cap, marks of superior position in their own country. They were the guests of the owner of the ship, Paul Gardner, Esq.

The first voyage made across the equator was made from here by Uriah Bunker in the brig *Amazon*, arriving here, full of oil, 19th April, 1775, the day the battle of Lexington was fought. Then we had many ships cross the equator, and so out to Falkland Islands, and generally with marked success.

In 1770 our merchants sent to sea 135 vessels, 13 hands each; 4 West Indiamen, 12 hands each; 25 wood vessels, 4 hands each; 18 coasting vessels, 5 hands each; and 15 London packets, 11 hands each. Making upwards of twenty-two hundred and fifty men. Some of the captains I can remember, and glorious men they were, stout and tall in build, with a splendid address, and some of them with large brains, almost equal to Franklin. Benj. Hussey was one of them, who, after plowing the ocean many years, was a victim to Napoleon I., who confiscated his property in Dunkirk, France. When Napoleon fell, in 1815, Capt. Hussey took passage in the *Archimedes* (whaler), Capt. James Bunker, and arrived in France in 1817. He secured some of his property from the government, bought a ship and fitted out to Greenland, where he had previously been whaling; and when his ship was amongst the ice, he was so injured by the vessel's rigger striking him, that he died soon afterwards, 80 years and 5 months old! If you

can equal this among any of the old sea dogs, let me know it.

I find from my old journals that he was at the Falkland Islands in January, 1786, in Mr. Rotch's ship *States*, which returned to London, England, as did ship *Canton*, James Whippers, Esq., and the renowned *Maria*, Capt. William Moores.

All Aboard for the North Pole.

Mons. Octave Pavy, a wealthy and adventurous young Frenchman, arrived in this city a day or two ago, and is stopping at the Southern Hotel. He came here for the purpose of consulting Capt. Silas Bent in relation to a voyage which he proposes to make to the north pole in an ingeniously constructed India-rubber raft. This raft is comprised of four keel-shaped cylinders, fastened together on the deck by wooden slats, to which the necessary masts and rigging are attached. A description of this raft was given a short time ago in the *Scientific American*. It was designed by the inventor as a life-boat, to be carried on vessels and used in case of fire or shipwreck. It is so small that it occupies very little room—in fact, Mons. Pavy carries his packed in a barrel. Such a raft cannot be capsized, and will float in the severest storm. It will carry about 10,000 pounds of freight, besides the crew. Capt. Mikes, who accompanies Mons. Pavy, has crossed the Atlantic in fourteen days on this same raft. He will attend Mons. P. on his trip toward the pole.

Mons. Pavy, finding the Union Pacific road blocked with snow, will return to New Orleans, and go to San Francisco by some other route. He will leave San Francisco in the spring, and steer for Petrozavodsk, where he will take on board provisions, furs, dogs, and reindeer. Sailing through Behring's Straits, Mons. P. will bear for the land discovered by Capt. Long, about 500 miles broad, which he will cross in sledges drawn by reindeer and dogs, taking his boat with him. This land lies between 71 and 80 degrees of latitude, and will be reached, it is expected, some time in August. After crossing it, he expects to find the open Polar Sea described by navigators, on which he will embark and sail around to Greenland or Spitzbergen.

He will take five men, a hundred reindeer and forty dogs, six Winchester rifles, six breech-loading rifles, and six Smith & Wesson revolvers, and provisions for six months. He has a splendid flag, presented to him by the New York Geographical Society, of which he is a member. He will sail under the French flag.

The undertaking seems to be hazardous, but Mons. Pavy is confident of being able to solve the problem of the route to the north pole. We wish him success.—*St. Louis Democrat*, January 30.

How to Reach the North Pole.

LETTER FROM AN OLD NAVIGATOR—HE CRITICISES MR. PAVY'S PLAN.

HONOLULU, March 16, 1872.

EDITOR BULLETIN:—I notice in your issue of the 1st of March an article regarding Arctic explorations. I see a gentleman named Octave Pavy is about fitting out an expedition for this purpose. It is possible that Mr. Pavy may not have seen an article, written by myself, giving my views upon the best method of reaching the north pole,

and making a passage between the Pacific and Atlantic oceans. During my experience as a shipmaster, for thirty-five years, I have taken a great interest in studying the history of maritime adventures, and have noted very carefully the results of their expeditions, and the causes of their failures. With all due regard to the enterprise of Mr. Pavy in organizing this expedition for the purpose of reaching the north pole, I wish to claim to myself whatever merit may be deserved for first bringing it to the notice of the public.

Having made these few egotistical remarks, I wish to make some remarks on the character of the expedition now being fitted out. I do not believe it will be possible for Mr. Pavy to pass through the channels between Spitzbergen and Greenland, or between Nova Zembla and Spitzbergen, as those passages have always been found blocked with ice, and it would be impossible to winter in the ice in such a raft as he has constructed. I believe it might be possible for him to reach the north pole from Wrangell's Land, but to endeavor to pass into the Atlantic with such a craft I think would be the height of folly.

I believe the north pole can be reached in the manner in which Mr. Pavy proposes, but it would be necessary for him to return to Wrangell's Land for winter quarters. I am of opinion that a vessel properly fitted for the purpose could make the passage from Behring's Straits to the Atlantic in one year from the time of passing Behring's Straits.

The only reason which has prevented myself from prosecuting this enterprise was want of means. Had I had sufficient political influence to obtain those means from the American Government, the secrets of the Polar Ocean on this side of the continent of America would have been solved, or I should have been *non est inventus*.

In conversation with Mr. Fenard, a member of the French Geographical Society, I was informed that he had translated my views on this subject, and that they were published in the *Revue des deux Mondes*. Now I think credit should be given to whom credit is due for any information which may be beneficial to the world. I therefore claim that if this enterprise shall be successful, the route shall be named "Long route to the north pole." (Egotism.)

Being an old and experienced navigator, (for whose qualifications and veracity I can refer to some of the merchants of San Francisco, viz: J. C. Merrill, C. W. Brooks and many others,) I have submitted these remarks, trusting if they do no good, they cannot do any harm.

Yours truly, THOMAS LONG.

SENATOR SUMNER ON THE FUTURE OF THE PACIFIC.—At a meeting of the Antiquarian Society at Worcester, Mass., October 21st, 1871, Senator Sumner remarked as follows respecting the future of this great ocean, including our little island kingdom:

"Mr. Sumner then spoke of the idea suggested in the report of the Council, that the Pacific would be our Mediterranean Sea, and said the unity of European capital renders it doubtful if the United States ever regains its power on the Atlantic Ocean, and it must improve its opportunity in the other direction. The Pacific is essentially ours, and it is of vast importance that all our rights there be jealously guarded and defended. In this connection, he said he anticipated a time when the Sandwich Islands will become a part of the jurisdiction of this country, as our half-way-house to China and Japan. In this view, the Pacific, he said, is to be to us the great middle sea of the world. He spoke also of the high degree of intelligence of the Japanese, and the ease and industry with which they apply themselves to the acquisition of knowledge, and of the great importance of developing fully our international relations with that people."

THE FRIEND.

MAY 1, 1872.

Opening of the Legislative Assembly.

The Legislature of the Kingdom, convened by Royal Proclamation dated the 27th of February last, met at the Court House in this City to-day at 12 o'clock noon, in the Supreme Court Room of the Court House. A large concourse of ladies and gentlemen filled the Hall outside the Bar of the House. As His Majesty left the Palace in the State Coach under escort of the Hawaiian Cavalry, Major Judd, the Battery on Punch Bowl and Her Britannic Majesty's sloop-of-war *Scout* fired Royal Salutes. On the arrival of the Royal Cortège at the Court House, the troops drawn up in line presented arms, the Band played the National Anthem, and His Majesty, accompanied by the Chief Justice and his Ministers, proceeded to the Legislative Hall, when after reading of prayer by the Venerable Archdeacon George Mason, the Assembly for 1872 was formally opened by His Majesty in the following gracious speech:

NOBLES AND REPRESENTATIVES:

At the opening of the Legislative Assembly of 1870, I commended to its attention Foreign and Inter-Island Steam Communication, and the Assembly of that year responded by making liberal appropriation. The means placed at the disposal of My Government for these purposes have been used as it was intended. The Report of My Minister of the Interior will show you the gratifying fact that steam communication between the Islands is likely to be self-supporting, and will encourage the hope that the public necessity will call for an increase of that service at an early day. Steam communication with the Coast of America, and with the New Zealand and Australian Colonies, seems now to be firmly established, and I have not a doubt that the money devoted by us to this object will be found to be wisely expended.

During the last two years, Agriculture has repaid handsomely those who have pursued it with courage, diligence and enterprise. It is the life of the Nation, not only from its profitable returns, but as tending directly to the increase of the population, and the prolongation of vigorous life. I therefore hope that you will not neglect to further its interests by every means in your power. But whilst giving your earnest consideration to it, I trust that every other interest will receive likewise its share of your attention.

Our relations with foreign Governments continue to be of the most friendly nature. Since the adjournment of the last Legislative Assembly, I have concluded a Treaty of Amity and Commerce with His Majesty the Emperor of Japan, the text of which will be laid before you. The Treaty of Reciprocity which was at the last Session of this Body before the Senate of the United States, failed to receive the number of votes necessary for its ratification. I have directed notice to be given of My desire for the termination of those Articles of the Treaty with France, signed at Honolulu, October 29th, 1857, which it is agreed by the 26th Article of that Treaty, may cease to have effect after one year's notice. This will leave you free to make such changes in the Tariff as you, in your wisdom, may think proper.

The Report of My Minister of Finance will present to you most gratifying evidence of the good condition of our finances.

The interests of the cause of Education have never been more thoroughly attended to, and the results of that attention have been most encouraging.

Justice has been administered equally and impartially to all. Peace, contentment and prosperity have reigned within our borders.

All the works which have been undertaken and completed, as well as those which are now projected for the public benefit, have had and do have My most hearty concurrence, and I therefore commend to you most earnestly the recommendations of My Ministers in this respect.

It is my painful duty to inform you that the Widow of My Predecessor, His late Majesty Kamehameha

III., deceased at her residence in Honolulu, 20th September, 1870.

REPRESENTATIVES:

It is with great pleasure that I see amongst you so many, who, in former years, have had experience in legislative business, and who by their return to this Assembly, give evidence that the people have the same confidence in their experience which I myself entertain.

NOBLES AND REPRESENTATIVES:

I pray most humbly and heartily, the King of Kings, so to rule your Councils, that everything may be ordered for the public good. And with this prayer I commend the interest of Our Country to your wisdom, patriotism and fidelity, in which I have unflinching reliance.

We do now declare the Legislature of the Kingdom opened.

The following is a list of the members of the Legislative Assembly:

NOBLES.

His Highness W. C. Lunaliilo,
His Ex. P. Nahaolelua,
His Ex. P. Kanoa,
His Ex. J. O. Dominis,
Hon. C. R. Bishop,
" C. Kanaiua,
" D. Kalakaua,
" W. P. Kamakau,
" P. Y. Kaeo,
" H. Kahanu,
His Ex. C. C. Harris,
His Ex. F. W. Hutchison,
His Ex. J. Mott Smith,
His Ex. S. H. Phillips.

REPRESENTATIVES.

Hawaii—Hilo—D. H. Hitchcock, S. Kipi,
Puna—J. Nawahi,
Kau—W. T. Martin,
S. Kona—J. W. Kupakeo,
N. Kona—S. K. Kaai,
Kohala—J. W. Naihe,
Hamakua—G. W. D. Halemanu,
Maui—Lahaina—L. Aholo, W. Hanaike,
Kaunapali—J. Adam Kaukau,
Wailuku—H. Kuikelani, J. W. Lonoaea,
Makawao—P. Nui,
Hana—M. Kahananui,
Molokai and Lanai—D. W. Kauea, R. Newton,
Oahu—Honolulu—A. F. Judd, J. O. Carter, E. Mikalemi, Z. Poli,
Ewa and Waianae—J. Komoikehuehu,
Waiialua—J. N. Paikuli,
Koolauloa—E. Kekoa,
Koolau—P. C. H. Judd,
Kauai—Hanalei—D. Kaukaha,
Lihue and Koloa—W. H. Rice,
Waimea and Niihau—I. Hart Kapuniai.
—Advertiser.

From the following items going the rounds of the newspapers, we learn that two of our old college classmates have been assailed, and we only hope that Dr. Robinson may come forth from the trial as triumphant as did Judge Doolittle:

"Judge Charles H. Doolittle, of Utica, New York, brought a suit for libel against S. W. Payne, the editor and proprietor of the *Utica Bee*, who had falsely charged Judge Doolittle with receiving bribes. The case has been decided against the editor, who was sentenced to four months' imprisonment in the Albany Penitentiary."

"Rev. Dr. Stewart Robinson, of Louisville, Kentucky, has brought a suit against the *Chicago Evening Post* to recover \$100,000 damages, because of the publication on January 23d, 1872, of the following 'false, scandalous and defamatory libel': 'Rev. Stuart Robinson, of Louisville, who advocated from the pulpit, during the war, the shipping of yellow fever infected clothing to northern cities, narrowly escaped death from small-pox last week.'"

Did the Apostle Peter ever Visit Rome?

The Pope and all good Catholics assert that he did, and build their Church upon the assertion that he there established the *Romish* Church. Protestants as an historical fact assert that Peter never visited Rome, or assert that this fact cannot be proved from either sacred, ecclesiastical or profane history. From recent newspapers, it appears that the Pope and his friends felt themselves so hardly pressed upon this point, that to the astonishment of the Protestant and Catholic world, His Holiness Pío Nono, sanctioned a public discussion in the city of Rome upon this question. In fact the Catholics challenged the Protestants. Three Catholic priests, Fabiani, Cipolla and Guidi, met Rev. Messrs. Sciarrelli (Methodist), Bibetti (Vandois), and Gavazzi (Free Italian Church.) For two evenings (8th and 9th of February) the discussion was continued. It has created a great excitement in Rome. Protestants claim that they have the best of the argument, and the good Pope says no more public discussions with heretics. We only wonder he ever allowed this to take place under his sanction. The world moves! Even old Catholic Rome is shaken! The Bible, free schools, preaching and other potent agencies are overturning society.

NAVAL.—The French frigate, *La Flore*, Admiral Lapelin, arrived at this port on Tuesday, April 9th, having sailed from Tahiti, March 23d, making the passage in 17 days. The *La Flore* has on board 410 men and is a screw steamer of 450 horse-power, and 18 guns. We give below a list of her officers:

Amiral—de Lapelin.
Chef d'Etat-Major—de la Motte de la Motte Rouge.
Commissaire de division—Tayeu.
Chirurgien principal—Fournier.
Secrétaire—Cornet Gentile.
Officier d'ordonnance—Rothous.
Aumonier—Abbe Milhour.
Commandant—Juin.—Capitaine de vaisseau.
Second—Penfentenoy de Kerverguier, Capitaine de frégate.
Lieutenants de vaisseau—Floucault de Fourerroy, Rodolphe, Lehard, Sauva.
Enseignes de vaisseau—de St. Blancard, Leclerc, Saloun.
Aide Commissaire—Dusser.
Mécanicien principal—Meehain.
Chirurgien de 2de classe—Oro.
Aspirants de la première classe—Bernard, Poidous, Vlaud.
Aspirants de la 2de classe—Fichon, Fabregue, Fournier, Melchior—Gazette.

WILLIAM HALFORD.—Our readers will many of them remember the brave American seaman above named, who was the sole survivor of Lieut. Talbot's boat's-crew on the voyage from Ocean Island to Kauai, on the occasion of the wreck of the *Saginaw*. By late advices, we learn that the Naval Bureau at Washington has officially recognized its appreciation of his bravery. On the 10th of March he was awarded the Medal of Honor for bravery, promoted to the office of gunner, and presented with a gratuity of one hundred dollars. The latter does not sound extravagantly large, as coming from the Great Republic.—Advertiser.

Childhood is like a mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lips may operate on a young heart like a careless spray of water upon polished steel, staining it with a rust which no after-scouring can efface.

Finances of the United States.

The amount of cash transactions in the National Treasury Bureau during eleven years and a half, ending with January, 1872, shows an aggregate exceeding *fifty-five thousand millions of dollars*. This enormous sum could be swollen immensely by including bonds—hundreds of millions of which, subject to frequent withdrawal and replacement (the aggregate transactions reaching many thousands of millions), are included in the responsibilities for which Treasurer Spianer has been accountable.

The following table exhibits the total amount of money-entries as they appear on the books of the Treasury of the United States at Washington, in each of the fiscal years from 1861 to 1871, both inclusive, and for the fractional part of a year from the 1st of July to the 9th of January last, both inclusive, added thereto, and the aggregate amount for the entire eleven and a half years, and the loss thereon in that time:

1861.....	\$ 231,459,546 07
1862.....	2,294,674,642 09
1863.....	4,945,434,289 56
1864.....	7,332,385,024 16
1865.....	9,117,855,012 58
1866.....	6,403,203,990 72
1867.....	5,930,497,941 90
1868.....	5,522,361,160 05
1869.....	3,084,012,044 15
1870.....	4,199,844,001 65
1871.....	4,343,638,809 82
1872 (part year ending January 9).....	1,748,898,820 09
Total transactions.....	\$56,104,292,282 84
Loss in eleven and a half years.....	\$69,057 45

—about one dollar on a million of dollars of money transactions, as before mentioned.

Our female readers particularly may excuse us for reference to another feature in General Spinner's management. His official reports show repeated allusions to the ability with which ladies discharged their duties as clerks in responsible positions, and to the propriety of paying them as much salary as men receive for similar service. It will surprise many people to be told that more than four-fifths of the three hundred clerks in the Treasury Bureau are ladies (mostly mothers, sisters or daughters), whose natural protectors fell in defending the government. The fidelity with which these lady-clerks discharge their duties amid the treasures around them needs no further endorsement than is furnished by the fact that they constitute so large a proportion of the clerical force in a branch of government so well managed as the Treasury Bureau.—*Leslie's Weekly*.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Mar. 20—Haw bk Queen Emma, Gelett, 15 days from San Francisco.
29—H I R M's steam gunboat Tungus, Gregoevash, 49 days from Valparaiso, en route for the Amoor.
29—Am wh ship Josephine, Long, 6 months out from New Bedford, with 230 wh, 376 spm.
30—Am ship Kearsarge, Field, 13 days from San Francisco, en route for Baker's Island.
31—Am schr Sonora, Simms, 16 days from San Francisco, en route for Japan.
April 2—Am wh bk Nautilus, Smith, 28 months out from New Bedford, with 2,000 wh.
3—Am wh Hesperian, Wilkinson, 21 days from Humboldt.
9—Am ship Nebraska, Harding, 15 days from Auckland.
9—French frigate La Flore, Admiral de Lapelin, 17 days from Tahiti.
9—Am schr C M Ward, Rickman, 31 days from Howland's Island.
9—Haw bk R W Wood, Weeks, 14 days from Honolulu.

17—Am ship Mohongo, N T Bennett, 11 days from San Francisco.
17—Am bk D C Murray, Shepherd, 11 days from San Francisco.
19—Am wh bk Helen Mar, Koon, from Hilo, with 250 sperm.
26—Am ship Sumatra, Mullen, 14 days from San Francisco, en route for Hongkong.

DEPARTURES.

Mar. 27—Haw brig Nuuanu, Hughes, for Hongkong.
April 1—Haw brig Wm H Allen, Schieler, for Tahiti.
2—Am ship Kearsarge, Field, for Baker's Island.
2—Am bk Comet, Fuller, for San Francisco.
4—Brit bk Garstang, Thornton, for Howland's Island.
5—Am bk Camden, Robinson, for Paget Sound.
6—Am wh ship Marengo, Barnes, to cruise.
10—Am wh ship Josephine, Long, to cruise.
10—Am bktn Jane A Falkinburg, Cathcart, for Portland, O.
15—H I R M's steam gunboat Tungus, Gregoevash, for Amoor River.
16—H B M's steam corvette Scout, R P Cator, for Hilo.
16—Am ship Nebraska, Harding, for San Francisco.
18—French frigate La Flore, Admiral de Lapelin, for San Francisco.
20—Am wh bk Nautilus, Smith, to cruise.
20—Am ship Syren, Johnson, for Callao.
22—Haw bk Queen Emma, Burns, for San Francisco.
23—Am brig Hesperian, Wilkinson, for San Francisco.
23—Am schr C M Ward, Rickman, for Baker's Island.
23—Am wh bk Helen Mar, Koon, to cruise.

MEMORANDA.

REPORT OF BARK CAMDEN, ROBINSON, MASTER.—Left Port Gamble March 7th, with lumber to H Hackfeld & Co. Came out of the Sound March 10th, in company with barkentine Victor, bound for San Francisco. Had light northerly winds all the passage. March 27th, at 6 A. M., sighted the Island of Maui, arriving off Honolulu at 11 P. M. Came in port March 28th. Passage 20 days.

REPORT OF BARK QUEEN EMMA, CAPT. C. W. GELETT.—Left Honolulu, February 22d, for San Francisco, and experienced light southerly weather until 24th, then easterly until the 1st inst., after which heavy southerly weather; and north-west winds. Arriving on the 6th inst., thirteen days passage. Sailed for this port on 13th, with north-west winds until 16th, hauling into southward, which continued until reaching latitude 32° 30', longitude 139°, then took westerly winds, three days, and got trades 11 days out, which were moderate until day previous to arrival on morning of 29th.

THE R. C. WYLIE.—By a letter received by the last mail from Europe, we learn that the Hawaiian bark R. C. Wylie which sailed from Jarvis Island with a cargo of guano for Europe on the 27th of last October, encountered a severe gale off Cape Horn, in which she sustained serious damage, and lost two men overboard. Her decks were swept by a sea, and she was thrown on her beam ends, in which dangerous position she lay for many hours, before righting. She had with difficulty been brought into Queenstown under jury-masts.

REPORT OF BRIG HESPERIAN, WILKINSON, MASTER.—Left Humboldt March 14th under double reefed topsails, NW weather. Lost the wind in lat 30° N, long 130° W, thence light and baffling winds to lat 22° N, long 140° W. Moderate trades the balance of the passage. Arrived in Honolulu April 3d.

REPORT OF STEAMSHIP NEBRASKA.—Left Honolulu, Feb. 17th, at 6:45 A. M. Arrived at Auckland March 3d, at 3 P. M. 14 days 8 hours from Honolulu, left Auckland March 4th, at 1:45 A. M., arrived at Napier, March 5th, left same day for Wellington, arriving on the 7th, left same day for Lyttelton, arriving on the 8th, making the quickest run on record, viz., 14 hours. Left same day for Port Chalmers, arriving March 10, left Port Chalmers March 15th, for Honolulu via Auckland and way ports, with freight, mails and passengers, arriving at Auckland 3 days behind schedule time, the mail steamer from Melbourne having been detained one day by order of Postmaster General J. Vogel, Esq., then in Melbourne, accompanied by Mr. Webb, in order to afford time to execute the contract for the California mail service, made jointly between Victoria, New Zealand and Messrs. Webb & Hollanday, before the departure of Mr. Webb for San Francisco. The mail steamer was also 2 days behind time on account of heavy weather between Sydney and Auckland. Let in port at Auckland, bark Ka Moi, just arrived from Honolulu.

March 30th, met S S Nevada, boarded her and exchanged papers, etc., learning from her that Commander R. W. Meade, of the U. S. S. Narragansett, had made a formal treaty with the King and principal chiefs of the Navigator Islands, and the U. S. Government, said treaty being exclusive in favor of the U. S. Government) of using the harbor of Pago-Pago for a coaling station, for the California M. S. Line. Capt. Meade presented the King with a very handsome flag, which was hoisted and saluted by the Narragansett. The Nebraska brings a full cargo of wool and flax—86 through passengers. Arrived at Honolulu April 9th, have had strong winds and heavy head sea the whole trip. R. W. LAINE, Purser.

REPORT OF S. S. MOHONGO, N. T. BENNETT, COMMANDER.—Left San Francisco, April 6th, 12 M. Had strong northwest winds first thirty-six hours, afterwards steady northeast winds to port. Arrived April 17th, 1872, at 3 P. M.

REPORT OF BARK D. C. MURRAY, P. P. SHEPHERD, MASTER.—Left Honolulu March 6th with light airs from southward, which continued two days, then from E and SE to long 137° W, during which time had a severe gale with a tremendous sea running, lasting 48 hours, then moderate from eastward two days with heavy cross sea; had N and NW winds the remainder of passage, arriving at San Francisco March 28th, 22 days hence, having experienced very heavy rain squalls during the greater part of the time. On return trip left San Francisco April 6th at noon, with a heavy gale from NW which continued eight days, working around to the eastward, and then had light winds from that quarter until arrival. Sighted Maui the evening of 16th and arrived the following evening, after a passage of 11 days. Leaving San Fran-

cisco passed the Heads in company with steamer Mohongo, leaving her and three large clippers astern towards night, all of them apparently making "heavy weather" of it, as the gale was increasing and a tremendous sea running. The Murray shipped a heavy sea over the quarter the same night, which did little or no damage. Passed a large three-masted steamer during the third night out, steering a similar course, but owing to the darkness did not ascertain any particulars regarding her.

REPORT OF SHIP JIRIH PERRY.—Sailed from New Bedford December 21st, 1871; had a fine run off the coast, and crossed the line in the Atlantic in long 30° W January 13th, 1872. Arrived off the River La Platte January 25th. Saw sperm whales several times; took one which made 115 barrels, and struck another, but the line getting foul around a man's leg, had to cut to save him, and lost the whale. Crossed there until February 23d. Passed through Straits of La Maire March 4th, and passed bark Oasis (merchandise), of Freeport, bound westward; did not speak her. Arrived off Cape Horn on the 5th, and had quite a favorable time from thence to Island of Mocha, where we arrived on the 19th of March. Here the best of potatoes can be had for \$1.25 per barrel, and wood at \$3 per boat load. Crossed the line in the Pacific April 8th. Lost southeast trades in lat 3° N, long 12° W, and had much rain and baffling winds to lat 10° N, where we took northeast trades, having them moderate up to our arrival at Lahaina, April 23d.

Yours respectfully,
I. C. OWEN,
Master of ship Jirih Perry.

PASSENGERS.

FROM PORT GAMBLE.—Per Camden, March 28th.—Miss Sophie E. Emerson.
FROM SAN FRANCISCO.—Per Queen Emma, March 29th.—H Jackson and wife, D H Bartlett, Chas Gruber, Edward Barrett, W Griffith.
FOR SAN FRANCISCO.—Per Comet, April 2d.—W M Gordon, J W Crigler, A Hardy, Jas Taylor, Alfred Wight, Mr Stillman, F W Paty, John Brash.
FROM HUMBOLDT.—Per Hesperian, April 3d.—A Muller.
FOR PORT GAMBLE.—Per Camden, April 5th.—Thos Howe and wife.
FROM GUANO ISLANDS.—Per C. M. Ward, April 10th.—W H Johnson, assistant; J J Grawm, carpenter, and 20 native laborers.
FROM AUSTRALIA.—Per S S Nebraska, April 9th.—Mrs Hutchison, C Knox, J Brown, Mr and Mrs De Masserano and 2 children—55 pkgs freight.
FOR SAN FRANCISCO.—Per Nebraska, April 16th.—H Waterhouse, D H Bartlett and son, Mrs Burnham, Geo F Pigott, J H Black, Miss H Castle, John Wanzer, W Blake, wife and 3 children, Mrs Nazirama and 2 children, Mr Melenn, Mr Williams, Mr Anderson, Max Rooney, C F Nichols, W I Hughes, Mr Kaye, T Coyle, Antone Brown, John Graume, W Males.
FROM SAN FRANCISCO.—Per Mohongo, April 17.—M T Lynde, Clara B Lynde, B A Ludlow, R Madge, B A Lynde, C A Williams, son and nephew, Geo. Dority, F G Kramer, George Kneeker, Mrs S B Stoddard, Capt B Cogan, Wm Mann, and 8 others—15 in transitu for New Zealand and Australia.
FROM SAN FRANCISCO.—Per D. C. Murray, April 17.—Mrs Capt Jno Paty, Capt D R Frazer, Miss A Barnard, Daniel Vida, wife and 2 children, De Rulo and wife, Mrs F Horn and child, Nell Kennedy, John Lam, Chas P Hunt, Mr Morage, John Wenzel.
FOR GUANO ISLANDS.—Per C. M. Ward, April 22d.—35 native laborers.
FOR SAN FRANCISCO.—Per Queen Emma, April 23d.—H C Allen, Daniel L Credford.
FOR SAN FRANCISCO.—Per Hesperian, April 22d.—George Cordy, Miss S Cordy, Mrs Moore.

MARRIED.

BREWER—HARRIS.—In this city, April 27th, at the residence of His Excellency C. C. Harris, by Rev. C. G. Williamson, Mr. JOHN DOMINIS BREWER to Miss NANNIE ROBERTA HARRIS.

DIED.

CRIGLEY.—In Kona, Hawaii, March 20th, of consumption, WILLIAM N. CRIGLEY, aged 20 years. The deceased came passenger by the last steamer from California.

GRUBER.—In Honolulu, Hawaiian Islands, of consumption, on the 4th day of April, 1872, CHARLES GRUBER, a naturalized citizen of the United States, formerly of Bavaria, and late of San Francisco, California.

BERAZ.—At Hana, East Maui, April 4th by drowning while crossing a stream during a freshet. Dr. H. Beraz, a native of Bavaria, Germany, aged about 30 years.

CAPLAN.—In Honolulu, April 8th, of general debility, Hermann Caplan, a native of Bavaria, Germany.

DAVIS.—In San Francisco, April 4th, WILLIAM ROBERT, son of Wm. H. and Maria Estudillo Davis, aged 18 years, 9 months and 29 days. A nephew of the late R. G. Davis, Esq., of this city.

HUMPHREYS.—In this city, April 21st, Mr. WILLIAM HUMPHREYS, a native of Brighton, England, aged 39 years.

WETHERBEE.—At Kailua, near Honolulu, April 25th, Capt. DANIEL WETHERBEE, aged 57 years, a native of Connecticut. He had resided on these islands a number of years, and was well known and esteemed as a master in the coasting trade.

DONNELLY.—In Kona, at the residence of Mr. John Yates, April 20th, of hemorrhage of the lungs, WILLIAM DONNELLY, aged 23 years, 1 month and 20 days. Son of Matthew Donnelly, 43 South 5th Avenue, New York City. A member of Myrtle Lodge, No. 16, K. of P., San Francisco. San Francisco papers please copy.

Information Wanted.

Concerning Daniel Kershaw, who left Boston last May, and supposed to have been since then in Honolulu. Any tidings as regards him will be thankfully received by his anxious mother, Mrs. Mary Ann Kershaw, Wakefield, Mass., or at the office of this paper.

Confessions of an Opium Eater.

Some months ago a stranger landed in Honolulu, suffering terribly from the effects of opium. He belonged to one of the interior cities of California. As the drug had impoverished him, he made an appeal for aid, and was assisted by the Ladies' Stranger's Friend Society. After several months had passed away, he returned to San Francisco, but before leaving, he allowed us to peruse a neatly written letter, addressed to a friend in the city where he had resided, and with his permission, we make the following extracts, which we hope may prove a warning to any poor victim of the drug who has not gone too far:

I beg leave herewith to submit to your kindly notice a letter of mine, containing, as you will see, my experience while seeking release from the inthrallment of the accursed opium habit. Three different times I endeavored while in ——— to burst the bonds that bound me to the infernal fascinating drug, and after each trial I was compelled to fall back on the opium pipe for support. God seems to help a man in getting out of every difficulty but opium. There you have to claw your own way out over red hot coals on your hands and knees, and drag yourself by main strength through the burning dungeon bars.

Knowing that you have ever taken an interest in my welfare, I will now inform you where I am, and what I have been doing since I left your city. I started from ——— with the avowed intention of breaking myself from the enchanting opium habit, an invalid with all the uncertainties of victory which attend one addicted to the bewitching drug. It was impossible for me to accomplish the herculean feat while I remained in ———, subject to so many temptations, for under no treatment can a patient be cured of the miserable habit (I speak with the authority of sad experience on this subject) without enduring suffering and temptations which not one in a hundred could endure at all. There are none who would pass through the ordeal a second time for the wealth of the world.

I reached San Francisco September 20th on the steamer *New World* at eight o'clock, P. M., and the first place that I found myself half an hour after I arrived was in an opium hell on Dupont street, which place I visited three times a day while I remained in the city, smoking a half dollar's worth each time. You must say that I made a good commencement to throw off my allegiance to the opium despot. I stopped in San Francisco until October 3d, trying to find a ship bound for Tahiti, but did not succeed in finding one; neither was there one up for the Society Islands. As my finances were getting beautifully diminished every day that I remained in San Francisco (I had but seven dollars when I started), it was necessary that I should start for some place or other, and make another effort to flee from the fascinating narcotic. I heard that the bark *D. C. Murray* would sail for the Hawaiian Islands on or about the 3d of October, so I went and engaged a passage to Honolulu, and bought one bottle of sarsaparilla, and two dollars worth

of opium to put into it. With this small stock of medicine to break a habit of ten years' standing, I was prepared to make a final effort to burst the deadly opium bonds.

On Tuesday afternoon, October 3d, I bade farewell to California, bound for Honolulu aboard the bark *D. C. Murray*. We made the run down with very pleasant weather in twelve and a half days, arriving at Honolulu on Monday morning, October 16th. But oh! Lord! what indescribable, hideous, horrible, incessant tortures I underwent! Oh! my soul was miserable, hankering to acquire more misery,—by turns desperate, shuddering, groaning, tormented, pained and gnawed by the demon Despair. These are merely a part, but to relate all the monstrous, fearful, distracted, horribly hideous dreams, would bring my word in doubt, and stagger your belief. I was afflicted with all the ills that flesh is heir to. I could not sleep, eat or walk, and when we arrived at Honolulu I could hardly crawl ashore—in fact I was completely demoralized. I remained in Honolulu one month, bathing in the falls in Nuuanu Valley, and taking exercise on horseback, and afoot visiting all the places of note on the Island of Oahu.

Here I may remark that after all the trouble and tortures my soul had endured, that enchanting sorcery of earth and hell seduced me again, and riveted its iron chain of desolation, trouble, poverty and shame upon me, and incredible though the assertion seems, I could not resist it, and passively yielded to the direful temptation. Stung by misery, vexation, disappointment and remorse, but never (even in the moments of my most abject despair) relinquishing my cherished desire to once more stand upon my feet a free man, I decided to go to some other island where Celestial Chinamen did not live, for wherever you find them, so sure will you find the foul fiend Opium. Oh! the torments I have suffered to gain what!—an hour of dreaming joy—& feverish hour that hastened to be done and ended in the bitterness of woe.

I was recommended to go to the Island of Maui by a gentleman residing in the city of Honolulu, who kindly gave me a letter of introduction to an old Quaker by the name of A. P. Jones, with whom I could stop, and incur no expenses. I secured a passage on the schooner *Ka Moi*, Captain Davis, which cost me five dollars (cabin passage.) They do not carry white men in the steerage. That five dollars cleaned me out. On the evening of the 16th of November I went on board of the schooner, and on the 18th we arrived at Wailuku, West Maui. Here I landed a cold forsaken thing, that wandered along forlorn and desolate—a vapor eddying in the whirl of chance. I fell again, and with desperate haste I went to wring the last sweet drop from sorrow's cup of gall. After a few days I met a Mr. Reed with his wagon, and engaged him to take me to the Quaker's, who lives on East Maui, near a little village called Makawao, fifteen miles from Wailuku. When I arrived at the Quaker's I was out of opium, and I was unable to procure any more. A violent fever soon seized me; the heavens above, the earth beneath seemed glowing brass, heated seven times. Severer and severer yet it came, and as I writhed and quivered, scorched within, the fury round my torrid temples flapped her fiery wings, and

breathed upon my lips and parched tongue the withered blasts of hell! Memory gave up her charge; decision reeled; I wished to forget my "vow;" I had no hope; enjoyment now was done.

When I got a little better I occupied my time in exercising at the culinary art, and occasionally riding around to different parts of the island. I looked old, withered, decrepit, and was worn to skin and bone, and shook as with the palsy. I did not remain with the Quaker very long, in consequence of us not hitching horses together, but went to Mr. Farden's place at Puumalei to stop with Mr. John Lewis, an old Californian, until I could get some employment. I have gained somewhat in strength, but there is still a deadly stupor of mind, from which I have not yet awakened, and my whole nervous system is shattered and impaired after passing through the fiery ordeal—ambition fled—and only sustained by the wonderful power of Hope that I shall eventually prevail over that bewitching sorcery of earth, Opium.

For the present I am safe, as there is very little opium on this island; it is expensive, and I have no money with which to purchase it. There is no chance to make a raise, or borrow a half of a friend. This is a delightful climate, with balmy breezes, abundance of fruit, such as oranges, bananas and guavas. I intend to remain on these islands some time. In this delightful climate, dear generous summer is at hand, with her lap full, and her prodigal fingers scattering flowers on the mountain tops and in the deep secluded glens. So you will understand how very easy it is to lead a sort of vagabond life around these islands.

If there are any would-be opium eaters in your city or its vicinity—and I doubt not but there are a few—you should not be slow to sound a timely note of alarm to the uninitiated, that they may be put on their guard against the insidious seductions of the infernal bewitching drug.

G. W. P. Curtis, in his "Recollections of Washington," gives a copy of a contract written in Washington's own hand, between George Washington and Phillip Barton, his gardener. After the usual clauses, it provides that the said Barton "will not at any time suffer himself to be disguised with liquor, except on terms hereafter mentioned." After enumerating the clothing, &c., to be furnished, it further says he was to be allowed "four dollars at Christmas, with which he may be drunk four days and four nights. Also two dollars at Whitsundae, to be drunk two days; also a dram in the morning, and a drink of grog at dinner at noon." We can easily comprehend what such rabid water drinkers as Gough and Greeley would say at such a singular compact; but the inference is that Washington, being an eminently practical man, saw the impossibility of eradicating the vice in otherwise a good and valuable servant, and so made a compromise, which should retain him in the rank of rational beings. Had he drawn the string too tight he might have driven Barton into the realms of rum altogether. Six days' intoxication is not two per cent., and is very moderate compared to many of our modern officials.—*Am. Paper.*

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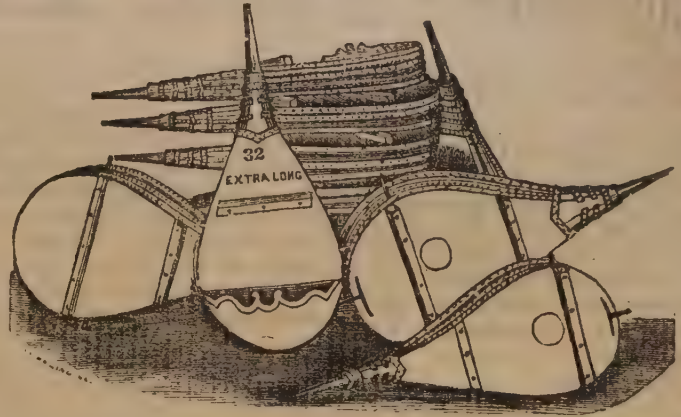
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Young Men's Christian Association of Honolulu.

Annual Meeting of the Young Men's Christian Association of Honolulu.

It has been the custom since the commencement of this Society to hold the annual meetings at the houses of some one of the members, and to follow the regular business of these occasions with the less regular but very pleasurable duties connected with the discussion of a variety of eatables and drinkables, and the social interchange naturally incident to such circumstances. To these gatherings, guests have generally been invited, but heretofore from the ranks of the "young men" portion of the community only.

The annual meeting for this year, the third year of the Association, was held at the house of Mr. Atherton, the President for the past year, on Friday evening of the nineteenth of last month. There was a large attendance of members, besides many invited guests, of whom the greater proportion were ladies. Reports were read; a short address from the retiring President followed, which will be found below, and then the meeting proceeded to the election of officers for the coming year, with the following results: Mr. T. R. Walker, President; Mr. S. B. Dole, Vice President; Mr. W. W. Hall, Secretary; Mr. S. M. Damon, Treasurer. The retiring officers being, Mr. J. B. Atherton, President; Mr. T. R. Walker, Vice President; Mr. W. W. Hall, Secretary (re-elected); Mr. E. C. Damon, Treasurer, vice Mr. J. E. Tucker, resigned.

The social part of the gathering included a delicious collation, flowers and music.

President's Address.

In retiring from the Presidency of this Association, I have thought a few remarks upon the condition of and interest of the members of the Association might not come amiss, and perhaps be productive of good.

We have on the books of the Association the names of thirty-eight members, twenty-three of them being actual residents of Honolulu; yet during the past year, and I think also the previous one, it has rarely been the case that more than nine members were present at the regular monthly meetings, although due notice was given of such meetings.

During the year we have held eight regular meetings, the other four months failing for want of a quorum. The meetings held were interesting, especially those at which members previously appointed read essays, and afterwards had the subject discussed by the members at large.

At the annual meeting last year, it was voted that the President at each regular meeting should appoint some member to present a subject tending to the advancement and improvement of the Association, on which he should write an essay, the subject being open to discussion, after the reading of the essay. During the year three subjects have been presented. 1. The Use and Abuse of Narcotic Stimulants. 2. The Use and Abuse of Fiction in Literature. 3. The position which this Association ought to take in regard to the Temperance movement in Honolulu. These subjects as presented were very interesting, and well handled, and the discussions

originating from them entertaining and profitable. I would recommend the continuance of these essays during the coming year.

In regard to the work of the Association, I would say that the Reading Room has been kept in good order, well supplied with newspapers and periodicals, besides stationery for the use of strangers. It has been well patronized by strangers, as well as by residents of these islands, and would be much missed if compelled to be closed for want of support.

The Chinese Sabbath-school which was started some three months ago under the direction of this Association in the Lecture Room of Fort Street Church, has proved thus far quite successful. The attendance has varied from Sabbath to Sabbath. We began with eighteen, and have had as high as twenty-seven Chinamen. These men have appeared interested and desirous of learning. The instruction thus far has been mostly from the Primer and First Reader, but we hope before long to give them the Bible to read. A few adult teachers, who can be regular in their attendance, are much needed, and would add much to the efficiency of the school.

We have thus far as an organization, except in providing a Reading Room, done little for the stranger young men who have come into our midst the past year. I do not know that any have really needed our assistance, and yet have we sought to become acquainted with the strangers that have come amongst us, to see whether our help has been needed, or to throw good influences about them. The Annual Report of the Boston Young Men's Christian Association for the past year, which I have before me, shows much good work done in this respect, and shows us what can be done for young men by our Association.

We open now upon the new year, and in entering upon its duties and labors as an Association, I trust as members we may all resolve to do more this year than the last.

J. B. ATHERTON,
President Y. M. C. A.

Secretary's Annual Report.

As another year has passed over our Association, it becomes my duty to present a statement of what we have done during the year. Leaving all money matters for the Treasurer to account for, I will merely mention the work we have had in hand.

Eight regular meetings have been held during the year in our Reading Room. On three different occasions we were unable to hold monthly meetings, as there was not a quorum present. Some of our meetings have been exceedingly interesting, owing to the discussions which have taken place on subjects proposed at some previous meeting. At the meeting held in December last, Dr. C. F. Nichols read some interesting notes on the subject of narcotic stimulants and their abuse. The subject was taken up and discussed by a number of the members present. At the meeting in January, Mr. T. R. Walker presented some very interesting thoughts on the

"Uses and Abuses of Fiction in Literature." The subject was well handled, and the discussion which followed was well sustained. At the meeting in March, Mr. S. Pogue presented the subject of "Our duties to the Temperance Associations in this place." These discussions will be continued during the coming year, and will doubtless make the meetings more interesting.

The Reading Room has been well sustained during the past year, and many are now in the habit of frequenting it for the latest news, or for pleasant literary recreation. We can safely say that it has now become an institution of Honolulu, and it is quite important that it should be well sustained. We have noticed often during the stay of the steamers in our port, that the Room has been filled with strangers, who are thus enabled to spend a few pleasant hours while detained here.

This Association has taken up new work during this year; and on the first Sunday in January the Chinese Sabbath-school was commenced in the Lecture Room of Fort Street Church. From the six or seven Chinamen who were present the first Sunday, the school has increased, until now it numbers from twenty-five to thirty scholars, with from fifteen to twenty teachers. Some of our lady friends have kindly helped us in this really missionary work. The scholars seem all eager to learn, and many are making very commendable progress in reading. We regret to say that they do not take to singing as well as to reading. This school opens a wide field for work, and one which promises great success.

The Association were fortunate enough to secure a lecture from Rev. A. L. Stone. Subject, "Symptoms of Character." The proceeds of the lecture, amounting to about sixty dollars, were very welcome to the Treasurer.

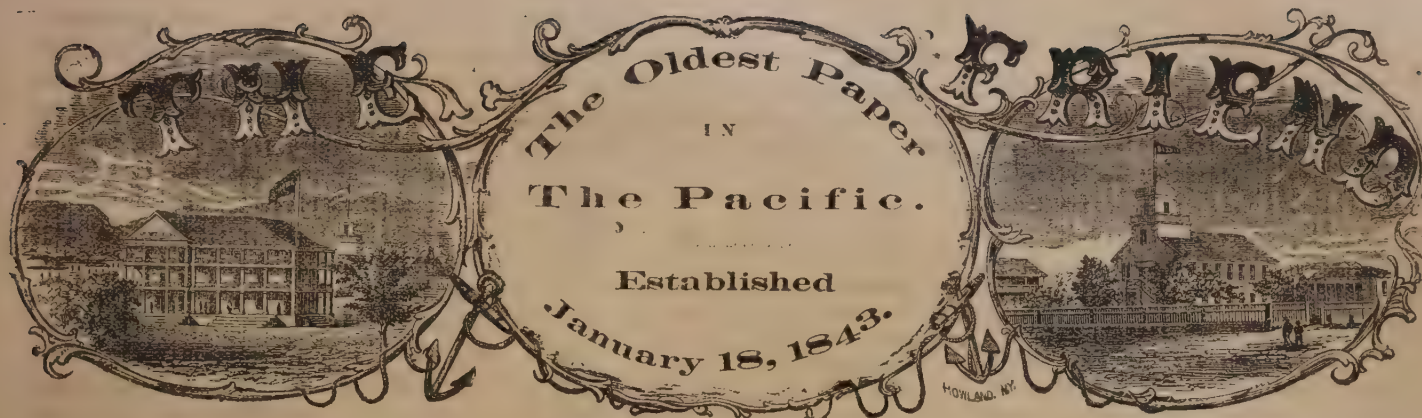
Six members have been added to our Association during the year, and several have left us for other places of residence, making the number of resident members about twenty-five.

Hoping that our next year will be one of great usefulness, and that we may grow in numbers and in strength,

I remain, respectfully,
WM. W. HALL, Rec. Sec'y.

Treasurer's Annual Report.

The receipts for the year are as follows:	
Monthly collections.....	\$65 25
Dr. Stone's lecture.....	60 00
Donation from Hilo.....	15 90
Donations from members.....	90 50
Donations from others in Honolulu.....	43 50
Balance from last year.....	116 00
	\$391 15
DISBURSEMENTS:	
Expenses of hall, etc., for lectures & readings.....	\$105 00
For printing posters, notices of meetings, etc.....	53 75
For one page of the <i>Friend</i> one year.....	75 00
Paid E. Dunscombe, curator of Reading Room.....	108 75
For books for Chinese Sunday-school.....	8 00
Incidentals.....	1 30
	\$361 80
Balance on hand.....	\$39 35
The Association is in debt to:	
H. M. Whitney for periodicals and papers for the Reading Room.....	\$128 00
Other bills.....	28 60
	\$156 60
Amount required to clear the Association from debt.....	
	\$115 15
E. C. DAMON, Treasurer Y. M. C. A. of Honolulu.	



New Series, Vol. 21. No. 6.

HONOLULU, JUNE 1, 1872.

{ Old Series, Vol. 30

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THE FRIEND.

JUNE 1, 1872.

Death of the Rev. H. Aea.

It is with unfeigned sorrow we record the death of this most estimable Hawaiian preacher. At the time of his death, May 28th, he was chaplain of the Hawaiian Parliament, but our acquaintance dates back to the year 1861, for then we found him a young, ardent and devoted missionary on the island of Ebon, one of the Marshall Group. He was the associate of the Rev. Mr. Doane. During the past twelve years he has been a most devoted servant of the Hawaiian Missionary Society in Micronesia. He visited Honolulu in 1868, but returned again to his work, finally being compelled to retire on account of his wife's illness, who died on her passage to Honolulu on board the *Morning Star*. Mr. Aea was making his preparations to sail again for his former field of labor on the departure of the missionary vessel. The Legislature honored his memory by an adjournment to attend his funeral, which took place at Kawaiahao Church May 29th, the Rev. Messrs. Pogue, Parker and Bingham taking part in the services. He leaves a family of young children, but we are happy to learn that they are provided for among friends.

MILLS' SEMINARY.—The annual catalogue of this Seminary indicates that it is in a most flourishing condition. There are connected with the Seminary 246 pupils, taught by an able corps of thirteen teachers. Most heartily we congratulate the principals, the Rev. Dr. and Mrs. Mills, in view of the success which has crowned their praiseworthy and energetic plans. The Seminary is an honor to the State of California, and decidedly the most flourishing Female Seminary west of the Rocky Mountains. Long may it prosper.

Stranger's Friend Society.

On Friday, May 24th, the Society held its twentieth anniversary at the residence of His Ex. J. Mott Smith in Nuuanu Valley. There was a full attendance of members. From the report of the Treasurer, Mrs. M. E. Carter, it appears that fifteen beneficiaries have been aided during the past year, to the amount of \$395.45. They comprise the following nationalities, viz: one Austrian, one German, but naturalized American, one Russian, one Chinese, two Irish, one Scotchman, one native of Manila, and seven English.

In reviewing the Society's operations during the entire period of its existence, it appears that the total amount of receipts from 1852 to 1872 were \$10,825.37. Expenditures during that period, 8,321.22. Amount on hand, 2,504.15.

The average yearly expenditure has been \$416.06. The members appear to have shown their wisdom in keeping their original fund intact. The interest on the same, together with the amount accruing from life memberships and other sources, is sufficient to meet the ordinary demands upon the Treasury.

This Association occupies a most important sphere of usefulness in our island community, and lends a helping hand when all others fail.

Maine Liquor Law among Hawaiians.

For more than thirty years the natives of these islands have resolutely sustained a law making it taboo to sell intoxicating liquors to their own people. This has been a most excellent law. It has worked well. It appears that a few now think that natives should enjoy the privilege of getting drunk the same as foreigners; so a petition to this effect is circulating in Honolulu, to be presented to the Legislature. We cannot for one moment imagine that honorable body would entertain the idea of repealing this wholesome and salutary law. The great argument to induce signers to the petition has been an appeal for equal rights! So long as the natives sustain this law, they stand on far higher ground than do foreigners. Englishmen and Americans are trying to pass just such a law. Not only do we hope the law will be sustained, but more stringently enforced. The natives are passing away sufficiently rapid without adding force to the agents of ruin and death. Read the report of Dr. Hutchison in behalf of the Board of Health.

Opium Lecture.

E. P. Adams, Esq., Auctioneer, delivered a lecture—speaking about thirty minutes—at his salesroom, May 31st, at 12 o'clock. The speaker opened by stating that he was authorized by the Minister of the Interior to sell to the highest bidder the privilege of selling opium for one year. He specified the conditions of the sale, and among them it was stated that each bidder must deposit the sum of \$2,000 as a guarantee of compliance with the terms. Only two bidders were announced as having thus complied. \$5,000 was promptly offered as the fourth bid; and then followed \$500 bids, until \$13,000 was offered. Bids varying from \$5 to \$100 were promptly offered, until the final bid of \$21,000 was reached. There was a large attendance of spectators, and profound silence most of the time was maintained.

As the crowd retired, the frequent remark was heard, "\$21,000!" and "who pays this large amount?" We chanced to overhear one of our German merchants remark that the gross sum of opium sales last year amounted to \$50,000, while the license for that period was sold for \$13,800. Our Chinese population throughout the group would not exceed probably 2,500. Supposing they are our only consumers, it would be a tax of \$20 per man. But have we not many foreigners who spend twice, aye five times that amount, for spirits, to say nothing about cigars and other luxuries? Verily if any one is disposed to moralize, he will not want for materials for reflection. The good people of the United States spend \$600,000,000 for intoxicating liquors, or \$15 for each inhabitant! Perhaps after all, opium smoking Chinamen are no greater sinners than some others dwelling in Jerusalem and elsewhere. Reader, think over this matter, and let him that is without sin cast the first stone.

N. B.—Since the above was written, we have heard it suggested that a tobacco license would have brought an equal amount, while a rum license would sell for \$100,000! Verily the Hawaiian Islands may be regarded as fully civilized.

Samoa, or Navigator Islands.

By the last steamer sailing for San Francisco there went forward a messenger, J. B. Stewart, Esq., with properly signed documents, ceding the Samoa or Navigator Islands to the United States. It was represented that the petition of cession was signed by the two rival high chiefs and one hundred and twenty-one petty chiefs. These documents were translated into the Samoan language by one of the English missionaries, and duly certified by the British and German Consuls. It remains to be seen whether the United States Government will accept the gift, or in any manner extend a Protectorate over these beautiful "gems of the South Seas." While the question is pending, let us in the meantime inquire whether they would be desirable possessions for the United States Government or any other government to annex to their dominions.

It appears that they were discovered just one hundred years ago (1772) by "the Dutch three-ship expedition" under the command of Rogenwein"—so asserts the Rev. Dr. Turner in his "Nineteen Years in Polynesia." The French navigator La Parouse followed in 1787, and while recruiting at Tutuila, there occurred the massacre of Lieutenant M. de Langle and another officer and ten sailors, but how many of the natives is not known. This unfortunate circumstance branded the natives of the group as a treacherous and bloody race, which was about as far from the truth as could be imagined." Dr. Turner remarks in regard to this massacre: "The only inference, probably, which ought to be drawn from this tragic occurrence was, that heathen nations have a keen sense of justice, and that if men will go upon the disproportionate principle of a life for a tooth, and shoot a man for a trifle, they must abide the consequences. It is certain to be avenged, and alas, it is often the case that vengeance falls not on the guilty, but on some unsuspecting visitor who may subsequently follow."

During the following next half century the Samoans remained for the most part unvisited and much dreaded. In 1830 the enterprising and resolute apostle of missions in the South Seas, the Rev. John Williams, visited the islands, and left some native teachers or missionaries among the people. In 1836 six mission families, under the patronage of the London Missionary Society, commenced their labors on this group, and probably no more faithful and earnest men ever went forth to preach the gospel among the heathen. They were subsequently followed by men of similar spirit; hence the Samoan Mission has been one of the most successful and prosperous missions in the South Seas.

The United States Exploring Expedition under Wilkes visited the group in 1839, and thoroughly explored and surveyed the whole group. According to this authority, the group contains 2,650 square miles, on the following islands:

Savaii,	700
Upolu,	560
Tutuila,	240
Manono,	9
Apolima,	7
Manua,	100
Oloosinga,	24
Ofoo,	10

These eight islands form the group, and they are situated in the South Pacific between 168° and 173° west longitude, and 13° 30' and 14° 30' south latitude. They lie directly upon the track of the Australian line of steamers, and in most instances these steamers would sight the islands if they did not call. They are of volcanic formation, and are surounded by coral reefs. The mountains of Savaii are over 4,000 feet high. The soil is rich and productive. Breadfruit, bananas, coffee, cotton and all the tropical fruits and vegetables grow in abundance.

These beautiful islands have attracted the attention of speculators and business men of San Francisco, where a company has been organized, entitled "The Samoan Commercial and Agricultural Company." Mr. Stewart has visited the islands as their agent, and according to report, he has purchased three hundred and thirty thousand (330,000) acres of land—100,000 on Tutuila, and 230,000 on the islands of Upolu and Savaii. The area occupied by these purchases would equal about one-fourth part of the whole group.

Much interest now centres upon the island of Tutuila, because upon this island is found the beautiful and commodious harbor of Pango-Pango. It is on the south side of the island, and perfectly land-locked, being an extinct crater. When a vessel has entered it, she is entirely shut out from a sea view. A very good description of this harbor is given by Wilkes, but it has more recently been surveyed by the officers of the United States ship *Narragansett*, commanded by Captain Meade. During the visit of this vessel, Captain Meade negotiated a commercial treaty with the chiefs of the island of Tutuila, or rather of the harbor of Pango-Pango. This treaty was signed on the 2d of March, 1872, and was promulgated by salutes and other accessory demonstrations. If required, this harbor will be made a coaling station of the Australian steamers.

Wilkes in 1839 estimated the population of the group at 53,000, but Turner, in 1863, reduces the population to 36,000, and it would not probably exceed 30,000. On the island of Tutuila there were, in 1866, 3,948.

Unfortunately no stable central government has ever been organized, but rival chiefs have carried forward perpetual petty warfare for supremacy. Turner gives an account of a bloody war which raged on the islands of Upolu and Manua from 1849 to 1857, or during a period of nine years. It was like the war of the Roses in England. We are sorry to learn that the slumbering embers of warfare still exist, ready to break out at any moment. All writers upon Samoan affairs, Turner, Williams, Wilkes, Prichard, and recent visitors, refer to these bloody and unfortunate battles among the natives. It is to be feared that they will not cease until a strong central government is organized or the islands pass under the protection of some foreign power.

The principal commerce of the islands, after supplying recruits to ships (whale ships and guano vessels), consists of traffic in coconut oil. This is largely produced, but is principally carried forward by German and English merchants resident upon the islands.

Will the United States Government assume the protectorate of these islands? This is the question.

The Bible.

Oh, friends, if there is one great thing in this world, it is the *Bible of God*; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs as by a golden cord from the throne of the *Highest*, and all heaven's light, life, love and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and it talks to him of an Intercessor, and immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise, "Lo, I am with you alway, even unto the end of the world." "When thou passest through the waters they shall not overflow thee, and through the fires thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy that shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory."

Where is promise, where is philosophy, where is song like this! *Magnify* the word of God!—Rev. E. E. Adams.

There is not in the world a nobler sight than an aged and experienced Christian, who, having been sifted in the sieve of temptation, stands forth as a comforter of the assaulted, testifying from his own trials the reality of religion.

Editors' Table.

"KA BUKE HIMENI HAWAII."—We congratulate the lovers of sacred song among Hawaiians on the publication of a new hymn book. The Rev. L. Lyons, of Waimea, Hawaii, has been spared to perform a noble and useful work for this people. There is but one Homer, one Horace, one Watts, one Lyons; poets cannot be educated to order as we educate school teachers, engineers and ministers. The writers of hymns for Hawaiians appear to have been very few. The following authors have the honor of furnishing the most complete compilation of hymns yet issued for Hawaiians:

Lyons,	458
Bingham,	95
Ellis and Bingham,	29
Ellis,	10
Bishop,	9
Bingham and Lyons,	3
Armstrong,	2
A. O. Forbes,	1
Anonymous,	5
Total,	612

It is no undeserved compliment that the Rev. Mr. Lyons has been styled the Isaac Watts of Hawaii nei. Some of our readers abroad, we doubt not, will be interested to learn that the Lyric Poet of Hawaii is one of the American missionaries. He has been laboring among the natives of Waimea and Hamakua districts on Hawaii since 1832, or during the last forty years. He has the reputation of being one of the most patient and laborious of men. Over mountains and through valleys he has pursued his calling. Aside from preaching, he has invoked the Lyric Muse, to the great benefit of the Hawaiian nation. His hymns are great favorites among the people, for he writes poetically inspired, being greatly aided by his perfect knowledge of the language in its most idiomatic and peculiar style, speaking and writing it like a native! He is a graduate of Union College, 1827, and Auburn Theological Seminary, New York, 1831, but a native of Colrain, Mass., where he was born in 1807. If some future Goldsmith should arise to sing his praise, he might employ that poet's language describing the parson of the "Deserted Village":

"A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had chang'd, nor wish'd to change, his place.
Unpractic'd he to fawn, or seek for power,
By doctrines fashion'd to the varying hour;
Far other aims his heart had learn'd to prize,
More skill'd to raise the wretched than to rise."

We notice that not a single hymn is by a native Hawaiian. This cannot be owing to a want of poetical talent among the aborigines of the islands, for like the Hebrews of old, they are gifted with a poetical element in their natures, but it is of a peculiar type or style. It is not of the Lyric style. They are fond of writing songs, or meles, in

Hebraistic style. We doubt whether even David, the "sweet singer of Israel," could have written hymns in the style of Watts, Wesley or Cowper. An Hawaiian or Polynesian's thoughts do not shape themselves after that fashion. This fact does not prove that Hawaiians, Tahitians, Samoans or Tongans are not musical and poetical, for the opposite is a known fact, but they have a style of their own. Perhaps our English Lyric poets would find it as difficult to compose in the style of Hawaiians, as for the native poets to compose in the style of the authors of these hymns. We should delight to see this topic discussed by Mr. Lyons or some one familiar with the subject. The pioneer missionary, the Rev. Mr. Bingham, has written nearly one hundred hymns in this volume. It is gratifying to see that some of the Rev. Mr. Ellis' hymns hold an honored place in this collection. It is more than forty years since he left the islands, and only resided here three or four years. He is now residing in Hoddesdon, England. In his early missionary life he labored at Tahiti, then came hither and assisted the American missionaries, and during the last quarter of a century his name is most honorably associated with the missionary work in Madagascar.

Many of these hymns are translations from the best of our English hymns, which may be readily recognized under the familiar headings:

"Let every mortal ear attend."
"Salvation! Oh the joyful sound."
"From Greenland's icy mountains."
"There is a land of pure delight."
"My days are gliding swiftly by."
"God of my life, through all my days."
"My country, 'tis of thee."
"Watchman, tell us of the night."

The book has been neatly printed by the American Tract Society in New York at the expense of the Hawaiian Board, and under the supervision of the Rev. E. W. Clark.

The Possible Future of Japan.

The following we copy from a letter of the Rev. O. H. Gulick, published in the April number of the *Missionary Herald*:

I shall not be much surprised if, in a very few years, the government, which controls everything, and which feels itself to be the sole guardian and regulator of the souls and bodies of its subjects, should undertake the abolition of Shintoism—as it has already, in a measure, of Buddhism,—and should decree the Christian religion to be the religion of the state and of the nation. If the mistaken hostility of the past towards Christianity, which is fast ebbing, should all pass away, and if the rulers should conclude that the short road to glory is to number themselves among the Christian nations of the world, they would be likely to make such a decree. If the wealth, the prowess and the happiness of the nations of Europe and Amer-

ica are owing to Christianity, why should not this nation adopt it, as they have the steamboat, the railroad and the telegraph? And as the government must be the leader, and must decide what is good for the people, why should they not decree that it shall at once take the place of the former religions of the land, which have been maintained by the state.

Such action would be in consequence of ignorance as to the true character of Christianity, as indeed every union of church and state has been. But it would not be strange if the rulers of Japan should repeat the mistake which has been so often repeated in history. It would be a course to be regretted by every true friend of missions, and the example of the United States, in the complete separation of church and state, will tend to save this nation from such a course. Would that the officers connected with the department of religion who accompany the embassy now going abroad, might fall into the right hands in our country, and so gain some correct idea of the complete separation between church and state which there exist, and also of that religious liberty which can be perfect only where the two are thus separated.

Missionary Intelligence from Micronesia.

The Rev. Mr. Sturges writes under date of November 28th, 1871. After referring to the sickness of the wife of his associate, the Rev. Mr. Doane, he thus describes the progress of the work on the little island called Wellington, and upon Ponape or Ascension:

"Last Saturday brought us the first mail from our teachers on Mohil, Wellington Island. They are all well and doing well. They are pleased with their work, and the people seem pleased with them. It is very encouraging to see how much interest they and their letters are awakening among our church members. I have two men with their wives in our school room Mohil; they came back with me in the *Morning Star*. One is doing very well, getting on nicely in his studies; the other has been sick so much that he does not get on.

"I have opened a school at Ona, giving some two hours of each day to it. The most of the teaching I get done by our boy pupils. We are interested in the school and everything about us. The natives of this church and the one at Japalap, ten miles from here, are trying to do right; as also the church at Kiti. I have visited them all since my return, and held communion services. Some eighty-six in all have been added, and a few excommunicated ones restored. The people at Kiti have got the timbers on the ground for a new parsonage. I am to go down soon to frame the house. The boards and some of the materials of the old building will work into the new one. The people here also have commenced getting out the frame for a new parsonage at Ona. We are putting up a pretty good school-house. All these works and improvements take my time, as little can be done without the missionary. I never knew before what it is to be more than employed; but what is to become of me if Mr. Doane's two churches fall upon me? If no help is to come from Boston by the next trip of the *Morning Star*, will you not send on help from the islands?"

Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

Creeds.

Rev. Walter Frear preached an interesting sermon on this subject at the Fort Street Church on the 19th of last month, in which he gave the history of the origin and development of the creeds of the Christian church, and showed how from the simple and reverent apostolic confession of faith in Christ, they became at length platforms of theologic philosophy of contending sects, and professions of elaborate religious conclusions reached by the combined thought and investigation of pious and learned men.

In treating of the use and necessity of creeds in the church, the preacher showed his sympathy with the increasing religious feeling which demands a return to the simple confession of faith of the Apostles, and yet, in insisting that a creed should be a doctrinal statement, he seemed to plead again for the old methods of opening the church doors, which have given to the world such formidable documents as the Athanasian creed and others similarly artificial and unbiblical. Doctrinal statements are valuable and necessary, but they belong to the pulpit and to the conference room, and not to the confession of that faith in Christ which is the admission to his Universal Church, and which should be to all bodies of his followers who bear his name.

We regard it as an absolute law of church practice which cannot be intelligently questioned, and to which no exception can be taken, that no church on earth has a right to require of those desirous of joining with them, the acceptance of uninspired interpretation of unsettled or of doubtful doctrinal points, or of anything beyond the confession of love to Christ and faith in him as the Divine Son of God, and that religious conviction which naturally belong to such a confession. Dr. Hodge in his new and learned work on Theology and Religion, on the 607th page enforces this Christian law in the following unmistakable terms: "The rule which Christ has laid down for admission to his church is, that what He requires as a condition for admission into His kingdom in Heaven, is to be required as a condition of admission to His kingdom on earth. Nothing more and nothing less is to be demanded. We are to receive all those whom Christ receives. No degree of knowledge, no confession beyond that which is necessary to salvation, can be demanded. All those terms of church communion which have been set up beyond the credible profession of faith in

Christ are usurpations of an authority which belongs to Him alone." This is a grand and noble recognition, by one who has not the reputation of being a broad churchman, of one of the soundest and truest principles of Christian polity.

We believe that each Christian church on earth is entitled to regard itself as not only a representative, but also a part of the Church Universal, of the Kingdom which is in Heaven and on earth, and we have no sympathy with any opinion, though it may be a thousand years old and hoary with venerable associations, that would lower this standard or narrow this privilege, and would aim to make the church, by its articles, a partisan supporter of unsettled points of belief and religious philosophy.

For any church or association of churches to adopt a full statement of doctrine, the result it may be, of honest and thorough inquiry, and to insist on its acceptance to the letter by applicants who may not have the opportunity or ability of investigation and definite judgment, is worthy alone of those dark ages when Christian liberty became so nearly lost in the autocracy of religious and intellectual despotisms. It is inconsistent with the teachings and practice of the Founder of the Church and of his apostles.

Though Mr. Frear, in preaching on this subject, expressed his sympathy to these principles or similar ones, he modified such expression in the explanation that followed, as we understood him, and favored, in practice, a confession much less simple than the Apostles' Creed. We learn that the new creed of the Fort Street Church would hardly stand the test given by Dr. Hodge quoted above.

We believe in creeds. *Credo! I believe!* It is the password that opens to men all the grand and incomparable possibilities that God has prepared for them. It is too solemn a confession to be hampered and distracted with other things; too solemn a crisis of life for human differences and opinions to be allowed to intrude.

The Divine Tragedy.

Longfellow's last poem has been variously criticised. Some reviewers say that in it he has not added to his renown as a poet. Others disapprove of the idea of the work, and think that he has erred in making the sacred story the subject matter of a drama. But there are those, and these perhaps the majority of his readers, to whom his rendering of the Divine Tragedy comes as a new reading of the Gospels, illumined by the poetic inspiration of a tender and reverent man. It is to them a new Life of Christ, rich with

insight and portrayal of the scenes among which he moved. We belong to this class. We have read the book with delight, and carry with us the sweet influences of its pages.

If the author has not added to his renown as a poet, which we do not for a moment admit, he has without doubt in this sincere offering to the life and mission of the Master, enlarged both his own reputation and his personal influence as a man.

In giving the words of Christ, he has hardly changed them, save by transposition. In this anxiety to give Christ's own words as they are in the Gospels, he has doubtless in some places sacrificed the metrical symmetry of the poem; but it is surprising, on the whole, how the style of the original narrative favors a metrical form. John the Baptist preaching Christ's coming says:

"Repent! repent! repent!
For the kingdom of God is at hand;
And all the land
Full of the knowledge of the Lord shall be
As the waters cover the sea,
And encircle the continent!"

"I am the voice of one
Crying in the wilderness alone:
Prepare ye the way of the Lord;
Make his paths straight
In the land that is desolate!"

"I indeed baptize you with water
Unto repentance; but He
That cometh after me,
Is mightier than I and higher:
The latchet of whose shoes
I am not worthy to unloose:
He shall baptize you with fire
And with the Holy Ghost!
Whose fan is in his hand;
He will purge to the uttermost
His floor, and garner his wheat,
But will burn the chaff in the brand,
And fire of unquenchable heat!
Repent! repent! repent!"

The scenes of the drama follow each other in the chronological order of the New Testament. In the temptation in the wilderness, one recognizes the crafty and politic Lucifer of the Golden Legend, whose diabolic efforts are marked with absolute genius:

"I cannot thus delude him to perdition!
But one temptation still remains untried.
The trial of his pride,
The thirst of power, the fever of ambition!
Surely by these a humble peasant's son
At last may be undone!"

In the marriage in Cana, the circumstances of the first miracle are beautifully drawn; the wedding songs are in words from the Song of Solomon. Here Manahem, the severe Essenian prophet from the valley of the Dead Sea, overshadows the brightness of the hour with this announcement to Christ:

"And thou, the Anointed!
Why art thou here? I see as in a vision
A figure clothed in purple, crowned with thorns:
I see a cross uplifted in the darkness,
And hear a cry of agony, that shall echo
Forever and forever through the world!"

In the synagogue at Nazareth, Christ thus ended the discourse which so enraged his fellow-townsmen:

"No man is a Prophet
In his own country, and among his kin.
In his own house no Prophet is accepted
I say to you, in the land of Israel!"

Were many widows in Elijah's day,
When forth three years and more the heavens were shut;
And a great famine was throughout the land;
But unto no one was Elijah sent
Save to Sarepta, to a city of Sidon,
And to a woman there that was a widow.
And many lepers were there in the land
Of Israel in the time of Elisha
The Prophet, and yet none of them was cleansed,
Save Naaman the Syrian!"

And so the scenes so full of interest pass in pictured succession: the Corn Field; the Sea of Galilee; the Demoniac of Gadara, with its wierd horrors, its sharp changes, and its satisfactory and exciting finale; Talitha Cumi, with its wonderful faith, its grief and its triumph. And then the *First Passover* closes with the story of Mary Magdalene in its profound contrasts,—Mary at the Tower of Magdala:

"Companionless, unsatisfied, forlorn,
I sit here in this lonely tower, and look
Upon the lake below me, and the hills
That swoon with heat, and see as in a vision
All my past life unroll itself before me.
The princes and the merchants come to me,
Merchants of Tyne and Princes of Damascus,
And pass, and disappear, and are no more;"

and Mary with the alabaster box at the house of Simon the Pharisee:

Christus.

"Thou gavest me no water for my feet,
But she hath washed them with her tears, and wiped them
With her own hair! Thou gavest me no kiss;
This woman hath not ceased, since I came in,
To kiss my feet! My head with oil didst thou
Anoint not; but this woman hath anointed
My feet with ointment. Hence I say to thee,
Her sins, which have been many, are forgiven,
For she loved much."

The Guests:

"O, who, then, is this man

That pardoneth sins also without atonement?"

Christus.

"Woman, thy faith hath saved thee! Go in peace!"

The *Second Passover* opens with the terrible-tragedy of Herod's banquet-hall, haunted with the burning maledictions of Manahem the Essenian:

"May the lightnings of heaven fall
On palace and prison wall,
And their desolation be
As the day of fear and affliction,
As the day of anguish and ire,
With the burning and fuel of fire,
In the valley of the Sea!"

And then follow other incidents and miracles portrayed with wonderful skill and pathos, and giving evidence of a wide knowledge of the life of the Holy Land and of a true recognition of the meaning of the Divine life lived there, eighteen hundred years ago.

The *Third Passover* is the last act of the drama, and commences with the entry into Jerusalem and the scene in the Temple: then comes the portrayal of those incidents of surpassing interest which crowd the last days of the earthly life of the Master and light up the agony and gloom of the world's great crisis with the transcendent glory of Christ's perfect triumph over self, sin and death.

"Golgotha! Golgotha! O the pain and darkness!
O the uplifted cross, that shall forever
Shine through the darkness and shall conquer pain
By the triumphant memory of this hour!"

PUBLIC READING.—Mr. George Pauncefort will read *Dickens' Christmas Carol* and *Boots at the Holly Tree Inn*, on Thursday evening, the 6th inst., at the vestry rooms of the Fort Street Church, under the auspices of the Young Men's Christian Association.

Young Men's Christian Association.

The regular meeting for May was held at the rooms on the 10th ult. The evening was rainy and the attendance not very large. After reports were read, action was taken for providing a series of public entertainments, lectures and readings, at an early day. Other miscellaneous business transpired, and then the discussion for the evening on *the influence of circumstances on character* was opened by Mr. S. B. Dole, the committee, who read an essay on the subject, which was followed by interesting remarks from other members, in which his position in treating the question was supported without dissent. It was voted to have the essay printed, and also that the editing committee should be free to make selections from the papers read before the Association, for the Young Men's Christian Association's part of the *Friend*.

The subject for discussion at the next meeting is the Sunday question, Mr. W. W. Hall being the committee on the same.

Here a Little, There a Little.

Shark's teeth with holes bored through them by artificial means, evidently for the purpose of lashing them to wood for some useful purpose, as the Kingsmill islanders use them for making spears and knives, have been lately discovered in England imbedded in the Pleiocene formation. This exceedingly interesting fact would seem to establish the existence of the human race on the earth during the Pleiocene Age, forty or fifty thousand years ago.

The Methodists have got up in the United States, a National Holiness Association.

The International Convention of the Young Men's Christian Associations is to meet in Lowell, Mass., this month.

There is in Belgium a society called the "Libree Pensee"—whatever that means,—whose object is to uproot religion from modern society. We do not believe it can be done. These self-sacrificing and disinterested apostles of skepticism report progress this year.

The Christian Association and Christian Union of New York have at last adopted the practice of our Association, and open their reading rooms on Sundays.

"The New York Evening Post" takes ground strongly in favor of opening the public reading-rooms of great cities on the Sabbath." We cannot imagine any good reason for opposing such a practice.

Temperance legislation in the State of Maine is becoming more popular than ever.

The Hawaiian Legislature do not seem disposed to enact prohibitive laws in regard to spirits and narcotics where the revenue of the government would be diminished thereby. It may be said with some degree of truth that

it is impossible to prevent the importation of opium, but there is no doubt but that the odd fifteen thousand dollars that is realized yearly by the government from the sale of the opium license is the convincing argument which our high principled rulers feel too weak to cope with. Though it might be difficult to entirely prevent the importation of opium into the kingdom, it is absurd to say that with the right law, aided by the zealous sympathy of the authorities, the present traffic and consumption might not be very materially lessened. It is an important matter. In return for an annual tax paid by our people of fifty thousand dollars for a foreign and wholly injurious product, and for the moral and physical ruin of large numbers of our population, numbers rapidly increasing, our revenue is benefited to the amount of fifteen or twenty thousand dollars in *filthy lucre*. The price paid at auction for the license this year is fifty per cent. larger than was paid last year, showing a rapid extension of the traffic and use of this truly diabolical drug.

A law to make retailers of intoxicating drinks liable for damages committed or received by those they have caused to become intoxicated, has been offered in the Legislature within a day or two. It impresses us as a just law, and we hope it will pass.

Narcotics.

I may express to you my conviction that habitual alcoholic or narcotic stimulation of the brain is not compatible with the fullest consecration of the body as a temple of God. Good men may do this in ignorance, as other things prevalent at times have been done, and not offend their consciences, but I believe that greater earnestness, more searching self-scrutiny, fuller light, would reveal its incompatibility with full consecration, and sweep it entirely away. The present position on this point of the Christian Church as a whole, and largely of the Christian ministry, I regard as obstructive of the highest manhood, and of the spread of spiritual religion.

I know that strong men have, in this connection, been bound as in fetters of brass, and cast down from high places, and have found premature prostration and premature graves, and that this process is going on now. Let me say, therefore, to those of you who expect to be ministers, that I believe that sermons, even those called great sermons, which are the product of alcoholic or narcotic stimulation, are a service of God "by strange fire;" and that for men to be scrupulous about their attire as clerical, and yet to enter upon religious services with narcotized bodies, and a breath that "smells to Heaven" of anything but incense, is an incongruity and an offense, a cropping out of the old Phariseeism that made clean "the outside of the cup and the platter." Not that abstinence has merit, or secures consecration. It is only its best condition.—*President Hopkins' Baccalaureate.*

Starlight.

I love the quiet starlight hour,—
When peering from the cloudless sky,
The little glancing beamlets pour
A long sweet voiceless melody;
And in the cadence of their song,
A thousand old-time memories throng.

It was a star that led the way
Those old Judean shepherds trod,
To where the Christ in manger lay,
And pointed to the Son of God;
And oft it seemeth to me now
I feel that star beam on my brow.

And still we know its wondrous light,
Now gleaming with a brighter sheen
O'er many a soul dark as the night,
Waits but reflection to be seen;
And Jesus' wills that it shall be
Yet mirrored there triumphantly.

The light of stars, so cold, so pale,
Oft brings me dreams of such sweet rest,
That I could wish the mortal veil
Were raised from o'er my longing breast,
And that thus dreaming, I might flee
To wake in their reality.

Bright tokens of our Father's care,
Wake, wake! your silent harps, and sing
Some anthem that my soul can share,
From heaven to earth re-echoing
Some story of that love divine
The spirit whispers may be thine.

Yankee Element in Turkey.

In his letter to the Secretary of the Board, written in English, Hagop Effendi refers, somewhat playfully it would seem, to the American, "Yankee" element, which appears so prominent among the results of missionary influence. He writes: "In summing up the results of missionary labors in this country, I was surprised to find the large amount of American element introduced. How much has been done for the evangelization of this country is so well known that there is no need of repeating it. I am not going to tell you now of the religious influence which these American missionaries have been exerting upon the antiquated churches in the East, in favor of the introduction of Protestant principles; or of the tremendous blow they have been giving to Catholicism, which has almost entirely stopped its progress in the East; and that, too, by creating such a sentiment among the people, through the preaching of the Word, and the publication of evangelical works, that no doubt His Holiness was among the first to feel the power it possessed, when he found his dreams vanish and his splendid schemes fall to the ground before the light the people had been getting. You need not be told what the foolishness of the preaching of the cross has done in awakening the spiritual nature of religion in the East. All this is what every Christian would expect from a Christian mission.

"But what struck me the most was somewhat different objects. When I turn my eyes over the countries I have been traveling, and pass in review the companies and social circles I took occasion to enter, the conversations and disputes I have heard, the religious and social organizations I have seen, the business meetings and social gatherings attended, all having the American type upon them,—when all these things, as if in a vision, pass before my eyes,—I cannot help thinking, Verily the missionary has been as true an American as Christian. The most

zealous advocate of American civilization could not have done half as much for his country abroad as the missionary has done. The religious and social organizations, the various institutions introduced, are doing a great deal in introducing American civilization. From the wild mountains of Gaour Dagh, in Cilicia, you may go across to the no less wild mountain of Bhotan, on the borders of Persia; or you may take Antioch if you please, and go on any line to the black shores of the Euxine; you will certainly agree with me in declaring that the American missionary has served his country no less than his Master. Even in wild Kurdistan you will find some one who can reason with you quite in Yankee style, can make you a speech which you cannot but own to be substantially Yankee, with Yankee idioms and American examples to support his arguments; and if you want to satisfy your curiosity still more, you may pay your visit to the schools established by the missionaries, in the wild mountains of the Turkomans, in Kurdistan, the plains of Mesopotamia, Cappadocia, or Bithynia. Question the school-boy as you would at home; you will find his answers quite familiar to you. You may question him on geography, and you will certainly find, to your surprise, that he knows more of the United States than perhaps of his own native country. Question him about social order, he will tell you all men are created equal. Indeed, what Dr. Hamlin is silently doing with his Robert College, and the American missionary with his Theological Seminary and schools books, all European diplomatists united cannot overbalance. Having seen all this, you will certainly not be astonished if you see Yankee clocks; American chairs, tables, organs; American agricultural implements; Yankee cotton-gins, saw-mills, sewing-machines; American flowers in the very heart of Kurdistan; Yankee saddles, and a Yankee rider on the wild mountains of Asia Minor, perhaps singing, with his native companion, some familiar tune. Be not surprised if you be invited to a prayer-meeting on these mountains, where you hear the congregation singing *Old Hundred*, as heartily as you have ever heard it at home. You will certainly own then, if you have not before, that the American people have a sacred interest in this country."—*Missionary Herald*.

Manila advices give an account of an extensive conspiracy in the Philippine Islands to overthrow the Spanish rule. About three hundred insurgents at Cavite attacked the garrison and carried the citadel of the place, killing in all sixty persons, including six Spanish officers and two ladies. A force of 2,000 men was then sent against the insurgents, the citadel was retaken, and the insurgents literally annihilated, the Spaniards showing them no mercy. Five hundred natives then attempted the recapture of the citadel, but were repulsed, and the insurrection ended, the Spaniards losing in all 440 killed and wounded. Spanish discoveries since the vanquishment of the insurgents resulted in the arrest of a hundred men in Manila and its vicinity, seventy of whom were executed. It is believed extensive arrests were made in other centres of the conspiracy. Among the executed was Favera, intended as the first president of the projected Philippine republic. Three priests were shot at one time.

U. S. Treaty with Samoan Islanders.

KNOW ALL MEN BY THESE PRESENTS, THAT WE, Maunga, Chief of Le Fagaliava; Lelato, Chief of Le Alatau; Faumina, Chief of Le Saale; Soliai, Chief of Le Ituan; of the Eastern Division of the Island of Tutuila, Samoa, having met in Council this 9th day of March, A. D. 1872, do hereby agree to form a league and confederation for our mutual welfare and protection, and to unite our several districts under the flag raised at Pango-Pango on the 2d day of March, 1872.

And we hereby do solemnly bind ourselves to carry out this covenant faithfully as far as our jurisdiction extends, and to maintain peace with each other, and to carry out in our several districts the Commercial Regulations of Pango-Pango, promulgated the 2d day of March, A. D. 1872, and recognized by Commander Richard W. Meade U. S. Navy, commanding U. S. S. sloop-of-war *Narragansett*, (fourth rate).

In witness whereof, we have hereto set our hands and seals this 9th day of March, 1872.

(Signed)	Richard W. Meade,
	Commander U. S. N.
(Signed)	Thos. Meredith,
	U. S. Vice Consular Agent.
(Signed)	Lelato,
(Signed)	Faumina,
(Signed)	O au o Maunga,
(Signed)	O au o Maunga ma Ituan.

COMMERCIAL REGULATIONS

For the port of Pango-Pango, Island of Tutuila, Samoa, adopted and promulgated the 2d of March, 1872, and recognized by Richard W. Meade, Esq., commanding the U. S. steamer *Narragansett*, (fourth rate):

1st. All foreign consuls duly appointed shall be protected and respected both in their persons and property, and all foreigners settling on the Island as far as under the jurisdiction of the Chief, and conforming to the laws, shall receive the protection of the Government.

2d. The fullest protection shall be given to all foreign ships and vessels which may be wrecked and any property saved shall be taken in charge by the consul of the country to which the vessel belongs, who will allow salvage on the property so saved. No embezzlement will be permitted. The effects of all foreigners deceased will be given up to consul of the nation of the person so deceased.

3d. Every vessel entering Pango-Pango shall pay a port charge to the Chief, to be regulated by agreement between the Chief, the agent of the California and Australian Steamship Co., and the foreign consuls.

Pilots shall be appointed by the same persons. The agent of the Steamship Co. to be the Pilot Commissioner, *ex-officio*, and the charge for pilotage for men-of-war and merchant vessels to be one dollar per foot of draft, and one dollar per day for detention on board. Each pilot will be furnished with a copy of the Port Regulations, and to show the same to the master of each vessel which he may bring into port.

4th. No work shall be done on shore, nor shall any natives be employed on board vessels on Sunday, under a penalty of ten dollars, except under circumstances of absolute necessity, such as aid in the case of a wreck of a vessel, or the coaling of the steamship to proceed on time on her voyage north or south.

5th. All trading in distilled or spirituous liquors, or any kind of intoxicating drink is absolutely prohibited. Any person offending shall be fined \$100 on conviction before a mixed court composed of the U. S. Consul, H. B. M.'s Consul, and the Chief of the Bay. All such liquors found on shore, and kept for sale or barter in any way, shall be seized and destroyed.

If any native be found intoxicated, the individual who has furnished the drink which has caused the intoxication to pay a fine of ten dollars.

If any foreigner be found intoxicated and riotous, he shall pay a fine of ten dollars.

6th. Any person found guilty of offering inducements to a native female to prostitute herself to a foreigner to pay a fine of ten dollars, and any native female found guilty of prostituting herself to a foreigner, to pay a fine of twenty dollars.

7th. Deserters shall be apprehended by the Chief, on application to him through the consul, to whom they must be delivered. The usual rewards required by regulation to be paid by men-of-war, and ten dollars shall be paid by merchantmen,—one third to go to the Chief.

8th. All fines to be paid in specie or its equivalent, or be commuted at the rate of one month's labor on roads for ten dollars.

9th. Should any master of any vessel refuse compliance with the local regulations, the case to be referred to the consul of the nation to which the vessel belongs, and redress sought thence.

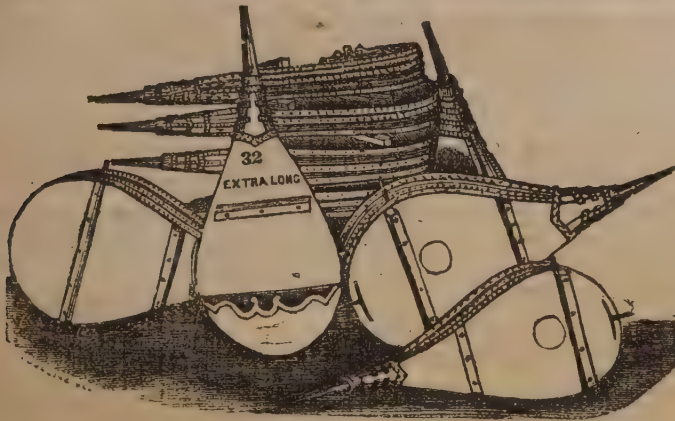
Witness	Richard W. Meade,
(Signed)	Commander, U. S. Navy.
(Signed)	O au o Maunga,
(Translated)	I am the Maunga or High Chief.

The foregoing rules having been signed by the Chiefs in my presence, I shall forward a copy of the same with my approval to the United States Government, for the information of all masters of vessels visiting Pango-Pango.

(Signed)	Richard W. Meade,
	Commander, U. S. Navy.

Mr. Joseph Emerson, a member of the Boston Technological School, writes as follows, under date of April 21: "During the coming summer, one of our Professors, Samuel Kneeland, A. M., M. D., Professor of Zoology and Physiology, will visit the islands. He proposes to make a stay of about six weeks, in which time he wishes to visit Haleakala and Kilauea. He is quite a naturalist, and wants very much to obtain volcanic and other specimens for the institute."

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MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- April 28—Am 3-masted schr A P Jordan, Perry, 17 days from Humboldt.
- 28—H B M's steam corvette Scout, Cator, from Hilo.
- 29—Haw schr Isabella, Wood, 33 days from sea.
- 29—Am wh bk Trident, Howland, 8 months out from Home, with 150 bbls sp.
- 29—Am wh sh Europa, McKenzie, 4½ months out from Home, with 50 bbls sp.
- 29—Am ship Sunrise, Clark, 15 days from S Francisco.
- 30—Am wh bk Jereh Perry, Owen, from Lahaina, laying off and on.
- May 2—Am missionary brig Morning Star, Matthews, 12 days from Marquesas Islands.
- 4—Brit brig Robert Cowan, Revely; 22 days from Victoria, V I.
- 5—Am stmr Nebraska, Harding, 7 days and 13 hours from San Francisco.
- 6—Am ship Camilla, B A Humphreys, 13 days from San Francisco.
- 8—Am stmr Nevada, J H Diethen, 17 days from Auckland.
- 11—Tahitian bk Ionia, McLean, 20 days from Tahiti.
- 13—U S slop-of-war Narragansett, Meade, 41 days from Howland's Island.
- 18—Am bk Comet, Fuller, 12 days from San Francisco.
- 19—Am schr Cygnet, Worth, 16 days from San Francisco.
- 19—Am bgtn North Star, Morehouse, 26 days from Tahiti.
- 19—Am wh bk Roscoe, Lewis, from Kawaihae, with 350 sperm.
- 22—Am bk Francis Palmer, Jacobson, 15 days from San Francisco, en route for Petropaulsk.
- 28—Am wh bk Helen Snow, Macomber, 8 months out from home, via Kawaihae.
- 28—Am wh bk James Allen, Kelly, 5 months out from home, clean.
- June 2—Haw bk Queen Emma, H B Burns, 16 days from San Francisco.
- 3—Am stmr Mohongo, Wakeman, 9 days and 16 hours from San Francisco.

DEPARTURES.

- April 26—Am ship Sumatra, Mullen, for Hongkong.
- May 1—Am clipper s/s Sunrise, Clarke, for Guano Is.
- 2—Am bk D C Murray, Shepherd, for San Francisco.
- 4—Am wh ship Europa, McKenzie, to cruise.
- 4—Am wh bk Trident, Howland, to cruise.
- 5—H B M's steam corvette Scout, Cator, for Victoria, V I.
- 6—Am stmr Nebraska, Harding, for New Zealand and Australia.
- 7—Am ship Camilla, Humphreys, for Manila.
- 9—Am stmr Mohongo, Wakeman, for San Francisco.
- 9—Haw ketch Lunallilo, Weeks, for Starbuck Island.
- 11—Haw schr Kamale, Dority, for Jarvis Island.
- 16—Am 3-masted schr A P Jordan, Perry, for San Francisco.
- 18—Brit brig Robert Cowan, Revely, for Victoria, V I.
- 20—Am bk Comet, Fuller, for San Francisco.
- 20—Haw wh bk R W Wood, Whitney, to cruise.
- 20—Am schr Cygnet, Worth, for Petropaulsk.
- 23—Am bk Francis Palmer, Jacobson, for the Arctic.
- 25—Am wh bk Roscoe, Lewis, to cruise.
- 29—Tahitian bk Ionia, McLean, for Tahiti, via Kaunakakai.

MEMORANDA.

REPORT OF SCHOONER A. P. JORDAN.—Left Humboldt April 9th, with southeast squalls blowing strong. Then wind from west and northwest to April 13th lat 32° 05' N, 134° 0' W, thence winds light from west to April 22nd lat 22° 18' 144° 43' W, thence moderate trades to the islands. First four days' run, 625 miles. Arrived April 27th, anchored outside during the night. Came in Sunday morning.

Report of the Morning Star.

Captain Matthews has furnished us with the following report of his trip to the Marquesas Islands and back, Rev. W. P. Alexander, Delegate from Hawaiian Board, as passenger.

Sailed from Honolulu March 12th, at 9 A. M., wind light from SE by E; in the afternoon same day, calm. On the 19th and 14th, light air and calm. On the 15th took fresh trade from E by N to ENE, with fine weather. Nothing of importance occurred up to the 19th, when the NE trade left us; wind baffling from ENE to ESE, with frequent rain squalls in lat 7° 36' N, long 150° 40' W, fairly in the doldrums, and continued in them up to the 24th in lat 4° 25' N, long 147° 31' W. On the 24th, wind gentle from E by S; fine settled weather, and continued so up to the 30th. On the 30th and 31st, winds light and baffling, from ENE to ESE and calm, with rain. Monday, April 1st, the same; tacked ship head to N in lat 14° 03' S, long 143° 18' W. April 5th, at 5:30 P. M., sighted Nukuhiva, bearing ENE, distance about 40 miles. April 7th, came to anchor in Duff's Bay, Island of Upou, 26 days from Honolulu. April 8th, landed missionaries' supplies, and sailed at 11:30 A. M., with Rev S Kauwealoa and four of his pupils, for Puamau, Island of Hivaoa. April 10th, at 9 A. M., backed the fore-top-sail off Puamau Bay; landed supplies; took on board Rev James Kekela and proceeded for Atuona Bay, Rev Z Hapuku's station, where they hold general meeting. April 11th, at 9 A. M., came to anchor in Atuona Bay, near the mission station; at 10 A. M. landed passengers and supplies. April 16th, at 5 A. M., sailed for Omoa Bay, Island of Fatuhiva, Rev J W Kaiwi's station. He and family takes passage in the Morning Star for Honolulu on account of ill health. At 2 P. M. came to anchor in Omoa Bay; took on board Rev J W Kaiwi, wife, four children and assistant, also luggage, &c, and sailed at 7 P. M. for Puamau Bay, to land Rev J Kekela. April 17th, at 6:31 P. M., hove to near Puamau Bay. April 18th, at 7:30 A. M., landed Rev J Kekela, &c, and proceeded for Upou to land

Rev S Kauwealoa. April 19th, at 8 A. M., backed the topsail at Duff's Bay, Upou; landed Rev S Kauwealoa and four pupils, &c; at 1 P. M. filled away for Honolulu, having finished up from these islands, and proceed on return voyage with wind from ENE.

The Marquesas group consists of eleven islands, of which six are inhabited. The whole number of population is said to be about 8,000. What I have seen of the people, they seem rather independent, but quite civil, and better clothed than most of the natives at the Micronesian Islands.

Monday, April 22d, at 3 P. M., crossed the equator in long 141° 17' W; wind light, E by N; fine weather. April 23d lost SE trades in lat 2° 40' N; wind light and baffling, with rain squalls. April 25th, first pass, wind light and calm; at 4 P. M. took strong breeze from NE, lat 6° 15' N, long 141° 20' W. April 26th, wind fresh, NE trade, and cloudy, lat 9° 57' N, long 142° 49' W. April 27th, wind fresh from NE by E; weather fine with passing clouds, continuing so up to the 30th. April 30th wind very light from E by N, with fine weather. May 1st, at 8 A. M., sighted east end of Island of Maui, bearing W by S, distance about 35 miles; at 6:30 P. M. east end of Molokai bore, distance about 10 miles. May 2d, at 1 A. M., hove to eastward of Diamond Head.

REPORT OF WHALESHIP EUROPA.—Left New Bedford, December 14th, 1871; had moderate weather to the equator, which was crossed in longitude 27° 46' west, January 22d, having had light baffling weather several days previous, and took south-east trades the 26th, in latitude 6° north. Fell in with a school of blackfish, February 3d, and got two; on the 14th passed a dead sperm whale, which was too far decomposed to take on board; later in the same day, fell in with another which was taken on board, and turned out 16 barrels of oil, the greater part having been lost before the whale was discovered. Had moderate weather to latitude 36° north, then took a severe blow from the southward with heavy rain, which continued about twenty-four hours. February 18th, in latitude 30° north, discovered the ship to be leaking seriously. Sighted the coast of Patagonia the 27th, and thence had fresh winds to Straits de Maire, and passed through March 1st, sighting the Diego Ramirez rocks the next day at a distance of 20 miles. Was several days in the vicinity of Cape Horn, with baffling weather, part of the time very light, and was 12 days from the latitude of 50° in Atlantic to the same in Pacific. Took a gale March 11th, from the westward, with thick weather, which hauled around into north-east, and moderated on the 15th; in latitude 40° north, took fresh southerly winds, and sighted the Island of Juan Fernandez, the evening of 15th; laid aback the next day and sent a boat ashore for recruits, losing three of the crew there by desertion. Took fresh trades in latitude 31° north, longitude 50° 24' west. Saw whales April 3d, on the off-shore ground, but did not take any as they were going too rapidly to windward; saw sperm whales again on the 5th, and took two. Crossed the equator the 15th, in longitude 130° 20' west, with fresh north-east winds and rain squalls, having lost south-east trades the day previous. Took north-east trades the 22d in latitude 7° north, and sighted Maui the afternoon of the 28th, arriving at this port the following day, the ship leaking at the rate of 2,000 strokes in twelve hours, which is the average since the leak was discovered. Passed a number of vessels on the passage, but spoke none except bark Roscoe of New Bedford, on the 2d of April, in latitude 5° north, longitude 107° 50' west, which reported 600 barrels of sperm, and after cruising until the 10th, would leave for these Islands to refit for the Arctic.

REPORT OF WHALING BARK TRIDENT.—Left New Bedford, September 6th, 1871; proceeded thence to the Western ground, and cruised a short time, taking one sperm whale, touched at Cape Verde's and from thence proceeded to River Platte; cruised one month on that ground and found whales plentiful, but experienced unfavorable weather for whaling; took two whales there, and while fast to one of them the third mate's boat was stove by a whale coming up under her, which had the effect of demoralizing the occupants for a short time and demolishing the boat. Had favorable weather along the Patagonia coast toward Cape Horn; was in the vicinity of the Cape about a week in sight of the land, with very fine weather, and took one sperm whale. Passed the Cape, February 18th, and experienced unfavorable weather in the Pacific to latitude 35° south. Touched at Juan Fernandez, March 18th, and met with moderate trades; thence to the off-shore ground, cruising there several days. Crossed the equator April 12th, in longitude 121° west, with favorable winds and plenty of rain. Had strong north-east trades, and sighted Hawaii the 28th, arriving the next day at this port. February 17th, off Cape Horn, spoke American bark Henry A. Liebfeld, 77 days New York, bound to Callao, and also passed a large American ship the same day, bound to the eastward. March 16th, spoke bark Cleone, of New Bedford, 40 months out, with 2,100 barrels of oil, cruising on Yellow Water Reef, and saw two other whalers in that vicinity, but did not speak them.

REPORT OF BRIG ROBERT COWAN, REVELY, MASTER.—Left Royal Road, Victoria, Friday, April 12th, with a light north wind, which soon got round to northwest. Passed Cape Flattery the 14th; had light northeast and northwest winds to lat 44° N, long 131° W, and thence to port light from northeast, arriving May 4th.

REPORT OF STEAMSHIP NEBRASKA.—Left San Francisco April 27th at 3 P. M., and arrived in Honolulu May 5th at 11 A. M., 7 days and 18 hours from port. Have had pleasant weather all the way down. We bring 140 tons of freight and 12 bags mail for Honolulu, and 146 packages freight and 222 bags of mail matter for New Zealand and Australia, in charge of Mr. R. Kaye. R. W. LAINE, Purser.

REPORT OF BARK IONIA, 174 tons, JAS. McLEAN, MASTER.—Left Tahiti April 21st: had light northerly winds and calms for two days in sight of the island, then took moderate southeast trade winds. Crossed the equator ninth day out in long 148° 30' W. In lat 7° 30' N took strong northeast trades; had light easterly winds for two days to the eastward of Hawaii. May 9th sighted the east end of Hawaii and thence had strong trades and squally weather. Vessels left in Papeete harbor: American brig North Star, bound for this port, to leave about 22d April; American brigantine Nautilus, loading for San Francisco; American brigantine Timandra and American schooner Sovereign, for San Francisco with oranges; French bark St. Mark, for Valparaiso; Grayhound, mail packet, for San Francisco, to sail about the 1st of May; British schooner Queen, from New Zealand.

REPORT OF U. S. S. NARRAGANSETT.—Left Honolulu Jan

27th, 18 days' passage to Pango Pango, made a survey of that harbor and Leone Bay, Island of Tutuila. Visited Apia, Upolu. Arrested Capt. Hayes and seized his vessel; could find nothing against him, were obliged to release him and his brig. Left Pango Pango March 14th for the Phoenix group and Guano Islands. March 27th made Phoenix Island and Enderbury Island the same evening when we made fast to moorings and remained until next day. All well on the island. March 29th passed Mary Island. April 1st called at Baker's Island, found them short of provisions—supplied them with bread, and brought four natives to this port as passengers. April 2d made Howland's Island; made fast to buoy and remained several hours; all well on the island. 41 days passage from Howland Island, had good trades carrying them to 32° N, long 168° 30' E, had southerly and easterly winds until striking the trades May 8th lat 31° W, long 165° 58' 16° W, equally and heavy rains until reaching the island.

REPORT BARK COMET.—Left San Francisco May 1st. First four days out, moderate breezes from WNW to NNW and foggy weather. Since then, moderate trades from NE to ENE with passing rain squalls. Monday, 4 A. M. sighted Maui—distance, 20 miles.

PASSENGERS.

FOR ENDERBURY'S ISLAND.—Per Sunrise, May 1st—25 native laborers.

FOR SAN FRANCISCO.—Per D. C. Murray, May 2d—Geo F Brightman, M Enderlein, A W Tripp, Mrs McLean and 3 children, A E Williams, J McCarthy, Mrs Morrison, 4 children and servants, Mr Bliss, Mr and Mrs J A Brewster, Miss Kennedy, Joe Halstead, D McCristler, S H Foster, Capt Waters, C S Knox, H C Knox, Mrs Louison, 2 children and servant, J D Brewer and wife, Mrs E E Peck, Miss Emma Peck, Chas Jones, Mrs Wood.

FROM MARQUESAS ISLANDS.—Per Morning Star, May 2d—Rev W P Alexander, Delegate; Rev J W Kaiwi, wife, 4 children and assistant, from Fatuhiva; Miss Rachel Kekela, from Hivaoa.

FROM VICTORIA.—Per Robert Cowan, May 4th—Master Rhodes, F C Colman.

FROM SAN FRANCISCO.—Per Nebraska, May 5th—A F Judd and wife, Miss Nellie Bacon, Mrs McDade, Capt Briggs, Capt and Mrs Lambert, Miss T A Jackson, Mr and Mrs Maguin and 2 children, Capt and Mrs Heppington and daughter, and 9 others, and 42 in transitu for New Zealand and Australia.

FOR AUCLAND.—Per Nebraska, May 6th—W Hinshaw, and 42 in transitu from San Francisco.

FROM AUCLAND.—Per Nevada, May 8th—John Carffroe, Dr Trousseau, M Witsmoncer, Mrs Poole and 2 daughters, Mrs Collett and 2 children, and 143 in transitu for San Francisco.

FOR SAN FRANCISCO.—Per Mohongo, May 9th—C S Mattson and wife, Capt B A Humphrey, Antone Brown, Mr Townsend and wife, Robert Craine, Thos Cummins, and 143 in transitu from Auckland.

FOR STARBUCK ISLAND.—Per Lunallilo, May 9th—Mr Tarn.

FROM TAHITI.—Per Ionia, May 11th—I Fisher, Mr Bertrand.

FROM SAN FRANCISCO.—Per Comet, May 13th—Alfred Wight, H K Archer, Wm Gedde.

FOR SAN FRANCISCO.—Per A. P. Jordan, May 16th—Geo H Brown.

FOR VICTORIA, V. I.—Per Robert Cowan, May 18th—J S Dickson, wife and child, S A Wood, E S Coffin, Alex McGuire.

FOR SAN FRANCISCO.—Per Comet, May 20th—Capt Matthews and wife, Wm Smith, Mrs Johnston and child, Mrs Collett and 2 children, Mr H R Rowland, Martin Alvord, Mrs Beaman, 2 children and servant, Geo White, M Benfield, Mrs Thos Brown, Capt J A Howland, Mr Hollister, Mrs McKenzie, Mrs Lloyd, J Waterman, Geo Schrel, Geo Miller.

MARRIED.

JUDD—BOYD—At Geneva, N. Y., April 4th, by the Rev. James R. Boyd, D. D., the Hon. A. F. Judd, of Honolulu, to Miss AGNES H. BOYD, daughter of the officiating clergyman.

SAYERS—KIMO—At the Catholic Mission, Wailuku, Maui, May 4th, by the Rev. Father A. F. Leonore, Mr. FRANK SAYERS to Mrs. LOUISA KIMO, widow of the late Mr. Kimo, of Haiku, Maui.

O'NEIL—KAHOHULI—At the Catholic Mission, Wailuku, Maui, May 4th, by the Rev. Father A. F. Leonore, Mr. PATRICK O'NEIL to Miss BIDDY KAHOHULI. (Mr. O'Neil's many friends wish him every success in life, and that he may enjoy a long, happy and virtuous life, as a paternal friend and benefactor of the Hawaiian race. No cards.)

KITCHEN—MAKES—At the Church of the Holy Trinity, New York, April 18th, by the Rev. Stephen H. Tyng, Jr., MARCUS L. W. KITCHEN, of New York, to JULIA A., daughter of Captain James Makee, of Maui.

GREY—JACKSON—At Grove Ranch, the residence of Capt. T. Hobron, Makawao, East Maui, May 14th, by the Rev. J. S. Green, Mr. CHARLES W. GREY, of Honolulu, to Miss JULIA A. JACKSON, of Norwich, Conn. (Norwich and New London papers please copy.)

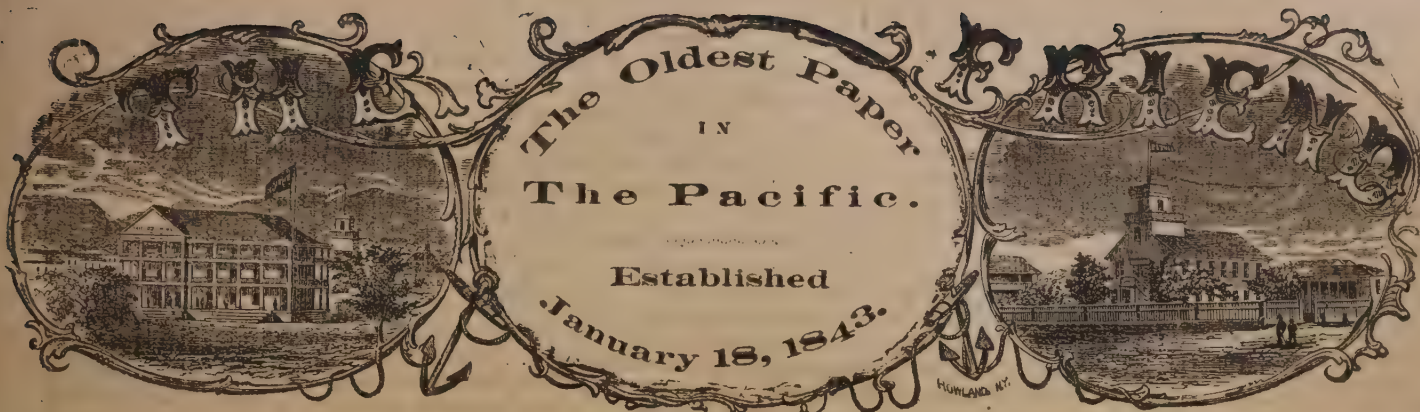
MACK—HOAR.—In this city, May 25, by the Rev. H. H. Parker, Mr. J. C. MACK, of the steamship Nevada, to Miss FANNIE HOAR, of Honolulu.

DIED.

LOHELOHE.—In this city, on the 17th instant, DAVID LOHELOHE, aged about 25 years, a native of these islands. He was for some years mate of the schooner Nettie Merrill, and proved himself a good seaman, and a careful and trustworthy man, much esteemed by all who knew him.

AEA.—In this city, May 27th, of consumption, Rev. H. AEA, formerly a missionary of the Hawaiian Board at Ebon, Micronesia, aged 35 years.

BENNETT.—In this city, Sabbath morning, June 2d, Captain NEHENIAH T. BENNETT, late commander of the American steamship Mohongo, and formerly of the bark D. C. Murray. Many will mourn the death of this popular and able shipmaster, so well-known in the Pacific. He died of an aneurism. He leaves a wife and child to mourn his death.



New Series, Vol. 21. No. 7.}

HONOLULU, JULY 1, 1872.

{ Old Series, Vol. 31 }

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THE FRIEND.

JULY 1, 1872.

June Meetings and Anniversaries.

This month in Honolulu is crowded with public meetings, school examinations and exhibitions. The following are the most prominent:

Annual gathering of the Hawaiian Evangelical Association. This is composed of the pastors and delegates from the fifty-six Protestant churches scattered throughout the kingdom. The meetings are held daily at the Stone Church.

The Hawaiian Legislature is in daily session at the Court House.

The examination of all the Government schools in Honolulu occur during the month of June.

The examination and exhibition at Oahu College, and also at St. Alban's College, take place during the same month.

One day is devoted to a Sabbath-school gathering of all the native and foreign children. It is accompanied by a procession.

On two successive Sabbath evenings, sermons are preached in behalf of Foreign and Home Missions in Fort Street Church. This year the former was preached by the Rev. Mr. Frear, and the latter by the Rev. A. O. Forbes.

The narrow dimensions of our monthly sheet will not permit us to report fully all these various public meetings, anniversaries and gatherings. They are all quite numerously attended, and so far as we may judge, by appreciative audiences. We have not al-

luded to the musical concerts, balls and parties which are interspersed. A mere outline and allusion to these numerous religious, intellectual and social entertainments indicate that the good people of Honolulu and visitors from abroad are not behind the citizens of other countries and cities in attention upon those religious and social festivals and anniversaries which so much contribute to make life pass pleasantly and agreeably.

Presidential Election.

The newspapers by the last mail report that now the forces are gathering for the coming campaign. Candidates, Greeley and Brown—Grant and Wilson. In this remote part of the world, and away from the strife of parties, we can hardly appreciate the warmth of the feelings enlisted. From our stand-point, we should certainly vote for *Grant and Wilson*, if in America. That ticket represents, to our mind, principles far more in accordance with national honor and integrity, than the ticket sent forth by the Cincinnati Convention. Grant is well known, and for four years his administration has been an honor to the country. Most heartily can we approve of Senator Wilson for Vice President. It was our privilege to have known him long ere his name became famous, and from our personal knowledge we believe he would make one of the best of public officials—honest, truthful, loyal. He is one of the people, and most nobly has he proved himself the friend of the people and the country. In the event of the President's death, we know that we should have a President fully competent to his position.

Amherst College was refused by the Legislature of Massachusetts, the \$100,000 applied for, but we rejoice to learn that Mr. Samuel A. Hitchcock, of Brimfield, of that State, has most generously donated \$100,000; his previous donations amounted to \$75,000; besides \$50,000 to Andover Seminary.

WRECK OF THE "QUEEN OF THE EAST."—Captain Stoddard, lately master of this vessel, arrived in the *Nebraska*, bound East. On the 18th of April, his vessel was wrecked in east longitude 159° 10', and 29° 30' south latitude, on Middleton Shoal. No lives were lost, but the vessel a total wreck. The officers and crew were five days in boats, and were picked up by the schooner *Commerce*, and taken to Clarence Head, New Holland. From thence they proceeded to Sydney. Capt. Stoddard is accompanied by his wife. Their lot appears rather hard, after the Captain had made twenty-six voyages to China, and on seven having been accompanied by his wife. At the time of the wreck, he was bound from San Francisco to Newcastle, N. S. Wales, for coal.

DEATH OF THE MOTHER OF JUDGE HARTWELL.—Our island readers will recall the notice of the death of the father of Judge Hartwell, as published in the April issue of our paper. By the last mail, the melancholy intelligence has been received that his mother too has passed away to the "better land," but we are happy to add, that her son was by her bedside when she was summoned. It was our privilege to become acquainted with this excellent lady, during a visit to Natick, Mass., during the summer of 1869. She was one of those refined, noble and Christian mothers of New England, whose worth is "above rubies." She died on the 11th ultimo.

THE GOOD TEMPLARS.—We are glad to learn that this useful and efficient temperance organization designs to furnish the public with a series of addresses. The first was delivered by H. L. Sheldon, Esq., at the Bethel, it was numerously attended by the members of that Order and others. The address was exceedingly appropriate and well received. The speaker's experience and observations in Honolulu, and upon the islands, during the past quarter of a century, enabled him to make a strong appeal to his audience. The next speaker, we learn, will be C. J. Lyons, Esq.

ADDRESS

Of the Retiring President of the Hawaiian Mission Children's Society, June 15th, 1872.

BY REV. S. E. BISHOP.

How One Tropical Colony has Escaped Degeneracy.

LADIES AND GENTLEMEN:—Our Society is now, by the laws of this kingdom, of age. Twenty years have passed since it was organized. It was done by a few adult children of missionaries, joined by a larger company of youth and children. Since that day how great has been the change. All of the original number who now survive are in active life. The fair bud has grown to a laden bough. The youth of the second generation are pouring into our ranks. Then there were only a very few young married couples. Now we number over six hundred individuals, forming a large community of families, distributed over the Islands, or respectably established abroad, and closely interlinked by social and business ties with the rest of the foreign community. While not ourselves a separate body, we form a leading and influential component of the foreign colonization.

Still, we noticeably form a distinct body of whites of tropical birth. And I propose to use this occasion to look at one marked peculiarity in our position, and to indicate some of the causes of it.

Our peculiarity is this: That we stand alone, among all communities of European blood and tropical nativity, in having preserved unimpaired the virtue, intelligence and thrift of our ancestral race, avoiding degeneracy and maintaining progress.

As a rule, European colonies in the tropics have hitherto been failures in this vital point of maintaining manhood and virtue. While in such colonies foreigners often accumulate wealth, their children have been degenerate. The real work has been supplied by fresh importations of energy and intelligence from the mother-land, while the tropic-born white in Indies East or West has usually sunk down into worthlessness.

This is so conspicuous a fact that I need not quote instances. The established idea of the tropical European is that of indolent languor, sensuality, and general incapacity. Nor has the vigor of Teutonic blood exempted it from this universal blight of the Torrid zone, any more than the Latin races. In Jamaica, Caledonia, Batavia, you will find the white native enfeebled and debased, as well as in Havana, Lima, Manilla, the Mauritius, or Cayenne.

So far as I know, this group presents the only exception to this rule among all white communities in the tropics. And here the contrast is so great, that we are scarcely willing to listen to a comparison with those degenerate colonies. The very thought sickens us, how easily we might have fallen behind, and been left to grovel, and have failed to keep our ancestral shield of valor and purity unstained.

Thanks be to God, we have somehow evaded an immense peril, which has wrecked all that is highest and best in life to those in like conditions; and we hold, and God helping us, shall doubtless continue to hold our hereditary place in the van of the best vitality and progressiveness of Christendom.

Those who best know us, see a community of mainly young people, in morals, the purest

in the world. I state what you all know, that our average standard is not merely exceptional as compared with the destroying sensuality which has infected other tropical colonies, but is such as can only be found in the most quiet and sheltered homes of lands like New England.

In intelligence, and in both special and general culture, we shall not think it boasting to claim an honorable rank. Time has not yet been given to our cousins to ripen the maturest fruits of culture in literary, scientific or professional eminence; but we have reason to expect that the bright anticipations of youthful scholarship will not be disappointed.

In business capacity and energy, we hope not to fall behind in the race with our friends from colder lands. It is true our energies are prone to wilt in this perpetual summer. We lack winter's keen sting to nerve our drooping vigor. But this lack we share with all by our side, even though they knit their fibre in more bracing climes. Already, how widely are places of profit and honor filled by our Hawaiian-born, and how largely is the name of a missionary's son recognized as presumptive of character and ability. Yet we are not fully represented here, since a large proportion of our most capable and enterprising men have sought employment in wider spheres abroad.

In this happy preservation of character, in this thrift and success, we discern the kind and special care of the God of our Fathers, those who came and dwelt here in His Son's name and for His love's sake. He hath not forsaken them nor their seed after them.

Yet God's blessings usually descend upon men through definite means and adapted instruments. It is made our duty and satisfaction to trace the line of causes used by him in accomplishing moral and physical results.

I will therefore try to indicate what may be considered the chief sources of our exceptional prosperity and exemption from the common rule of deterioration in the tropics. If in doing so I state some facts so familiar as to be almost wearisome to hear again, my apology is, that old things and old principles need to be restated and put on record for the benefit of others as well as of ourselves and those who shall succeed us.

I hold then, as foremost among those in vigorating influences which have combined to achieve this rare success, the high and special spiritual education which has nourished us. Our childhood and youth were nurtured in the stimulating atmosphere of enthusiastic religious devoutness. Consecration to God, love to Christ, near taking hold of eternal facts, were living and real things before us in the hourly lives of those whose chief thoughts were for the kingdom of God. Think of the choice and thorough spiritual nurture we had from parental lives and lips; the word of God in its power and fullness; the genial prayer-meeting; the pointed and tender sermon; the Revival, with its overflowing power, and contrition, and joy of salvation. Especially the household altars, the father's revered instructions, the mother's tender prayers, the Scripture history and Divine law and Gospel story made clear and plain, ready to be written by Divine power upon the receptive heart of the child. These things were the wealth of our early homes.

We had been intractable indeed had not these influences wrought in our souls some strength and elevation of spiritual life, whereby to cope with and control those lower and baser tendencies which all inherit, and to which peculiar power is lent by life among sensual races and in relaxing climates.

There was also a careful and judicious moral training. We were restrained and chastened betimes. Our parents were no believers in the let-alone system. We were warned from evil, stimulated and guided to good. We were wonted to homely domestic labors and ministrations, taught to work for ourselves and to serve others. Our parents, while toiling for the salvation of the Hawaiian people, were profoundly solicitous for the right training of their own children, which was a prominent topic of consultation at their annual gatherings.

A conspicuous influence of much value, has been a peculiar care for intellectual culture.

An essential conserving influence of an unusual nature was the generally adopted system of strict seclusion in childhood from intercourse with the native people. You well know, how strict and vigilant this *tabu* has been, and how for the most part, as parents, we adhere to the same tradition. None know, or could conceive, without personal observation, the nameless taint that pervades the whole garrulous talk and gregarious life of all heathen people, and above which our poor Hawaiian friends have not yet generally risen. Our parents wisely heeding the early and earnest warnings given by Messrs. Tyerman and Bennet of the English Deputation, adopted from the outset the policy of seclusion, whereby we spent our childish years even in ignorance of the Hawaiian language, and in an absoluteness of innocence unparalleled elsewhere in the world. No careful observer can doubt that a direct cause and one of the strongest ones of the early degeneracy of the families of European colonists in tropical climates, has been the unrestrained association of the children with negro and native servants, whose filthiness, lying, superstition, and animal aims, became ingrained into their infant natures. From the taint of this leprosy we, as a class, have been happily exempted.

The perils were great which endangered the youth of the missionary colony. That these perils were surmounted, was due, as we have seen, chiefly to vigilant parental watch and care, and to high spiritual culture.

Our revered parents, so many of whom survive to witness the prosperity of their children, may rejoice therein, not only as an individual honor and blessing, but chiefly as promising to ensure the ultimate completion and success of the enterprise to which their lives have been devoted.

The lifting up of the Hawaiian race, and establishing them on a solid foundation of Christian civilization, yet lacks completeness. Beyond all other defects, the native people are wanting in the vital element of the established family, with its parental watch and responsibility. The beauty of the guarded garden of childhood, of the household's sheltered fold, of the mother's nurturing care, is the wanting feature of Hawaiian life. Hence the fatal blight still rests on the people, and it wastes away. Were the Fathers to de-

part, leaving the moral future of these islands to only such saving influences as the Church among Hawaiians could unaided exert, their hearts might well sink with the apprehension that much of the fabric they had spent the toil of their lives to erect, would soon crumble into ruin. But they see that, by God's leading, they have planted, in a way they had not planned, a church and people from their own loins, who shall perpetuate their piety and their religious culture, and shall carry out through patient and toiling years, whatever of good the Fathers have begun.

This Society is a special embodiment of our purpose so to do, our standing pledge and token that we feel the high moral and spiritual honor of our birth, and mean to be faithful to the responsibilities which it entails upon us.

How then shall we, and those who come with us, or who shall follow after us, best perpetuate and multiply the blessings which we have inherited?

Our childhood having been protected by parental love from the contaminations of the surrounding heathenism, it is now for us to guard ourselves, and especially our children, from the more seductive, if less obviously ruinous influences which have come in with civilized society, and which will continue to increase as our intercourse grows with surrounding lands. The earlier source of contamination is probably less imminent in its danger, although it still exists, and every prudent parent will carefully guard against it, as against all the corruptions of street life in any locality. But diversified and fascinating incitements for inflaming the lower nature and darkening and quenching the higher life, abound in civilized lands as well as in the undisguised grossness of heathenism. In luxurious tropical climates like ours, the attack of these incitements is more decisive and fatal than in latitudes where winter administers the spur of necessity to awaken from carelessness, and to curb indulgence at a point short of entire dissoluteness. The fever of dissipation is frozen out before it becomes absolutely epidemic, as it so easily does here. The practices as well as aims which are sanctioned, if not positively dictated, by the world of social culture and fashion, belong to the lower and not to the higher life, and here the power of resistance to their inflaming tendency is bereft of the aids enjoyed in sterner climes. Even there, degeneracy of youth is the prevailing law in the fashionable strata of society, where the stringent exigencies of necessity are lacking to restrain.

Safety, then, from that degeneracy here is not to be with any who shall make conventional opinions their guide, or who shall heedlessly suffer themselves and their children to drift away on the current of destroying though disguised fashionable vice. I do not here presume to dictate or teach as to the somewhat disputable location of the line which divides wholesome pleasures from those which are inflaming or debasing; but I am bound to exhort the members of this Society, that you will transmit your inherited honor and strength only as you wisely determine where that line is located, and carefully restrain your children from transgressing its bounds.

But while to the utmost awake on this

point, we need to be clearly aware that there is no safety in mere mechanical seclusion. Nay, if this is all, the rebound, when the period of restraint has ended, is often to an extreme of indulgence. Real security from degenerating tendencies is only to be found in the powerful presence of the spiritual life in our community, in our families, in ourselves, and in our children as individuals. Only this can lift up the man to the higher plane, where he holds his lower nature in subjection beneath him. Only this can inform and vitalize the whole inward being, invigorating to noble life and to joyful action that employs and satisfies, so that the hunger of the lower life for undue pleasure is unfelt.

A high and active religious life among us, I say, is our only reliable safeguard for the future, as it was our effectual protection in the past. If this be in a declining state, if there is but languid aspiring of hearts for the Heavenly Presence and Divine solace, if vision of the Celestial world be dim, if loyal love to the Saviour's kingdom be faint among us, it is nearly fruitless to war against the follies of the world. We and ours, though taught the better way, will choose the worse.

We are brought then directly to the conclusion that it is essential to our security against our peculiar social perils, to cherish and cultivate to the highest degree our religious life. And this can be done only in the vigorous exercise of activity in all lines of Christian work brought under our hand. Ardent piety and loving activity are mutually supporting and inseparable. A merely introspective, self-cultivating Christian, much more a selfish and slothful one, can scarcely find his own salvation, and is quite incapable of saving his family. We must be working, glowing Christians, burning with the "Enthusiasm of Humanity," filled with holy loyalty to Jesus and His kingdom, finding in our religion our strongest daily stimulus, and our most habitual and coveted joys. Then shall we kindle others, and our neighbors and our children will catch the sacred passion, even as our own souls often caught it in early years.

We shall prosper most as a growing colony, benefiting our Hawaiian fellow-citizens and being benefited by them; we shall best help our kindred from abroad, meeting them with the most protecting and invigorating influences; we shall rise highest in influence, in all noble culture, in the possession of every genuine earthly good, just in proportion as we heartily toil for the Kingdom of God and the welfare of men, and thereby cultivate our Christian love and fan our spiritual ardor. We have most fitly, as a Society, selected for our peculiar object, to aid in the work of Foreign Missions, the disseminating abroad the knowledge of the Saviour. This work we are to delight in, not as a mere tradition and point of honor, but for its own glory and its peculiar nearness to our Saviour's heart.

With this, we are to be zealously engaged in the more homely, every-day labors, as well as the special enterprises of united beneficence that lie nearer to us. The work abounds—fruitful, blessed work; it is in our homes; it is everywhere around us. It waits to minister to us the richest religious culture. Going forth with Jesus to His labors, shall we be nearest to Him as disciples.

Thus abounding in good works, not covet-

ing the prizes of the world, taking no great concern for social rank or ample income, even this world shall become ours. Seeking first the Kingdom of God and His righteousness, doubtless all things else shall be added unto us. In bonds of fraternal love, we shall welcome into our union of hearts more and more of those who come to abide on our shores. Meanwhile, as a community, we shall be steadily growing in all that is pure, and true, and beautiful. We shall rise into a saintlier morality, a more full-rounded mental culture, a more generous manhood, a lovelier grace.

May the coming years verify the picture.

Prince Tanaka, Japanese Minister of Education.

From a private letter, we quote as follows: "Amherst, April 25th. Young Joseph Nee Sima and Prince Tanaka of the Japanese Embassy, have just visited our Amherst Colleges. Nee Sima was a graduate of '70. You know, he was the young man who found in one of the cities of Japan, a fragment of a tract, telling of God and of salvation through Christ. So intensely did this interest him, that he soon left Japan in an American vessel in search of more light. Subsequently he became a very earnest Christian, entered Amherst College, and since his graduation has been at Andover. When the Embassy arrived in Washington, the various young Japanese students, in distant parts of the country, were sent for to meet the members of the Embassy. Among them was Nee Sima. So struck by his manners and deportment was Prince Tanaka, that he entered into a long conversation with him. In time he appointed him his confidential secretary. Nee Sima's Christian character is of the highest kind, and you can easily imagine what his influence may be. Already he has done an immense deal of good, and we all cannot but hope, that through him a great light will come to Japan."

TALCAHUANO, CHILE.—From a letter under date of March 21, 1872, from the Rev. J. A. Swaney, Seamen's Chaplain, we copy as follows:

We have had 15 American whalers in port during this season, and 6 are now here. * * The decision of the Chilean Government that dissenters may be taken, when dead, through the regular gate of a Catholic Cemetery and deposited in "holy ground" without a row of trees to separate them from the Roman Catholics, has worked out a sore defeat for the Priests. Dr. Trumbull thinks there are indications that a law granting civil marriage will soon be passed."

We do not suppose our Catholic friends will appreciate the remark, but we really think they should be thankful to Protestants for entering Catholic countries, and insisting upon the freedom of religious toleration, and laboring to carry out the principles of civil and religious liberty.

Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

How Far is Character the Result of External Circumstances?

This question seems to belong, to a certain extent, to the field of Theology and Moral Philosophy.

We all believe, very absolutely, that no one is responsible for what he cannot help. The only trouble in our minds on this point is the difficulty in definitely ascertaining what a human being can or cannot help.

It is a favorite subject with many moral teachers, that men can or ought to be, to a certain extent, independent of circumstances; that they ought to control them and not be controlled by them. There is no doubt but that such a theory of life contains a large measure of truth. Strong and matured men and women should control many of their circumstances, and make them servants in fulfilling the great ends of existence. The real success of this or that life is measured by the success in this achievement. But this supposes men and women with moral characters formed and developed: rather a small part of humanity would this include.

A very large proportion of the race at any one time of course are children. Their circumstances are made for them by others. The influences which surround them are selected by others. They have neither the knowledge nor the freedom to settle these matters for themselves: they are the moral wards of the grown-up world. And yet childhood is, more than any other time of life, the period in which character is formed and fixed.

A large part of the balance of the race are, without any fault of their own, in the same position as children, as regards that knowledge, judgment and independence which give the ability of controlling circumstances.—Savages;—the ignorant and oppressed of heathen countries, even the ignorant and toil-worn of Christian countries, so called;—those of all the world to whom the clear light of moral teaching has been unattainable. We see, therefore, that the great majority of the race have neither the power, the freedom, nor the experience to enable them to mold circumstances favorably for their highest development, even if they had the conscientious convictions.

The importance of this truth, in reference to our subject to-night, is very great. The great question of human responsibility is affected by it.

If each person should be fortified with a symmetrical and complete moral character

on coming into the world, the individual responsibility would begin at birth, and would assume a magnitude and weight that is overpowering to think of. Many however believe that we come into the world with a very bad moral character, which theory would seem logically to leave to later influences the development of any responsibility whatever, and then in a comparatively small degree. Doubtless the greater part of our society accept a position in belief somewhere between these two extremes: that each one inherits an assortment of tastes and tendencies, both good and bad, the comparative proportion of each class depending much on the lives and characters of our ancestors, and upon this collection of tastes and tendencies, and widely molded by it, our characters are built, after circumstances supplying the material for the completion of the superstructure.

This position is freely supported by general observation. Under given circumstances, how closely we can foretell a child's character twenty years hence! Do not we, do no not all men, however much we or they may value the inheritance of a good disposition and temper, hold as of far greater importance in deciding the future character, the circumstances in which that character develops? Two brothers are left orphans at an early age; one is adopted into a prosperous Christian family; the other passes through scenes of hardship in which only coarse influences come to it and vice is made familiar. Do we feel much doubt as to their comparative mental and moral conditions a score of years thereafter? Beautiful exceptions, like Lizzie Hexam, in *Our Mutual Friend*, happen only often enough to prove that they are not probable. By these different features of the practical part of this question, as they are found in real life, we are inevitably led to the definite statement, we might call it a law of character, that character is mostly formed, that it receives its most lasting features before we gain the ability and freedom to control the influences by which it is impressed; or, in other words, when we have gained the power of controlling our circumstances in a measure, our characters are already molded and solidified, and we are powerless to throw aside the developed result of past influences and start entirely anew. This is so universal and unvarying a truth, that it becomes a rule or law of the human spiritual system.

Such a view of ourselves may be puzzling to our preconceived ideas of moral responsibility; but if it is correct, we cannot but find advantage in its study. Perhaps our preconceived ideas of moral responsibility are

wrong or extreme. Perhaps we thus judge of our fellow men harshly and unjustly, and by standards that we have no right to use in our judgments of them. It may be that we have no right, which I think is extremely probable, to positively condemn, as we so often and positively do, without being acquainted in full detail with the circumstances which have fostered the character of the one who has failed in doing right; and who can thus know any man! It may be urged that this would preclude us ever from sitting in judgment over our fellow men. Perhaps it would; and perhaps the Divine Preacher meant just this, when he said "Judge not," in his sermon on the mount.

Could we always bear in mind the controlling influence of circumstances upon men, we should, in our intercourse with others, be enabled to exercise a greater forbearance, a stronger faith, a more divine charity; we should have hearts fuller of compassion and sympathy for human suffering and failure; we should more often discover human goodness; it would be easier for us to forgive, as we hope to be forgiven.

There are few stronger influences upon men than the association of other men, the power of human companionship for good or evil. If men therefore are, to so large an extent, as I have illustrated above, the children of circumstance, the truth comes upon all who recognize it, with almost overpowering weight; for so far as we become the controlling circumstances of other men, our fellows, of all who are within the circle of our influence, in such measure do we become responsible for their character and its results.

In regard to ourselves, we need not fear lest this recognition of the extraordinary influence of circumstances shall in the least unhinge or harm a proper appreciation of our responsibilities as men. In its severest demonstration, there is enough left to us to demand and necessitate a gallant and honorable campaign in the "good fight of Faith." Nothing is gained, and much is lost, in the moral warfare by adding imaginary responsibilities to the real ones, that must be guarded and carried through at all hazards.

In discussing this question in this light, I hardly need say that the principle of moral reform, in which the whole life of the individual is changed, is neither doubted nor denied. That phenomenon of the spiritual nature of man, called conversion or change of heart, is beyond the limits of our subject: there is undoubtedly a supernatural element in it which removes it from the reach of our philosophy. But there is no interference or

conflict between the two. A change of heart does not stand for a change of character, more than that new moral ends are adopted and the will, as far as possible, controls and overrules all in favor of these ends; but the old character, as we are using the word to-night, is still there, and how often it reasserts itself, in spite of a consecrated will and purity of heart, and lays waste the new life.

S. B. DOLE,

Topic Committee for May, 1872.
Y. M. C. A. of Honolulu.

NOBLE STRUGGLE.—Among the ancient Grecian artists and their Roman imitators, the statue of Laocoon and his sons, struggling to disenthral themselves from the folds of two enormous serpents, was accounted the noblest work of Art, and it has been admired ever since. It now stands in the Museum of the Vatican, no less admired in the nineteenth century, than in the days of Pliny, who describes it as adorning the baths of the Roman Emperor Titus. But have we not nobler exhibitions of strength in every day life. A few days since — called and desired to sign a pledge of total abstinence. The man was well educated, he looked forth upon nature with the eye of an artist, and could wield the brush of a painter. He had noble aspirations. Not only would he escape from the coiling serpent of intemperance, but from sin itself. Sin is a monster serpent, whose sting is death. From its folds he would escape. In contemplating struggles of this nature, our Saviour says Angels rejoice, "Likewise joy shall be in Heaven over one sinner that repenteth." Not only do angels rejoice in view of such a struggle; but the Saviour of mankind comes down to assist the victim of sin to cast aside the encircling and crushing folds of the serpents of sinful indulgence. To one and all, who are thus struggling we would say, "struggle on, and relying upon Divine aid, you will overcome your bitterest foes and most deadly enemies. Beware of temptation. Say to the tempter, "get thee behind me."

Here a Little, There a Little.

The annual celebration of the Hawaiian Sunday Schools took place in June, and was interesting and successful, though the number of children in attendance was smaller than usual.

The Hawaiian Legislature having saved the *Gazette*, the *Hotel* and the *Country*, now give encouraging assurances that they will be ready to disband in about a fortnight.

Reports of the commencement of the Musical Jubilee at Boston, have been received. The solemn and religious character of a portion of the pieces is a noticeable feature.

A "venerable presbyter" says that moral

insanity and total depravity are one and the same thing. We are inclined to think he is right.

Rev. Geo. Hepworth has been preaching in Boston to crowded houses:

"An order of deaconesses has been established in the Washington Presbytery.

Edward Everett Hall delivers the oration and Walt. Whitman the poem before the literary societies at this year's commencement of Dartmouth College.

The Ohio temperance law which makes liquor-sellers responsible, is very successful in that State, and the liquor men are consequently making a desperate effort to repeal it.

Prof. Albert Hopkins, of Williams College, is dead. President Hopkins, of the same college, has resigned his office, but still retains his connection with the institution as Instructor in Mental and Moral Philosophy. Prof. Chadbourne, formerly Professor of Natural History, and later President of Wisconsin University, has been appointed to succeed President Hopkins.

Young Men's Christian Association.

The meeting for June took place as usual. The Treasurer reported the financial condition of the Association as prosperous, though the debt is not yet paid off. The Entertainment Committee reported progress and the prospect of more public readings. Mr. Hall, one of the teachers in the Chinese Sunday School, spoke of the continuing prosperity of that enterprise. The topic for the evening, the Sunday question, was introduced by Mr. Hall, who spoke of the importance of Sunday observance, and of the difficulties attendant upon it in our community. Other members followed and upheld the principles of the Jewish Sabbath, one day in seven as a day of rest and worship, the common right of all men, as being unaffected by the decadence of the Jewish Sabbath-day: and that so far as is necessary to insure one quiet, uninterrupted day of rest in each seven, men may properly claim the assistance of the law. The willingness of the steamship company, whose line touches here, to treat the place as other way-ports are often treated, and to pay no respect to our established customs and regulations, was commented upon.

BAKER'S ISLAND.—Captain Field, master of the *Kearsarge*, thus writes under date of May 10: "I ought to add, that the Superintendent here, Capt. D. Hempstead, has done all I could wish for to give my ship dispatch in loading; also, to make our stay as pleasant as possible. The company is fortunate in having such an energetic, attentive and courteous gentleman, Superintendent of their island."

HAWAIIAN 13-CENT STAMP.—We notice that among a sale of postage stamps in New York, a single Hawaiian 13-cent stamp sold for \$15. Only one other stamp sold for as much. Boys, look out for stamps!

Waianae.

Friaging with orinoun orest
those watchtowers of the west
which lift their cold grey battlements on high.
the monarch of the day
veils his last lingering ray,
and sinks to rest o'er far-off Waianae.

No sound is on the shore
save reef-bound breakers' roar,
or distant boatman's song, or seabird's cry;
and hushed the inland bay:
in stillness, far away,
like phantoms rise the hills of Waianae.

Ghosts of each act and thought
which the dead day has wrought,
the misty twilight shadows silent fly
to burial, 'neath the pall
of "past" beyond recall
which falls with night o'er silent Waianae.

DIAPASON.

HAWAIIAN THEOLOGICAL SCHOOL.—At the late meeting of the Hawaiian Evangelical Association, the preliminary measures were taken for the establishment of a Theological School in Honolulu. The gradual improvement and education of the people, imperiously demands that their ministers should be trained in theology and general literature. Private classes have been under a course of training by the Rev. Mr. Alexander, at Wailuku, and the Rev. Mr. Coan, at Hilo; but this movement contemplates something more permanent and extensive. The Rev. J. D. Paris has been appointed Principal of the School, and he will be assisted by other competent associates.

Since the above paragraph was written, we are glad to know that the Directors of the Hawaiian Board have taken steps to purchase suitable buildings for the proposed Seminary, and have actually purchased the premises lately occupied by the U. S. Hospital. The sum to be paid is four thousand dollars, but when three are actually secured, the late owner, Dr. Judd, generously offers to give one thousand dollars. It is also proposed to raise an additional sum of \$2000, as a fund for the use of the Seminary. These prompt steps indicate business and a settled determination to put the institution on a good foundation.

No "PUBLIC HOUSE."—There is a town in Ireland which contains no public house. Beesborough is the name of the place, a manufacturing town near Newry. Its proprietor, a Mr. Richardson, with some members of the Society of Friends, founded the Beesborough Spinning Company, and erected a spinning mill. The factory has grown so large that it gives employment to 3000 hands. There are no police in the place. Mr. Richardson alleging that so long as he keeps out the public house, they can do without police; but that as soon as the tap-room is introduced they will require the constabulary. The operatives are models of sobriety and good order, the town being wholly free from the sad scenes which are to be met in much smaller population. Would that we could chronicle many more towns of the same kind; it would conduce greatly to the lessening of disease and lowering of taxes.

HAWAIIAN CONSULATE, }
4 Royal Exchange Buildings, }
LONDON, E. C., 17th May, 1872. }

To the Editor of the Friend :

SIR,—Personally known to you, and long an appreciator of the good and arduous work you have done and are doing in Hawaii, allow me to address a few words to you in answer to comments in your paper, on a passage in the Dean of Rochester's sermon at the consecration of Bishop Willis. Not only I, but Mr. Waterhouse, jr., and some other friends who were present and heard that address, are surprised and grieved at the impression produced by the newspaper report, as we did not, for one moment, understand the expressions referred to as applying to Hawaiians, though they were very applicable to the Islands of Fiji and Santa Cruz. The hurry in which our newspaper reports are often necessarily prepared;—in this case the *John Bull* had to be in print the next morning,—gives little time for corrections to be made by those who could inform the reporter or the editor. And, also, allow me to point out a sad want of candor, one of those defects which tend to increase and not allay religious disagreements among Christians really zealous to promote the cause of their Master. Whoever was responsible, in the first instance, for quoting *all the paragraph* in the "*John Bull*" except its last clause, must have known well that by inserting that last passage, he could have cleared up, or prevented, the wrong impression conveyed by the words quoted; and which wrong he was so ready to propagate and intensify. I have referred to the journal, and copy verbatim the words so omitted :

"It is, however, necessary, in the cause of sober truth, to mention that in Polynesia, and among the gentle natives of Hawaii, and the rather over-civilized city of Honolulu, no danger to life or freedom has in the present case to be apprehended. The oppositions, the difficulties, are, rather, of the moral and intellectual order that have to be encountered: and he who takes the oversight 'of that far flock dispersed,' must carry with him firmness and consistency as well as gentleness and devotion. Many prayers will accompany Bishop Willis when he leaves our shores, to tell the farthest tendrils of 'the vine that stretches her branches unto the sea, and her boughs unto the river.'"

The expected arrival of an English Bishop is perhaps the true cause of the displeasure; yet his coming may not interfere with peace; abundance of which is promised to them 'who make peace.'

May you, sir, be among that number.

Yours, very faithfully,

MANLEY HOPKINS.

P. S. Since writing the above, I learn that Dr. Scott (the Dean) is hurt that words he uttered have been so misconstrued. He spoke of Melanesia.

EDITORIAL REMARKS.—We insert with much pleasure the above letter, and would remark, that we intended in the present issue of our paper, to have alluded to the disclaimer recently published in the *Advertiser*, over the signature of the Dean of Rochester. We cannot acknowledge any intention of wrong

on our part or that of the good people of Honolulu, in drawing the inference we did, from the report of the Dean's sermon as printed in the London *John Bull*. The *amende honorable* to the Dean ought to be made by the reporter of that paper; and not by anybody in this part of the world. To have placed the matter exactly right, we should have been glad to have seen in print the precise phraseology employed by the Dean upon the occasion.

Mr. Hopkins will pardon us for alluding to the gentle insinuation in the closing paragraph of his letter, that "the true cause of the displeasure" was "the expected arrival of an English Bishop." We should not presume to speak for the members of the English Church, but, for outsiders, nothing could be more remote from the truth. From such reports as have reached us, we can surely welcome Bishop Willis to this part of the world, hoping indeed, with Mr. Hopkins, that "his coming may not interfere with peace, abundance of which is promised to them which make peace." We would merely add, that our comments upon the Dean's supposed remarks were surely not more severe than those in the April number of the *St. Andrew's Magazine*—"The only extenuating circumstance of Dr. Scott's remark rests upon the supposition that he did not know anything about the Sandwich Islands and their inhabitants: and his mind being inflamed with accounts of the murder of Bishop Patteson, pictured Santa Cruz for Honolulu."

Whether Dr. Scott, the Dean of Rochester, may or may not be acquainted with our population, we are glad to know that his "Greek-English Dictionary" is not an unknown and unconsulted book in this part of the world, and in our schools. A copy we notice on the shelves of Whitney's bookstore.

Slave Trade in the South Seas.

We copy the following spirited remarks from the *Australasian* of February 24th, a large weekly published in Melbourne :

Fresh light has been thrown upon the circumstances preceding the massacre of Bishop Patteson and his companions, by the correspondence which has appeared in the English papers on the subject. It was generally believed at the time that the Santa Cruz group had been visited by a slaver or slavers painted to resemble the missionary schooner; and this belief has been strengthened, if not confirmed, by a letter published in the *Times*, the writer of which says: "I know of one Queensland vessel that went to a group of islands frequently visited by the bishop, where the captain and crew got out a fiddle and flute and several large books; one of their number threw a white sheet over his shoulders, and they began to sing. When the natives, thus thrown off their guard, came

crowding on board, the crew rushed on them, hustled as many as they could below the hatches, and departed. I wish I could say that this was all the harm done; but I regret to say that before the cruise of that vessel was completed, many a poor native met his death after a gallant resistance against the superior weapons of the white man. No natives being taken to Queensland who betrayed the slightest knowledge of English, these poor savages were all passed by the immigration officer as Polynesian laborers."

Not only is this traffic in human beings carried on by persons connected with Queensland, but also by traders from Tahiti and Fiji; and the inhabitants of these colonies ought to make common cause with the Imperial Government in stamping out these hideous practices. No measures could be too stringent for that purpose; and we are glad to perceive that in the next session of the Imperial Parliament a bill is to be introduced by the Earl of Kimberley which will attach the crime and the penalty of felony to all acts of kidnapping. This is as it should be. No greater curse could be inflicted upon the people of Australia, no deeper stain affixed upon their character, than such as would result from the toleration under any pretense—however speciously disguised—of a system of slavery and slave-trading. The institution is doubly accursed. It demoralizes the employers of servile labor, and it subjects the miserable victims to one of the cruellest wrongs which human beings can inflict upon each other. It were better that every cotton field and sugar plantation in Queensland, Fiji, or Tahiti, should be abandoned to desolation, than that they should be cultivated by laborers kidnapped for the purpose from the Polynesian islands, and held in a condition of bondage which differs from slavery only in name. In the four principal colonies of this group, we venture to think the Earl of Kimberley may calculate upon receiving the moral support of a vigilant and healthy public opinion for the enforcement of the most severely repressive measures the Imperial Government may think proper to adopt with respect to this abominable traffic.

FACTS FOR THOUGHT.—Dreydorff, in a new work on the Jesuits in the German Empire, just published at Leipsic, draws a few comparisons which are significant. Statistics prove that in Rome there are 237 times as many chances of being murdered as in England, and 133½ times more than in Protestant Prussia. In England, it is shown that one murder occurs for every 178,000 inhabitants; in Holland, one for 163,000; in Prussia, one for 100,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome there is one homicide for every 750 of the inhabitants. Rome also scores the highest proportion of illegitimate children; the ratio of births of this class being nearly sixty-one times greater in Rome than in London. It appears that in London there are for every one hundred legitimate births four illegitimate; in Leipsic, twenty; in Paris, forty-eight; in Munich, ninety-one; in Vienna, one hundred and eighteen; and in Rome, two hundred and forty-three.—*N. Y. Daily Times*.

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2y

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- June 1—Norwegian ship Atlas, Larsen, 140 days from Liverpool.
 4—Brit bk Duke of Edinburgh, Hill, 61 days from Newcastle.
 6—Haw schr Kamalle, Dorety, 11 days from Sea.
 6—Am bk D C Murray, Shepherd, 11½ days from San Francisco.
 6—Am ship Cultivator, Nugent, 14 days from San Francisco, in ballast, bound for Baker's Island.
 7—Am wh bk Illinois, Richmond, 5 months out from home, via Hilo.
 8—Nor Ger ship Georges, Behrens, 33 days from Puget sound.
 8—Am wh bk Acors Barnes, Allen, 4½ months out from home, with 50 bbls spin.
 8—Am ship Intrepid, Dunbar, 14½ days from San Francisco.
 8—Am wh bk Active, Campbell, 7 months out from home, with 50 bbls spin.
 10—Am bktn Jane A Falkinburg, Forbes, 15 days from Astoria.
 11—Am bk Delaware, Rollins, 27 days from Victoria.
 12—U S sloop-of-war St Marys, Harris, 40 days from Callao.
 14—Swedish ship Zaritza, Skantzze, 43 days from Newcastle, N S W.
 22—Am schr C M Ward, Rickman, — days from Guano Islands.
 22—Am wh bk Joseph Maxwell, Hickmott, 5 months out from New Bedford, via Morcha, clean.

DEPARTURES.

- June 1—Am wh bk Helen Snow, Lewis, to cruise.
 3—Am strmr Nevada, Blithen, for Auckland.
 3—Am wh bk James Allen, Kelly, to cruise.
 5—Am strmr Mohongo, Wakeman, for San Francisco.
 7—Am ship Cultivator, Nugent, for Baker's Island.
 8—Haw bk Queen Emma, Burns, for San Francisco.
 10—Haw schr Kamalle, Dorety, for Jarvis Island.
 11—Am ship Intrepid, Dunbar, for Enderbury's Island.
 11—Am bgtn North Star, Morehouse, for San Francisco.
 12—Haw bk Iolan, Ropes, for New Bedford.
 13—Am wh bk Active, Campbell, to cruise.
 15—Norwegian ship Atlas, Larsen, for Howland's Island.
 17—Brit bk Duke of Edinburgh, Hill, for Newcastle.
 24—Am wh bk Joseph Maxwell, Hickmott, to cruise.
 25—Am bk D C Murray, Shepherd, for San Francisco.
 26—Am bktn Jane A Falkinburg, Forbes, for Portland.
 26—Haw brig Kaunahameha V, Wood, for sea.

MEMORANDA.

REPORT OF NORWEGIAN SHIP ATLAS, LARSEN, COMMANDER.—Left Liverpool Jan 12th and encountered heavy gales in the channel. Passed Tascor light ten days out and met a succession of westerly gales until Feb 7th, on which date passed the Island of Madeira, thence had light and variable weather until the 17th, in lat 20°, then took NE winds very light, which continued to lat 1° 45' N. Had light baffling winds and calms several days, and crossed the equator 29th in long 27° W, taking southeast trades in lat 4° S, long 31° W, March 3d, which were light and variable throughout. Off River Platte experienced a heavy "pampero" which lasted about four hours with great severity. Had a severe gale from southwest on the 26th which lasted 40 hours, then had fine weather along the Patagonia coast, and reached lat 50° S April 9th. Sighted east end of Staten Land 10th, thence had moderate gales from northwest and north to the westward of Cape Horn. In lat 56° 18', long 78°, was compelled to "heave-to" 48 hours with a severe gale from northwest, thence through southeast trades had moderate weather and crossed equator May 18th in long 129° W. Took northeast trades 23d in lat 9°, long 133°, which were light and variable to port. Sighted Hawaii 30th and arrived morning of 1st inst, 140 days passage. March 3d in Atlantic, lat 4° N, long 31° W, spoke English bark Omega, 50 days from Liverpool for Callao, and was in company several times until reaching Cape Horn. The Atlas proceeds to the Guano Islands, thence to Queenstown for orders.

—Capt Larsen informs us that one of the Honolulu journals reported the Atlas a few months since as having put into the Falkland Islands "short of provisions," during his recent voyage from Baker's Island to Liverpool, which was forwarded there previous to his leaving, and affected his reputation somewhat until it was proved to be an error. The reason why the ship put into Port Stanley was to repair damages received by severe weather off Cape Horn. As this journal never reported anything regarding the passage of the Atlas, the "Reliable" must be the one referred to, as great care is taken to "collate" second-hand material incorrectly to impart an air of originality to it.

REPORT OF HAWAIIAN CLIPPER BARK QUEEN EMMA, H. BURNS, MASTER.—Left Honolulu the afternoon of April 22d in company with brig Hesperian, also bound to San Francisco, and at daylight next morning sighted her about 10 miles to leeward. First six days had fresh trades, then light east and southeast winds, which hauled to northeast and north with squalls and rain. Had a severe gale from northwest the latter part of passage, accompanied with very heavy sea, then calm and thick fog 24 hours previous to arrival. Arrived at San Francisco May 9th at 11 P. M., 16 days from this port, beating the Hesperian, which arrived at 3 A. M. on the 11th, 23 hours over. Returning sailed the 17th, (six days in port) meeting with thick fog and light winds from southwest first two days, which hauled to northeast and continued light until taking the trades. On the 22d, in lat 29° 55', long 130°, passed a large fore and aft schooner steering an opposite course, evidently bound to San Francisco. Took the trades in lat 23° which continued moderate to port, and sighted Maui

the evening of the 1st inst., arriving at 3 P. M. the following day, after a passage of 16 days—making the round trip in 41 days.

REPORT OF BRITISH BARK DUKE OF EDINBURGH, H. E. HILL, MASTER.—Left Newcastle, N S W, April 4th, and experienced south and southeast winds, passing Lord Howe's Island at midnight on the 7th. In lat 30° 21' S, long 168° 49' E, on the 18th, passed a whaling brig bound south, and crossed the meridian of 180° on the 17th in lat 29° 48' S, having had light variable winds throughout. Passed the southward of Sunday Island during the night of 18th, and thence had easterly winds until 30th, then northeast winds until May 3d. Passed close along the southern end of Danger Island, and northward of the reef lying 20 miles to the southeast of it, over which the sea was breaking heavily. Had ENE winds to north of equator, crossing in long 164° 42' W on the 12th, which continued with equally weather and rain for several days. Passed 30 miles to westward of Palmyra Island the 16th, and thence until arrival, was compelled to beat up against fresh head-winds to port, having been in the vicinity of these islands since the 23d and was headed off to long 165° W. Sighted Bird Island on the 29th and made the northward of Oahu June 2d, arriving the 4th after a passage of 61 days. The Duke of Edinburgh brings a cargo of coal to the Hawaiian Government, and will return to Newcastle in ballast.

REPORT OF CLIPPER BARK D. C. MURRAY, P. P. SHEPHERD, COMMANDER.—Left this port at 8 P. M. of May 2d, with fresh trades first 7 days, hauling to SE and continued light next 7 days, then from north with fresh squally weather; latter part strong northwest winds and calms, arriving at San Francisco evening of 21st, 19 days hence. Remained in port 3½ days, leaving on return trip afternoon of 25th, (day after Mohongo); had fresh northwest winds first 36 hours, hauling to north, then into the trades which were moderate the remainder of passage, making the run in 11½ days, and the round trip in 34 days and 21 hours, the best yet accomplished by the Murray, and which has been excelled but twice. The second day out passed clipper ship Intrepid, which sailed over 24 hours ahead, bound to this port.

REPORT OF WHALING BARK ILLINOIS, OF NEW BEDFORD, CAPT. RICHMOND.—Sailed from New Bedford Jan 9th. Had fine weather and favorable winds in the Atlantic. Jan 22d died on board, James White, seaman, of Lowell, Mass, of small-pox. Have had no other case of the disease since. Passed Cape Horn March 14th. On the 20th, in lat 54° 50' had a heavy gale. Made the land of Talcahuano April 1st. From thence cruised under short sail to the line, which crossed in 118° W. Cruised on the line to 139° W, when we hauled for the Sandwich Islands, arriving at Hilo June 1st. Saw whales but once, and got nothing. Lat 00° 15' S, long 130° 10' W, spoke bark Louisa, of New Bedford, from Bay of Islands, N Z, bound to San Francisco to fit for the Arctic. The Illinois is bound North, having touched here for letters.

REPORT OF SWEDISH SHIP ZARITZA, CAPT. SKANTZKE.—Left Newcastle, N S W, May 3d and experienced strong southeast winds and rain first week, then pleasant easterly and southerly weather until reaching long 169° E, in lat 36°, 15 days out. Had southerly and easterly winds thence until May 24th, shifting around to the westward, from which direction encountered a strong gale, with thick weather, lasting two days and moderating in the southeast. May 29th took the trades moderate in lat 21° 56' S, long 151° 53' W, and passed 10 miles to the northward of one of the Society group during the night of 31st. Had favorable weather thence and crossed the equator 34 days out with southeast trades, which hauled gradually into northeast and continued to lat 9° N, then had fresh trades well to the northward until reaching the islands. Sighted the eastern point of Hawaii June 12th and entered port the afternoon of 14th, nothing very noteworthy having transpired during the passage of 42 days.

—The Zaritza visited this port in January, 1869, from Sitka en route for London and St Petersburg, and during a stay of several weeks received extensive repairs. She was then a Russian vessel, but is now owned in Gottenburg, Sweden.

A. W. Peirce & Co., ship chandlers of this city, favor us with the following information, received by last mail: There was fitting at New Bedford, for the North Pacific, the following ships:—Onward, Hayes; Mt. Wollaston, Mitchell; Java, Fisher; California, Chase; sperm whaling, Capt. Nye would take the Louisa on her arrival at San Francisco. It is reported that Capt. Jernegan will take the Gov. Troup, recently arrived home. The Alpha and Vineyard have been sold to break up. Arctic oil was quoted at 72 cents; bone, \$1.50.

Whaling bark Louisa, of New Bedford, was expected at San Francisco from New Zealand, when Capt. Mitchell, formerly of the Massachusetts, would take command, and proceed to the Arctic.

WHALEERS.—Arrived at Yokohama, April 21st—Hawaiian bark Active, from cruise. Reports barks Progress, 240 sperm, 40 whale; Midas, 50 sperm. Spoke March 3d, off Solomon's Islands, bark Faraway, of Sydney, 50 sperm; bark Orlando, of New Bedford, 18 months, 230 sperm; February 1st, Lagoda, 40 sperm.

REPORT OF GERMAN SHIP GEORGES, BEHRENS, COMMANDER.—Loaded at Ussulady, Puget Sound, for China, leaving that port May 6th in tow of steam-tug and made sail after clearing the straits. Previous to leaving port the ship had been making water at the rate of ¼ inch per hour, and after getting to sea and sounding the pumps she was discovered to be making 3 inches per hour, in moderate weather. The 5th day, in lat 43° 21', long 131° 30', leak had increased to 6½ inches, and the following day to 9, when it was decided to shape the course for San Francisco, which was the nearest port, the water from the pumps being as clear as if it were direct from the ocean. May 12th, in lat 42° 5', long 128° 55', barometer at 30.6, the weather had every indication of a gale, and shortly after increasing from NNE, the leak having gained to 10½ inches, the vessel in the meantime being under close canvas to prevent her straining. At 4 A. M. the 14th, gale still increasing with a tremendous sea running, the ship was hoisted to, making 18 inches, and at 9 the following evening, 20 inches. By observation next day, discovered that the ship had drifted 30 miles to leeward of the latitude of San Francisco, and it being impossible to carry more canvas without straining the vessel severely, the course was shaped for Honolulu. After the gale subsided had pleasant weather and took trades in lat 29° 20', long 133° 10', and was 15 days thence to port, the leak averaging 15 to 18 inches. Anchored outside the afternoon of 8th

inst, and came into port the evening of 12th to discharge for repairs.

—Capt Behrens' statement is that in consequence of the parties who first boarded the Georges, coming ashore and giving an exaggerated account of the stench arising from the dead bodies which were on board as from a frigate, the ship was compelled to remain outside four days, thus causing unnecessary expense in loss of time, &c. The bodies were stowed in the "between deck," where the carpenter and others were at work nearly the whole passage, who would certainly have been unable to do so had they been in the state as reported, nor yet would the occupants of the cabin, which adjoined, have been able to occupy their quarters as they have done, and he believes that had the parties examined the place as requested by the Captain, they would have been able to report differently.

REPORT OF WHALING BARK ACTIVE, CAMPBELL, MASTER.—Sailed from New Bedford 11th of November last, and took a sperm whale Dec 16th. In lat 45° S took a large sperm whale, but lost it from alongside during a heavy gale on the 16th of January, and with this exception, had moderate weather in Atlantic. Had pleasant weather coming around Cape Horn, which was passed Feb 15th, and on 26th, in lat 47°, took a large sperm whale. Touched at Juan Fernandez and transferred off to a homeward bound vessel; touched at Talcahuano March 20th and remained two days, thence proceeded to Galapagos and cruised along slowly until north of the line, and was some time in company with bark Northern Light, Smith, which reported 116 barrels of sperm since leaving New Bedford in October last, and was bound direct to the Arctic. Took 4 sperm whales in vicinity of Galapagos, and crossed equator May 20th, thence to port had moderate weather, and arrived the evening of 7th inst with 175 barrels of sperm all told, and about 50 on board.

REPORT OF WHALING BARK JOSEPH MAXWELL.—Capt Hickmott reports leaving New Bedford Jan 16th last, and meeting favorable winds and pleasant weather thence to the equator, which was crossed 30 days out. Had moderate winds to River Platte and cruised there one week; saw whales twice and lowered for them without getting an opportunity to strike. The weather was quite moderate until approaching Cape Horn, in the vicinity of which encountered heavy westerly gales for eighteen days and was "hove-to" the greater part of that time and driven to lat 60° S. Experienced agreeable weather after reaching the Pacific, and fell in with sperm whales three times, towards night in each instance, and although the boats lowered for them, they were compelled to return to the ship without an opportunity of getting fast, as the "critters" were progressing to windward rather hurriedly, evidently with the intention of joining "a convention of whales" in that direction. Touched at Morcha May 20th for potatoes and other recruits, remaining there two days and obtaining all requisite supplies for the voyage North at rates quite as reasonable and satisfactory as they can be obtained elsewhere in the Pacific. Had moderate trades south and also north of equator, arriving at this port the afternoon of 22d inst, 168 days from home, and laid "off-and-on" to obtain letters and men. Passed two English merchant vessels in Atlantic, but saw no whalers during the passage.

PASSENGERS.

FOR PAPEETE, TAHITI—Per Ionia, May 28th—J G Suffolk, S Niles, Chas West.

FROM LIVERPOOL—Per Atlas, June 1st—Mr Thompson.

FROM SAN FRANCISCO—Per Queen Emma, June 2d—Wm Olmstead, Wm Brooks, Geo Agnew, E Halt, Wm Brown, Frank Schrader, John Rice.

FROM SAN FRANCISCO—Per Mohongo, June 3d—R S Stevens, C Pernet and servant, French Consul; J Berger, Miss Mercie R Hall, and 35 in transitu for New Zealand and Australia.

FOR AUCKLAND—Per Nevada, June 3d—D W Glover, F Helms, A E King, and 34 in transitu from San Francisco.

FOR SAN FRANCISCO—Per Mohongo, June 5th—E F Snyder, Miss McIntyre, Mr H McIntyre and wife, M Ballieu, wife and 3 children, R Lindau, J C Fruger, wife, 2 children and servant, Mrs Wodehouse and daughter, John Boardman, C Eckhart, Dr Kennedy, wife and child, J Siemsen and wife, J Kramer, A Thayer, Mr Terry, wife and child, F J Chapman, Father O'Fennell, Mr Welsh, W Bethel, Miss Wilfong, Mrs Wallace, M de la Pasture, Mr de Hirsch, child and servant, Dr Spalding and wife, Dr Rule and wife, Elias Perkins, Mr and Mrs Glenn, S L Cohen, E H Dimond, Mr Riley, Mr Muller, Jos Roth, Thos McAleenan, Jos Krulise, Mr Dunn, John Wenzel, J Molnoke, J Wheeler, Thos Kelley.

FROM SAN FRANCISCO—Per D. C. Murray, June 6th—Dr C H Wetmore and wife, Miss Lucy Y Wetmore, Miss E C Harris, Jas A Hopper and wife, Miss Mary J Hopper, Maggie K Hopper, Mrs E Von Hasslocher, Mrs J W Northon, Clara J Northon, Prof C B Plummer, John W Meyer, John Reaney, Chas Makee, Samuel Vandaele, Michael Cunningham.

FOR SAN FRANCISCO—Per Queen Emma, June 8th—Geo Brown, E Harrison, H Wittenau, M Cunningham, W Brown, J Richmond.

FOR SAN FRANCISCO—Per North Star, June 11th—Henry Bradley, Mrs Marsh.

FOR HOWLAND'S ISLAND—Per Atlas, June 14th—Mrs Capt Kibling and 2 children.

FOR SAN FRANCISCO—Per D. C. Murray, June 25th—C H Lewers, wife, 5 children and servant, Miss Grey, Miss Hobron, Miss Alexander, Mr Stoddard, Mr Lindstrom, Mr Terens, A McGregor, Mr Wheeler, Mr Wilkinson, E R Folsom, D Steward, Mr Jackson and wife, Mr Anderson, wife and 3 children.

MARRIED.

CLUNEY—KEKAULAHAO.—In this city, June 1st, by the Rev. H. H. Parker, Capt. JOHN COQUIN CLUNEY to Miss EMMA KEKAULAHAO.

HALLETT—HALL.—In this city, June 4th, at Fort Street Church, by Rev. W. Frear, Captain WILLIAM B. HALLETT, of the missionary brig Morning Star, to Miss MERCE R. HALL, of Yarmouth, Mass. Reception at the residence of Rev. J. F. Pogue. No cards.

KAWAINUI—HAILAMA.—In this city, June 6th, by the Rev. H. H. Parker, Mr. JOSEPH U. KAWAINUI to Miss HATTIE HAILAMA.

SUPPLEMENT TO



New Series, Vol. 21. No. 7.}

HONOLULU, JULY 1, 1872.

{ Old Series, Vol. 31

The Hawaiian Evangelical Association.

This body met at Kawaiahao, Honolulu, Oahu, June 11th, 1872, and continued in session until June 20th.

Moderator—Rev. P. Kahale.

Scribes—Rev. A. O. Forbes and Rev. J. Hainake.

MEMBERS OF THE HAWAIIAN BOARD.

Rev. T. COAN, President.
Hon. S. N. Castle, Vice President.
Rev. H. H. PARKER, Recording Secretary.
Rev. J. F. POGUE, Corresponding Secretary.
E. O. HALL, Esq., Treasurer.
P. C. JONES, Esq., Auditor.

FIRST CLASS.

Rev. H. H. Parker, Rev. J. W. Smith, M.D.
Rev. L. Smith, D. D. W. D. Alexander,
Hon. S. N. Castle, Rev. S. W. Nueku,
E. P. Church, Rev. E. Kekoa.

SECOND CLASS.

Rev. J. D. Paris, Rev. A. O. Forbes,
Rev. H. Manasa, Rev. J. N. Paikuli,
Rev. B. W. Parker, Maj. W. L. Moehonua,
Rev. S. C. Damon, D. D. Rev. J. Waiamua.

THIRD CLASS.

Rev. G. W. Pilipo, Rev. W. P. Alexander.
Rev. T. Coan, G. P. Judd, M. D.
Rev. E. Bond, P. C. Jones, Esq.,
Rev. M. Kuaea, Rev. W. Frear.

STANDING COMMITTEES.

On Foreign Missions—Rev. B. W. Parker, Rev. H. Bingham, Rev. H. H. Parker, Rev. G. W. Pilipo, Rev. J. F. Pogue.

On Home Missions—G. P. Judd, M.D., L. Smith, D.D., Major L. Moehonua, Prof. W. D. Alexander, Rev. J. F. Pogue.

On Publications—S. C. Damon, D.D., Rev. J. D. Paris, H. M. Whitney, Esq., Rev. J. F. Pogue.

On Education—Prof. E. P. Church, Prof. W. D. Alexander, Rev. W. Frear, Rev. H. Bingham, Rev. J. F. Pogue.

On Appropriations from American Board—Hon. S. N. Castle, Rev. B. W. Parker, Rev. J. D. Paris, E. O. Hall, Esq., Rev. J. F. Pogue.

PREACHERS FOR THE YEAR 1872.

Foreign Missions—Rev. J. Paris, English Sermon; Rev. H. H. Parker, Hawaiian Sermon.

Home Evangelization—Rev. James M. Alexander, English Sermon; Rev. W. P. Kahale, Hawaiian Sermon.

ABSTRACT OF THE MINUTES

Of the Ninth Annual Meeting of the Hawaiian Evangelical Association, June, 1872.

TUESDAY, June 11, 1872.

The Hawaiian Evangelical Association met in the lecture room of Kawaiahao Church, Honolulu, at 10 o'clock, A. M., as per adjournment last year.

Rev. W. P. Kahale was chosen Moderator; Rev. A. O. Forbes, English Scribe; Rev. J. Hainake, Hawaiian Scribe.

STANDING COMMITTEES.

On Overtures.—Messrs. J. F. Pogue, T. Coan and M. Kuaea.

On Statistics.—Rev. J. Bicknell, Rev. J. M. Kealoha, Rev. J. Waiamua.

On Annual Report of Evangelical Association.—Rev. E. Helekunihi, Rev. W. Kahookaumaha and J. D. Paris.

On Religious Exercises.—Rev. H. H. Parker, Rev. L. Smith, D. D., Rev. G. W. Pilipo.

On Printing the Minutes.—Rev. B. W. Parker, Rev. J. N. Paikuli, Rev. J. Manuela.

Rev. J. Bicknell proposed the following resolution, which was unanimously adopted, viz:

Resolved—That in the uniting of this group of islands into one kingdom, and by his other acts, Kamehameha I showed himself to be a great and distinguished Ruler, and worthy of admiration, and as this Association desires to unite with the nation in the observance of this day in commemoration of the reign of Kamehameha I, we do hereby set apart a season of prayer on behalf of the Royal Family and the nation.

The Association accordingly spent an hour in devotional exercises.

The Committee on Overtures reported.

SECOND DAY, WEDNESDAY, June 12.

A communication was read from Rev. A. Kaukau of Waimea, Kauai. Reports of the Island Associations, on the state of the churches were taken up. On motion Mr. C. J. Lyons was invited to make a few remarks with regard to the Hawaiian Sabbath School Association.

THIRD DAY, THURSDAY, June 13.

On motion the licensed preachers present, and also His Ex. Governor P. Kanoa and Major W. L. Moehonua, were invited to sit as corresponding members of the Association.

The Order of the Day was taken up, E. O. Hall, Esq., read the Annual Report of the Treas-

urer of the Hawaiian Board. The report was referred to a select committee.

Rev. J. F. Pogue then read the Annual Report of the Corresponding Secretary of the Hawaiian Board, this report was also referred to a Select Committee.

Voted—That we accede to the request of the Hawaiian Sabbath School Association to grant them the time this afternoon for their meeting.

FOURTH DAY, FRIDAY, June 14.

The election for Corresponding Secretary and Treasurer of the Hawaiian Board was taken up, with the following results:

Rev. J. F. Pogue, Corresponding Secretary.
E. O. Hall, Treasurer.

On motion, the reading of Statistical Reports of the churches, was continued till 12 o'clock. The Scribe read a note from Miss L. Bingham, Principal of the Kawaiahao Female Seminary, inviting the members of the Association to attend the annual examination of that institution.

FIFTH DAY, SATURDAY, June 15.

The reading of Statistical Reports was continued from yesterday.

Rev. D. B. Lyman read a report of the Hilo Boarding School.

SIXTH DAY, MONDAY, June 17.

Overture No. 5.—"Theological School" was taken up. The Report of the Hawaiian Board on the subject was read, and a series of resolutions were passed, recommending the immediate establishment of a Theological School in Honolulu.

REPORT OF THE COMMITTEE OF THE HAWAIIAN EVANGELICAL ASSOCIATION ON THE THEOLOGICAL SCHOOL.

1. It is evident that if the Hawaiian Churches are to maintain their influence, the Pastors must not fall behind the people in intellectual training. They should rather take the lead in mental culture and civilization.

2. In order that these objects may be most speedily attained, there is needed a unifying power which shall tend to raise the standard of such culture uniformly.

3. The only way to accomplish this object is to establish one general Theological and Training School, for the education of candidates for the pastoral and missionary work.

4. This School should be located in Honolulu.

5. It should be organized for a three years' course, with provisions for exceptional cases.

6. Rev. J. D. Paris should be constituted head of the Institution, and Rev. L. Smith, D.D., Rev. B. W. Parker, and Rev. H. H. Parker, associated with him in the instruction, together with such other assistants as may be needed.

7. Therefore, it is referred to the Hawaiian Board of this Association, to seek a proper site for this School, and to commence the School at as early a date as possible, not later than the end of 1872.

Voted, That we celebrate the Lord's Supper in this place, at 3 P. M. of Wednesday, 19th inst.

SEVENTH DAY, TUESDAY, June 18.

Rev. J. F. Pogue presented a resolution relating to the attendance of the members of this Association at the yearly gathering. After considerable discussion, Mr. Pogue withdrew his resolution, and the subject was referred to a select committee.

EIGHTH DAY, WEDNESDAY, June 19.

Overture No. 7.—Viz, Sabbath Schools and their Exhibitions, was then taken up.

Rev. D. B. Lyman appeared as Delegate from the "Association of Foreign Churches on the Hawaiian Islands," conveying their fraternal salutations to this body.

On motion, Rev. B. W. Parker was chosen Delegate to that body from this Association, to express their reciprocation of interest and fellowship.

An invitation was read from the "Woman's Board of Missions for the Pacific Islands," to the members of this Association and the Missionaries present from abroad, with their wives, to attend a Social Reunion at the Fort Street Church, on Thursday, the 20th instant.

At 3 P. M. the ordinance of the Lord's Supper was observed, Rev. T. Coan and Rev. E. Heleku-nihi officiating.

NINTH DAY, THURSDAY, June 20.

The Committee on the Annual Report of the Corresponding Secretary of the Hawaiian Board, reported through Rev. P. W. Kaawa.

Rev. J. W. Smith read an Essay on Hygiene.

On motion, Essays were read by Rev. T. Coan and Rev. S. E. Bishop.

Rev. J. D. Paris read the Annual Report of this Association. Report accepted.

After spending an hour in devotional exercises, the Association adjourned to meet on the first Tuesday in June, 1873.

Ninth Annual Report OF THE Board of the HAWAIIAN EVANGELICAL ASSOCIATION, June, 1872.

Another year of labor for the Master is past. Events extraordinary in their character have taken place during the year; all doubtless tending to the consummation of the time for which we labor and pray, when every knee shall bow, and every tongue confess to Him, who is worthy to reign over all worlds, and to whom the kingdoms of this world have been given for an inheritance. With thanksgiving to this Great Being, we lay before the Hawaiian Evangelical Association the Ninth Annual Report of the Hawaiian Board.

No member of the Board, or pastor of the churches connected with the Association, has died the past year.

One of the oldest missionaries of the Board, and a pioneer to Micronesia, has finished her course, and we hope has gained the crown laid up for those who endure till the end. Deborah, the wife of Rev. H. Aea, died at Mejuro, one of the Marshall Islands, on the 3d of September, 1871. Deborah commenced her missionary life as the wife of Kaaikaula, in the year 1852, at Bonabe, of the Caroline Group. Some years after, her husband having died, she returned to the Hawaiian Islands, and was soon after married to Mr. H. Aea. These were sent, in 1860, as teachers to the Marshall Islands. In connection with this mission they labored, as the associates of Rev. E. T. Doane and Rev. B. G. Snow, at Ebon for many years. Her husband's death having failed, she re-

turned again to the land of her birth. Spending about a year at these islands, she embarked again for the Marshall Islands, on board the second *Morning Star*, in July, 1869. At a meeting of the Marshall Islands Mission, her husband was designated to commence a new station on the Island of Mejuro. Among that savage people she spent the remainder of her days. She is the last of the Hawaiians who volunteered to accompany the pioneers to the then very, very dark Islands of Micronesia. Three of these Hawaiians having finished their course, their bodies were laid in heathen lands, where they were loved and respected by the natives while living, and being dead, their names are mentioned with honor and respect. Oponui was the first to be called away. His corpse was buried on a beautiful, uninhabited islet, in one of the harbors of Strong's Island. No stone marks the place where he was laid, but his memory is fragrant there. Kaaikaula died at Bonabe some years after the death of Oponui. He was a useful man. Deborah, as I have said, died at Mejuro, of the Marshall Group. Having witnessed a good profession before the heathen, they have entered into rest.

One of the early fruits of missionary labor at the Gilbert Islands, has also been removed from earth's toils and troubles to enter, we hope, the haven prepared for those who love the crucified One. A. Kaiea, the King of the Island of Apaiang, and a deacon of the church, who, amidst the wars, contentions, strife and exile which he was called to endure, as he supposed, for the sake of Christ, stood fast in the faith, and died trusting in Jesus Christ for salvation, on the 15th of February, 1871. These fruits of missionary labor should encourage us to sow the good seed with faith, trusting that the ever-living Master will gather to Himself, in due time, many sheaves, which may abound to the glory of His name.

After the above was written the messenger of death again visited us, and took from our midst one who was hoping soon to return to the field of his former labors, with a new companion to sympathise and aid him in the work. The Rev. H. Aea, husband of Deborah, mentioned above, died on the 27th of May, 1872, after two weeks' suffering, leaving several children to mourn his death. His work is ended. May we be ready, for our time will come—how soon, who can tell.

HOME DEPARTMENT.

Contributions of the Churches.—Soon after the close of the meeting of the Hawaiian Evangelical Association in June, 1871, the propriety of raising for the Hawaiian Board, during the year then commencing, the sum of ten thousand dollars, was suggested to some of the pastors of the Hawaiian churches, foreign and native. The response from all was, *try*. We have tried. The subject has been presented to all the local Associations and Presbyteries. Each has taken action, commending the subject to the churches. As a result, some of the churches have given very much more to the Board than they had ever done before; some have contributed threefold more, while others have doubled what they have been in the habit of doing. Each church on the Islands, except

the little church of Niuhau, has contributed to the fund. The whole amount contributed is \$11,062.09, as follows:

Foreign Missions, - - -	\$9,199 05
Home Missions, - - -	145 05
Incidental Fund, - - -	1,717 99

\$11,062 09

One thousand and more dollars than the amount suggested, and a larger sum than has ever before been paid into the treasury in one year. This does not include what has been paid in since May 15th, when the accounts for the year were closed.

Home Missions.

The Evangelical Association of Kauai, at its meeting in October, 1871, voted to ask the Hawaiian Board for fifty dollars, to aid in supporting the pastor of the church at Waima, Kauai, Rev. A. Kaukau. This aid was cheerfully granted. As a general thing, the stipends of the pastors of the churches are paid, and some of the churches have increased these stipends. Other churches, however, are deficient in this respect, and seek to eke out the salary of their pastors by permitting them to seek a part of their support by labors which may hinder their appropriate pastoral work. There may be cases where the salary of the pastors will not support them and their families, but these are exceptions. In such cases, the Hawaiian Board have always felt it a duty and a pleasure to render assistance, when asked for through the proper channel.

Female Boarding Schools.

As is the character of the mothers of a nation, so is the character of that nation. Mothers stamp their own image upon their children; these, with their parents, form the homes, and of these the nation is made up. Hence the importance of educating the girls of the nation. If there is any one thing which this Hawaiian people needs more than any other, it is educated, cultured, Christian homes; but these cannot be had without educated, cultured, Christian mothers. Just such women are also needed to engage in woman's work on the islands of this North Pacific—our missionary field. For want of such we have been hindered from reinforcing one of our oldest missions the past year. The want of qualified women to engage in labor for the Master, is a hindrance to both our Home and Foreign work. To remove this, and supply the want, four Female Boarding Schools have been in operation, viz: one on the Island of Kauai, two on the Island of Oahu, and one on Maui;—not one on the largest island of the group. Hawaii is destitute of a boarding school, to which it might send its daughters for instruction. Two schools are now needed for that Island. Pupils can be found for both of these, were they established, from families who think they cannot part with their daughters to go to another island, but who would gladly provide for them in a school upon their own island. To found such schools means will not be wanting. Faith, prayer and self-denial will supply these. Has not the time come to commence this work?

The School at Koloa, Kauai, under the care of Mrs. Dr. Smith and daughter, has been continued as in years past, but with a decrease in the number of pupils. Eleven

pupils have been connected with the school. Dr. Smith writes in regard to it thus: "The school has been in existence ten years; is now made up, for the most part, of orphans and half-orphans. Five pupils are supported in the school gratuitously. A capitation fee, however, is received for them from the Hawaiian Government. These girls are all quiet in their deportment, and we have hope that they may be Christians, but God knoweth the heart. The pupils are taught in the English language. The large girls, however, read and write in the Hawaiian language." Several graduates from this school have married, and have made excellent wives; the most of them to foreigners.

The efficient Principal of the *Kawaiahaeo Female Boarding School*, Miss L. Bingham, together with her sister and others as assistants, has continued that seminary. It has been in a prosperous state. Forty-four boarding pupils (26 of whom are pure Hawaiians, 13 half or quarter white, and 5 half Chinese) are now connected with the institution. Two have been admitted to the church the past year; eight pupils are members of the church, and one propounded for church membership. One of its graduates was married in June last, to the Assistant Teacher of the Lahainaluna Seminary, and another at a later period to a foreigner. This school is accomplishing the object for which it was founded. May the great Head of the Church still continue to smile upon it, and from its pupils raise up many who may be Mothers in Israel.

The energetic Board of Trustees of the *Waialua Female Seminary*, at Waialua, Oahu, have been awake to the interests of that institution. In the early part of the year, the Rev. A. O. Forbes, President of the Board of Trustees, resigned his place, on account of his removal to another island. The Rev. H. H. Parker was chosen in his place. With this exception, the Board of Trustees remains as it was last year. Miss M. E. Green, as Principal, has had charge of the school. She has been assisted by Miss Goodale and others. The Master has smiled upon their labors. The Principal reports 41 scholars now connected with the school. The pupils have experienced very little sickness; some who came to the school weak and feeble, are now strong and healthy. They are taught all kinds of house-work; eat with the teachers at the same table; are instructed in the English and Hawaiian languages. Meetings on the Sabbath and other days are kept up among them. Some hope they may have found the Saviour to be precious to their souls. New applications are being made for entrance into the school continually. The institution needs another teacher, and must have one or suffer the consequence. This seminary, in years past, has sent forth many who have been a blessing to this and other lands, and we are very sanguine that it will continue to do so.

The *Makawao Female Seminary*, under the care of the Rev. C. B. Andrews, Wife, and Miss Carpenter, has been opened for pupils, and many girls have availed themselves of its privileges. The pupils are mostly young, but will soon be the mothers of the nation. Those in charge of the seminary have been indefatigable in their labors,

and may hope to see rich fruit in years to come. The pupils numbered 40 at the commencement of this year. The Hawaiian Government has granted aid to the seminary to the amount of \$1500 for building purposes, and fifty dollars in capitation fees. The Trustees of the institution made an appeal to the foreigners and churches on Maui, for the sum of \$2000, which has been subscribed, and the most of it paid.

In addition to these boarding schools, Mrs. Lyons and her daughter, of Waimea, Hawaii, have kept up a Family School for small girls, which numbers five scholars.

Theological School.

Thirteen pupils have been connected with this institution the past year, two of whom have been called to churches—one on Hawaii and one on Kauai. The Rev. Wm. P. Alexander has done the most of the teaching in the school, as he has for the nine years that the school has been in existence. He has been assisted, the past year, to the extent of one or two hours per week, by the Rev. C. B. Andrews, of the Makawao Female Seminary. In the month of March, Mr. Alexander was invited by the Hawaiian Board to go as its delegate to the Marquesas Mission, which invitation he accepted, and of course caused a suspension of his labors in the theological school. He embarked on the 12th of March. The school has not been in session since that time.

The subject of theological education is one of the greatest importance to us. What is to be the characters of the pastors of our churches; what the qualifications for this work; where and how these qualifications are to be obtained. These are questions which will come before this body for consideration at this time. Your Board has had the subject under consideration. A committee was appointed to draw up a report, which report was referred to this Association, and will be placed before you.

Publications.

The Hymn Book prepared by the Rev. L. Lyons, which it was supposed would have been for sale the past year, did not come to hand till the 13th of May, 1872. This has caused much disappointment. The book is gotten up in good style, far surpassing anything of the kind which we have heretofore had, and is a great addition to our literature. The book sells readily for one dollar per copy, and is well worth the price.

From some misunderstanding with the officers of the Tract Society, the "Bible Dictionary" has been delayed. An edition of 500 copies is now in press, and will soon pass through the binder's hands, when we may hope to have that book also for sale. Two hundred and fifty dollars have been forwarded to the Tract Society to pay for this edition.

The Commentary on the Gospel of Matthew is also being printed by that Society. The funds contributed to the Jubilee Fund, according to the vote of the Evangelical Association in June 1871, have been appropriated to the printing of this work, and has been forwarded to New York.

The edition of 1,000 copies of the Hae Hoonani referred to in the last year's report to this Association has all been sold. Ar-

rangements have been made to have the work reprinted. As this could be done much cheaper, and better in the United States than at these Islands, the work has been printed and bound there, at a cost of \$200.

The American Tract Society has published books for our Missions in the Marshall and Caroline Islands. These were carried through the press by Messrs. Sturges and Snow while in the United States. (See table below.)

The sale of books the last year does not equal that of previous years. This can be accounted for from the fact that we have had no hymn book, or other new book on sale. Many large editions of old works published in years past are now on hand. These are very seldom called for—dead capital—serve only to fill up the shelves of the Depository.

	No. Books Printed.	No. Pages Each.	Total Pages.
Bibles, Hawaiian.....	30	1,456	43,680
Testaments, pocket edit., Hawaiian.....	2,000	339	678,000
Testaments and Psalms, poc. ed., Haw.....	600	454	272,400
Hawaiian Hymns, new edition, Haw.....	2,000	710	1,420,000
Ka Hae Hoonani, new ed., Hawaiian.....	1,000	38	38,000
Report Evan. Ass'n, 1871, Hawaiian.....	250	36	9,000
Report Sab. School Ass'n, 1871, Haw.....	250	9	2,250
Alaui newspaper, Hawaiian.....	2,500	4	10,000
Matthew and Luke, Kusae, Ualaua.....	1,000	216	216,000
Matthew, Ponape.....	1,000	10	60,000
Mark, Ponape.....	1,000	60	60,000
Hymns, Ponape.....	1,000	70	70,000
Bibles Stories, Ponape.....	1,000	63	63,000
			2,954,330

Bibles.

There has been a constant demand for the Bible and Pocket Testament.

Thirty copies of the octavo Bible, 600 copies of the Testament and Psalms, and 2000 copies of the Testament, have been received from the Bible Society the past year. This Society is now publishing for us a new edition of 1,000 copies of the octavo Bible. Some typographical errors in the last edition will be corrected, which will make this a more perfect book than the former.

This Society has also printed portions of the Scriptures in the Marshall, Strong's Island and Bonabe languages. (See table above.)

The American Bible Society is exceedingly liberal in all its dealings with us. We are its debtors, and so are all our Missions.

Rev. E. W. Clark is still engaged in the very important work of superintending the printing of books in the Hawaiian language. He is now correcting the proof of the new edition of the Bible and the Commentary.

The whole number of pages of Books, Bibles, and portions of Scriptures received into the office, and printed the past year is 2,954,330; while the number of pages of the same sold and given away is 1,139,041.

Newspapers.

The *Kuokoa* is continued with a larger circulation than it has ever had before; 3,800 copies are printed weekly. Arrangements, as in the previous year, have been made with the publisher of the paper, Mr. H. M. Whitney by which we have the control, and are responsible for the fourth page of the paper. This has been under the superintendence of Rev. L. Lyons, and the Rev. L. Smith, D. D. We would call the attention of the Pastors of Churches, and Sabbath School Superintendents to the Sabbath School lessons being published

weekly on this page of the paper. These lessons are prepared with much labor by the President of the Sabbath School Association, Mr. C. J. Lyons.

The *Alaula* has been continued during the year under the editorial care of Rev. L. Lyons. He prepares most of the matter for the paper; has very little outside help. This ought not so to be. The *Alaula* is our paper—each pastor, foreign and Hawaiian, ought to feel enough interest in it to do what he can to make it a power for good in our Sabbath Schools. 2,487 copies have been circulated the past year, numbering 9,948 pages.

FOREIGN DEPARTMENT.

Our foreign work is progressing slowly, but surely. One American Missionary and wife with three Hawaiians and their wives have entered on missionary work for the first time in Micronesia this year. Three new stations, and two out stations have been taken. Three Hawaiians and one Strong's Island man have been ordained to the work of the Ministry. One Gilbert Island man has been licensed to preach. One Marquesan and two Bonabe men have been placed at out stations. Besides these two American male missionaries and two American females have returned to their homes in Micronesia this year. On the other hand four Hawaiian missionaries and their families have returned to these islands, failing health in each case being the cause.

Morning Star.

The third vessel of this name having left Boston on the 28th of February, 1871, under the command of Captain Matthews, arrived at these islands on the 3d of July, 1871. On the same day, those who were to take passage on board of her to Micronesia arrived in this port from San Francisco. The vessel having been put in good condition, left for her first Missionary voyage on the 22d of July, 1871, having on board the following missionaries, viz: Rev. A. A. Sturges, Rev. B. G. Snow and wife, Rev. H. Bingham and wife, with Mrs. E. T. Doane, returning to their missionary fields. These, with the exception of Mr. and Mrs. Bingham, had spent some months in the United States. The Rev. J. F. Whitney and wife were also on board, bound for the first time to the Marshall Islands. Also the following Hawaiian missionaries for the Gilbert Islands: Mr. N. Lono and wife, Mr. H. B. Nalimu and wife, and Mr. T. Kaehuaea and wife. Having accomplished the object for which she was sent, returning, she arrived at Honolulu on the 16th of January, 1872, bringing back the following passengers, viz: Rev. H. Bingham and wife, and Assistant; Rev. J. W. Kanoa and family, of the Gilbert Island Mission; Rev. D. Kapali and family, Rev. H. Aea and four children, of the Marshall Island Mission. On the 12th of March, 1872, she left again for her first voyage to the Marquesas Islands, having on board the Rev. Wm. P. Alexander, delegate of the Hawaiian Board to the mission on those islands; returning, she arrived at Honolulu on the 2d of May, 1872, bringing from that mission the Rev. J. W. Kaiwi, wife and four children. At the close of this voyage Capt. Matthews resigned his post, and has returned to the United States. The vessel is now in charge of Capt. Hallett,

who was on board as first officer in her trips to Micronesia and the Marquesas.

Mr. Snow, speaking of the Island of Mejuero, remarks: "The value of the visit of the *Morning Star* to this island cannot be estimated." The Rev. Wm. P. Alexander, delegate to the Marquesas, makes a similar remark in regard to her visit to those islands.

We have now four Missions. The following table will show the places of these missions, the number of stations and out-stations, the number of American and Hawaiian missionaries, and the number of native teachers, with the present number of church members for each mission:

Missions.	Stations.	Out Stations.	American Missionaries.	Hawaiian Missionaries.	Native Teachers.	Church Members.
Marquesas.....	5	3	....	*4 & w.	2	103
Gilbert Is.....	7	1	and w.	11 & w.	1	85
Marshall Is.....	4	1	2 and w.	3 & w.	2	125
Caroline Is.....	3	1	2 and w.	....	2	718
Totals.....	19	5	5 and w.	18 & w.	7	1031

*1 absent. †2 absent. ‡1 absent.

Marquesas Mission.

Five stations and three out-stations are connected with this mission.

Islands.	Stations.	Missionaries.
Fatuhiva.....	Omoo.....	No Resident Missionary.
.....	Hanawawe.....	.....
Hivaoa.....	Puamau.....	Rev. J. Kekela and Wife.
.....	Atuona.....	Rev. L. Hapuku and Wife.
.....	Honamenu.....	Honeae, (Marquesan Islander)
Uapou.....	Hakanahi.....	Rev. S. Kauwealoha & Wife.
Uahuna.....	Hokala.....	No Missionary.
Nuuhiwa.....	.....	S. Kapahi, Marq. Islander.
Honolulu.....	.....	Rev. J. W. Kaiwi and Wife.

The light does not penetrate as we would desire to see it on these islands. Little fruit of missionary labor is apparent. The work there is, and must be, a work of faith. Soon after the last meeting of this Association, efforts were made, and continued till the sailing of our vessel, to obtain a reinforcement for this mission. Men have offered themselves as candidates for the field, but their wives have objected; so that, with a heavy heart, we had to dispatch the vessel with no one on board to reinforce that already depleted mission.

The Female Boarding School, under the care of Mr. and Mrs. Kauwealoha, has been continued at Uapou, with twelve pupils—a bright star in the surrounding darkness. No Boys' Boarding School is in existence. Parents are not disposed to have their sons educated.

The defection in the church at Hanamenu, mentioned in the last year's report, has continued, and a similar one has taken place at Uahuna. These defections are not surprising. To admit persons who have been steeped in paganism from their birth, to church privileges, and then leave them without the ordinances of the church for months, and may be for a year at a time, is not the way to build up a people in the most holy faith; nor is it strange that those connected with such churches should return to paganism.

We hope the visit of our Delegate to that mission, may have been so blessed by the Master, that the brethren there may take hold of the work with more zeal and energy.

This mission calls for three new laborers. It ought to have them. One of the pioneers of this mission, the Rev. J. W. Kaiwi, has been compelled to leave the mission, a broken

down man. This may be the case of others, if the mission is not soon reinforced. Three or four places are now open for new labors, viz: Tahuata, Hanamenu, Uahuna, and Nuhiwa. Who will go to feed the lambs of the flock gathered into churches at two of these places? The population of this whole field is 7812. The churches have contributed for foreign and home work, the past year, \$132. There are seven churches in the field, with about 103 members.

Gilbert Islands Mission.

Three new stations have been taken in this group the past year. Eleven Hawaiian and one American missionaries, with their wives, together with one Gilbert Island teacher, have labored in this field at seven stations. Besides this force, ten teachers from Samoa have occupied the southern islands of the group. Of the 11 Hawaiian missionaries, two have been absent from the field. The American missionary and his wife have spent the most of their time at Honolulu, engaged in important work for the mission. These, however, made a visit to the islands during the year, spending some months among the people, and aiding greatly in the work.

Islands.	Missionaries.
Tapiteua.....	Rev. W. B. Kapu and Wife.
.....	H. B. Nalimu " "
Nonout.....	Rev. G. Leleo " "
.....	T. Kaehuaea " "
Maiana.....	W. N. Lono " "
.....	Moses Nankanoelo " "
Apaiang.....	Rev. J. D. Ahia.
.....	Mr. Haina.
Tarawa.....	No Missionary.
Marakei.....	P. Kanoho.
Butaritari.....	Rev. R. Maka.
Honolulu, H. I.....	Rev. H. Bingham.
.....	Rev. J. H. Mahoe.
.....	Rev. J. W. Kanoa.

There are three churches in this group, with a membership of 85. Two hundred and eighty gallons of oil, with \$29.50 in cash, have been contributed for missions during the past year. 1242 books have been sold, for which 384 gallons of oil and \$86.65 in cash have been received. One Gilbert Islander has been licensed to preach, and three Hawaiians ordained to the work of the ministry, the past year.

The following condensed report of our old stations will show the state of the work at each:

Tapiteua.

Some reaction, as was to be expected, has taken place at this island, but nothing which by any means should discourage the laborers there. Meetings on the Sabbath, and on week-days, as also the Monthly Concert, are kept up. The congregation on the Sabbath numbers from 250 to 400. A goodly number of the children and adults are taught in day schools by the wives of our missionaries. Houses of worship have been furnished with lamps for evening services, the people contribute to the cause of missions and purchase all their books. No church has yet been formed on the island, though it is thought there may be material for one, as there are those who give some evidence that they have been born of the Holy Ghost. A census taken by one of the missionaries, the past year, makes the population 6172.

Tarawa.

On account of the disturbed state of things upon this island, it has been temporarily vacated. It is hoped that the field will soon be again occupied, as the former missionary, Mr. Haina, will probably return again to the

island, and do what he can to spread light among the people.

This has always been, and is still, a hard field. Two stations were kept up on the islands the past year. Thirty scholars are reported in day schools. The little church formed there some two years since, is not in a prosperous state.

Apaia.

At this station more missionary labor has been expended than at any other place in the Mission. Has now a church of 38 members, 8 new members admitted the past year. This church has been called to part with one of its deacons, A. Kaiea, the king of the island. In April 1871 a new king was inaugurated, and the former rebel chief appointed chief minister. Quiet for the most part has prevailed on the island. No war, nor drinking to intoxication. The church members are represented as walking in an orderly manner. A house of worship, to take the place of the one destroyed by the rebels a few years since, has been built and dedicated.

In June 1870 a work of grace commenced among the people which continued till April 1871. During that time the congregations on the Sabbath were large. No fishing, nor sailing canoes, or hulas were practiced on the Sabbath. Many appeared to be seeking the way of life. In April 1871 there was a revival of the hula and other heathen customs. The cultivation of the land was neglected. Many of the people spent their time in flying kites, playing base ball, racing canoes, and other amusements. At this time a false prophet appeared, who had some influence for a time over the people. The Sabbath school is represented as prosperous, as many as one hundred scholars being in attendance. Two stations are now occupied on that island. Rev. H. Bingham and wife spent most of the time of their visit to the group at that island. Much good, doubtless, was done by their visit. The Hawaiian missionaries were encouraged. The General Meeting of the Mission held, and means put in operation, which may produce fruit to the glory of the Master. What this Mission needs is a missionary and wife to live among them.

Butaritari.

Some of the church members at this station have become lukewarm, and have gone back to heathenism. This, however, is not the case with the great majority. The younger brother of the king keeps on in the Christian course, and is always found on the side of truth and right.

Three houses of worship are connected with this station. 39 church members are in regular standing, 17 have been received the past year, 11 church members have been set aside from the church, 3 of whom have been restored, 2 have been excommunicated. Meeting on the Sabbath and week days are kept up as in former years. 137 gal. of oil, and \$17 in cash have been contributed to monthly concert fund, 200 books have been sold, for which 83 gal. of oil, and \$10.29 have been received. Four schools are kept up but these are not in a prosperous state, as the children come and go as they please. A dwelling house, and place for worship, have been built some 15 miles from the old station which has been occupied most of the year

by one of the missionaries. At a small islet near Butaritari with a population of eighty the people have built a house of worship; given up the hula; observe the Sabbath; go to church, attend school.

The Girls' Boarding School has not been resumed. A majority of the old chiefs are opposed to Christianity and exert their influence to destroy it.

Marshall Islands.

The Hawaiian portion of this mission has been very much depleted the past year. Two missionaries have died, viz: Mrs. Debora Aea, and her husband the Rev. H. Aea. The Rev. D. Kapali and family have returned to these islands with feeble health, which may prevent his returning to his loved work in the Marshall Group.

Rev. B. G. Snow and wife, returned to their Ebon home on the *Morning Star*, taking with them a new missionary and wife, the Rev. J. F. Whitney. The following table exhibits the stations and missionaries of this mission.

Islands.		Missionaries.
Ebon	Rev. B. G. Snow and wife,	
"	Rev. J. F. Whitney and wife,	
Namariik	S. P. Kaia and wife,	
Jeluit	Marshall Island teacher,	
Mille	S. Kaelemauna and wife,	
Mejuro	Jeremia—Marshall Is. teacher	
Honolulu, Oahu	Rev. D. Kapali and wife,	
Hilo, Hawaii	Mrs. Kamealani.	

Ebon.

No Hawaiian missionary has resided at this station the past year. Mr. Snow reports the station to be as prosperous as he expected to find it. The Hawaiians, who worked the field in his absence were laborious, energetic, and for the most part discreet. The church on this island numbers 96 members in good standing, 19 were taken into the church by Rev. D. Kapali in the absence of the Rev. B. G. Snow. The whole number admitted to the church is 139. Two foreigners are connected with the church; an Englishman and a German, whose influence is on the side of morality and evangelical Christianity. They have aided the Hawaiian missionaries in many ways during the absence of Mr. Snow. Sabbath school, weekly prayer meetings, monthly concert, and other means of grace, are kept up with some degree of interest. This church has sent a teacher to engage in missionary work to Mejuro. He was the associate of Aea, and has showed himself a true yoke-fellow. He now has charge of the station, and is supported from the funds contributed to the monthly concert at those islands. Light has radiated from this church, which has been seen and felt on islands of the group where no American missionary has ever been. Mr. Whitney has succeeded admirably in getting hold of the language. Preached in the Marshall Island dialect a few Sabbath after his arrival, with acceptance to the people.

Namariik.

This is a small island, population 386. After the death of Mr. Kaelemaule, whose widow is still at the Hawaiian Islands, Mr. Kaia with his wife, Kanoho, were placed at this station. The church now numbers 28, and is represented as in a prosperous state. Five meetings are held on the Sabbath. The Sabbath school has 26 classes, and 278 pupils. Two day schools are taught by the missionaries and native assis-

tance; 72 pupils are connected with these schools. Two barrels of oil have been received, for books sold. 220 gallons of oil have been contributed to monthly concert. A bell and lamps for the house of worship have been procured.

Jeluits.

As the *Morning Star* did not stop at this island, we have no report of labors performed there. It is supposed that the Marshall Island teacher still continues his labors.

Mejuro.

The *Morning Star* called at this island on her passage to Ebon. Mr. Snow having landed, found the wife of Rev. H. Aea in a very feeble state, nigh unto death. Having afforded the assistance needed, he left for his own home. Soon after he heard of the death of Deborah. Rev. H. Aea, after the death of his wife, returned to these islands with his motherless children on board of the *Morning Star*. After a few months the Master called for him. He died May 27th, after two weeks severe suffering. He has left several orphan children. Mr. Snow writes in regard to the field thus: "Aea's person and property have always been safe, more so than any other foreigner on the island. No decided religious impression has been made on the people. Jeremiah and his wife are most invaluable helpers.

Arno.

This island is a little north of Mejuro, and between Mejuro and Mille. It is one of the largest islands of the group. We have no missionary on the island. Some years since, a church member from Strong's Island, in his wanderings, brought up at this island. He told the people of the work of the missionaries, and of what God, through them, had done at Strong's Island. The people became interested. A good work commenced among them. They now call for a missionary to instruct them more fully in the way of life.

Who will carry to this waiting people the bread of life? Who?

Mille.

This station was taken in June 1870. Mr. Kaelemauna and wife are our representatives there. Schools, however, were commenced on the island by Marshall Island teachers from Ebon long before any missionary lived among them. The missionary writes: "The morning begins to dawn on Mille. Three schools have been in operation, with 133 pupils. 185 gallons of oil have been received for books. No church has yet been formed. Meetings are kept up on the Sabbath, and at other times. 50 have forsaken their heathen practices, and attend a meeting of inquiry with missionaries. These contributed during the year, 64 gallons of oil for monthly concert. There are many opposers—some among those high in rank, others from the Island of Ebon. This resume of work at the stations of this mission indicates progress in the right direction. Our Hawaiian missionaries there have shown themselves men of whom we need not be ashamed. Mr. Snow, and also, Mr. Whitney, call for more help from these islands. Shall we send this help to them? Who will go for us? The Lord has need of some of the talents which are being squandered

here. Where are the men prepared and adapted to the work?

Caroline Islands.

One new out-station has been taken on this group the past year. After Mr. Sturges returned to Bonabe he succeeded in sending teachers for Wellington's Island. This is a small island with only 120 or 130 inhabitants.

The following are our stations and missionaries on this group of islands, viz:

Islands.	Stations.	Missionaries.
Strong's Is. or Kusaie.	Kusaie.	Rev. Likiak Sa.
Wellington Island.	Nagiti.	Bonabe teachers.
Bonabe.	Kiti.	Rev. A. A. Sturges
"	Oua.	Rev. A. A. Sturges
"	Aua.	Rev. E. T. Doane.
"	Kenan.	Rev. E. T. Doane.

Strong's Island.

After the death of the lamented Rev. G. Snow, this church and people were left without a spiritual guide. Rev. B. G. Snow, who had been in the habit of making an annual visit to the Island, being in the United States, the people became negligent, and some of the church members forsook their first love, and engaged in practices not proper for those connected with the church. By the *Morning Star*, Mr. and Mrs. Snow visited this their first missionary home. They were very kindly received by the people of their former charge. A new pastor was chosen and ordained to the work of the ministry—Rev. Likiak Sa. Meetings were held, church members instructed, discipline enforced in the church, the wayward warned. These efforts were blessed by the Master. The people began again to realize their responsibilities. Many wanderers returned to duty. When Mr. and Mrs. Snow left for Ebon, the people appeared to be in a much better state than they had been for months before. This people and their new pastor deserve, and should have our sympathy and prayers. The church numbers about 160 members, support their own pastor, and contribute to the benevolent operations of the day.

Bonabe.

The reports from this part of our Mission are cheering. A great work is going on among the people of that island. The fruits of the gospel among them are seen in their becoming more civilized, better clothed, have more comfortable houses, are better supplied with those things which enable a people to battle with the cares of this life, and fit them for eternal life.

Mr. Doane, who had been laboring in that field for the last two years without an associate, bearing an amount of responsibility and performing labors sufficient to crush any single man, was permitted, on the 13th of September, 1871, to welcome back his beloved wife, and also his associate in labor, the Rev. A. A. Sturges, to their Bonabe home.

Mr. Sturges, after his arrival at the island, wrote: "The natives gave me a very warm reception; had a new substantial church ready to dedicate. The very pleasant welcome from my people, the apparent good care they had taken of themselves, and the interesting and hopeful state of our work on the island, and the very much work to be done, all help to cheer my heart, and I am happy."

By late letters we learn that Mr. Sturges had baptized about 100 since his return, and Mr. Doane a few less. The people were

making preparation to build a house for Mr. Sturges, and were forming a village around him, on the land restored to the mission by the Chief, through the influence of the Captain of the *Jamestown*.

Mr. Doane reports four churches on the island, to which 145 had been added by baptism up to May 31st, 1871. Since that time about 200 more have been added to these churches. The whole number of church members in May, 1871, was 559; if we add to these the number added since, the number of church members cannot be less than 750. That good brother writes: "It is a matter of joy that so few fall away. We should expect more would, from the character of this people." Of the church of Oua, in Mr. Sturges' absence, he writes: "Oua has done well. The Sabbath meetings are well attended, and all the others are kept up." The Kiti congregation is under the care of Narcissus. He has done well. Sabbath congregations have increased, and so too the interest in schools." Of his own church he writes: "The Lord has been with us. On account of church building, we have been obliged to suspend all school teaching." The harvest is ripe upon that island; how many sheaves for the heavenly garner might be gathered in. Late letters, however, inform us that that good man, who has stood alone in the gap so long, is compelled to leave his station. The state of his wife's health constrains him to give up the idea of continuing longer in that field. He, with his wife, will embrace the first good opportunity to return to these islands. What can be done for that interesting people? Who will go to the help of Mr. Sturges? Help must be had. From whence and where? "Pray ye the Lord of the harvest, that he would send laborers into His vineyard." In Him alone is our hope.

The term of the First Class of the Hawaiian Board expires to-day, viz:

Rev. G. W. Philip.	Hawaii.	Rev. M. Kuaca.	Maui.
Rev. T. Coan.	"	G. F. Judd, M. D.	Oahu.
Rev. E. Bond.	"	Rev. W. Frear.	"
Rev. W. P. Alexander.	Maui.	P. C. Jones.	"

Respectfully submitted:

J. F. POGUE,

Cor. Secretary of Haw. Board.

General Letter of the Hawaiian Evangelical Association.

Our Association met in the Lecture Room of Kawaiahao Church, on the 11th of June, at 10 o'clock, A. M., according to adjournment.

After organizing, it being the day set apart to commemorate the Reign of Kamehameha the First, it was voted unanimously to devote a part of the day to prayer and supplication to Almighty God for the reigning Sovereign and the Nation.

Another year has rolled round, carrying us one stage nearer the end of our work and to our eternal home. Goodness and mercies innumerable have followed and crowned us all the way, hitherto. We bless the Lord for all his loving kindness and tender mercies:—and "in the name of the Lord we will set up our banners."

The number of Hawaiian ministers present, thirty-one; licentiates, seven; and seventeen delegates from the six Island Associations. The number of the old missionaries

from the Fatherland with us during our sessions was eleven, and four of their sons, including the Rev. Hiram Bingham.

From the Association of the Foreign Evangelical Churches of the Islands, three pastors—the Rev. S. C. Damon, D.D., the Rev. Walter Frear, and the Rev. D. Dole—were with us.

In connection with our General Association, there are five Hawaiian Island Associations, one Presbytery, and one Association of the Foreign Churches; the whole number of settled pastors, foreign and native, being forty-nine.

In looking over the churches generally, we are compelled to admit that the standard of piety is too low. Conformity to this world, in its spirit and maxims, is too much the rule. We are sad, and mourn over the lukewarm and lapsed state of some of our churches, having a name to live, while many of their members are dead.

Our Hawaiian Zion has not yet attained to the standard of the Apostle—"A holy nation, a peculiar people, shewing forth the praises of Him who hath called them out of darkness into his marvelous light." Still it is clear from the reports before us, that the cause of truth and righteousness is on the advance.

Most of the churches, so recently organized, with native pastors, inexperienced, are growing and developing as symmetrically as could reasonably be expected.

In a very few of our churches there have been revivals. A season of reviving was experienced some months since in the Kawaiahao church and congregation, under the care of the Rev. H. H. Parker, in which about forty persons were hopefully converted. A few others have been more or less refreshed by the quickening influence of the Holy Spirit.

We rejoice with grateful hearts, that both the foreign churches in Honolulu have been blessed with the precious reviving influences of the Spirit of God. In this work of grace, some thirty or forty precious souls have been hopefully converted and gathered into the fold of the Good Shepherd.

CONTRIBUTIONS.

Notwithstanding the financial interests of our island community, foreign and native, have been very seriously affected by the loss of the Arctic fleet, the Chicago fire, and drought, yet the contributions for foreign missions and other benevolent purposes, have been larger than in years past. The whole amount contributed to the Hawaiian Board, during the year, is \$11,062.09. Contributions for other benevolent purposes, \$18,568.25. Total receipts for the year, as reported, \$29,630.39.

EDUCATION.

Under the very liberal policy of the Hawaiian Government, and the wise and efficient direction of the Inspector General, the Hon. H. R. Hitchcock, aided by the Board of Education, not only are the Common Schools of our islands vastly improved, but also the Boarding and High Schools, under the Government patronage, are coming up to a higher standard than they have maintained for some years. In years past, the Hilo Boarding School and the Lahainaluna Seminary have educated a large proportion of the

best men in the nation, in Church and State, in Foreign Missions, and those taking the lead in teaching and in the various departments of business. We have great cause for gratitude that both these institutions are now in a prosperous state;—the former under its venerable and wise director, who has had the charge for the last thirty-six years, the Rev. D. B. Lyman, assisted by Miss E. Lyons and good native teachers. The number of pupils, at close of the school year, was 72. The latter, by the Rev. S. Bishop and the Rev. A. O. Forbes, assisted by Maikaimoku. The students now number —.

FEMALE BOARDING SCHOOLS.

We rejoice in the continued prosperity of the Kawaihau Female Seminary, under the judicious and efficient management of the Misses L. and E. Bingham. The Examination of this school was very satisfactory and encouraging. The school numbers 44. Of these, 26 are Hawaiians and 13 of mixed origin.

The new Female Seminary of Makawao, with the Rev. C. B. Andrews at its head, and Mrs. Andrews and Miss Carpenter as managers and teachers, has had a good beginning, and bids fair to become a blessing to the rising generation. It has about 60 pupils.

The Waihua Female Seminary, with a new Board of Trustees, has been revived, and is going forward prosperously under the experienced and energetic rule of Miss Mary Green. The pupils number 41.

Other small family schools, on different islands of the group, are working silently, but no less effectually, for good.

In most if not all the schools named above, there has been more or less interest on the subject of religion, during the year, and a number of hopeful conversions.

It may not be amiss to notice, in this connection, that Oahu College has experienced a precious revival of religion, in which quite a number of the students, both male and female, have been hopefully converted, and consecrated themselves to the Lord Jehovah.

Sabbath Schools have been sustained in all our churches. Most of them have been conducted judiciously, with earnestness, and have been productive of much good; but some others have turned aside to vain wranglings and perverse disputations, and the lambs of the flock have not been fed with the sincere milk of the Word of God.

THE PRESS.

Our Hawaiian newspapers, the *Kuokoa* and the *Alaui*, or *Morning Star*, have had a wide circulation. The former is very popular, and has a circulation of nearly 4000 copies. They are both messengers of light and love, cheering the hearts of thousands at home, and encouraging our missionaries abroad in Nuhiwa and Micronesia.

The circulation of the Sacred Scriptures has obtained to a considerable extent. But we fear there are many houses still in darkness, without the Lamp of Life. This is a good work, and every pastor should make it his business to see that every household within the boundary of his parish has the Word of God.

THEOLOGICAL SCHOOL.

The Rev. Wm. P. Alexander has continued his instruction in Theology most of the

year. At the invitation of the Hawaiian Board, he went as a Delegate to the Marquesas, on board the *Morning Star*, and since his return his labors in teaching have not been resumed.

Our hearts are sad in view of the great want of Ministers, of the right spirit and qualifications, both for the home and foreign fields. Many of our home churches are now destitute, having no one to break to them the Bread of Life, while there are very few young men looking forward with a desire to enter the self-denying work of preaching the Gospel. More lucrative and less laborious situations for educated young men, are multiplying, and the temptations for entering them are very strong.

The General Association of the Hawaiian Islands has voted to establish a Theological School in Honolulu, as the best and most central location for such an institution, and with the hope of gradually meeting the wants of the destitute.

But it is of the utmost importance that more earnest and vigorous efforts be made in all our schools and churches, to seek out and influence the minds of young men to prepare themselves for the active service of Christ. Not only do we want men whose hearts are fired with the love of Christ for the destitute churches at home, but the fields of Micronesia and Nuhiwa are white already for the harvest, and the Macedonian cry, "Come over and help us," is wafted on every breeze.

But where are the men full of love to Christ, of faith, and of the Holy Ghost? saying, "Here are we, send us." Funds are abundant, the harvest is plenteous, "but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

As a general thing, a spirit of love and unanimity has characterized all our discussions. Our meetings have been harmonious in deliberating for the interests of the Redeemer's Kingdom on these islands, and we trust the Lord Jesus, by his Holy Spirit, has been with us.

JOHN D. PARIS,
E. HELEKUNIHI,
W. KAHOKAUMAHA. } Committee.

ANNUAL REPORT

Of the Treasurer of the Hawaiian Evangelical Association for the Year ending May 15th, 1872.

Receipts—FOR FOREIGN MISSIONS.

Hawaii.	
From Hilo, T Coan.....	\$1,217 00
Onomea, J H Pablo.....	168 00
Hakalau, J B Hanaike.....	129 10
Laupahoehoe, J Hanalou.....	81 95
Hamakua (East), S Kaawa.....	100 10
Hamakua (Centre), J Bicknell.....	105 20
Waipio, J Bicknell.....	101 45
Kohala, E Bond.....	174 30
Kohala (West), S C Lubian.....	300 00
Kohala (South), S Aiwohi.....	198 50
Waimea, L Lyons.....	250 00
Kekaha, G B Kaonohimaka.....	23 25
Kailua, G W Pilipo.....	25 85
Helani, D S Kupahu.....	20 00
Kona (Centre), J D Paris.....	33 73
Kealahou, J A Kahookaumaha.....	150 00
Pukana, H Manase.....	107 00
Hookona, D H Nahinu.....	10 00
Kapaliua, S W Papaula.....	170 00
Waiohinu, Kahulla.....	265 75
Kapaliua, J Kauhane.....	75 00
Kalapana, P Baranaba.....	109 30
Ophikau, D Makuakane.....	27 50
Puula, J W Hano.....	10 00
Collected by J H Mahoe on Hawaii.....	81 00
Ahahui Kula Sabati, Hilo, C H Wetmore.....	200 00
1st For'n Church, Hilo, F Thompson.....	87 55
A Friend on Hawaii.....	20 00

Total receipts from Hawaii..... \$4,209 63

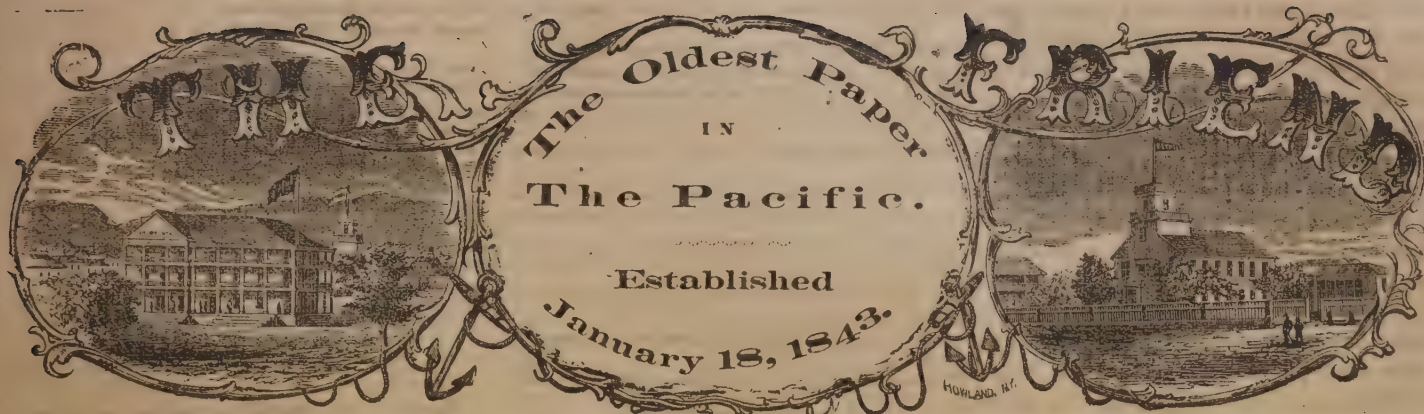
Maui.	
From Kaupo, J Kealohe.....	\$ 60 00
Kipahulu, D Puhl.....	40 80
Hana, E Helekunih.....	60 90
Keane, S Kamakahi.....	72 70
Honouaia, S Kaiwi.....	44 30
Waihee, Kapoi.....	147 10
Wailuku, W P Kahale.....	142 85
Wailuku Kula Sabati, W P Kahale.....	18 05
Wailuku, donation fm H Kuilhelani.....	3 00
Waikapu, Kekahopu.....	155 00
Oloalu, A Pepe.....	86 25
Lahaina, J O Kewhe.....	270 00
Lahaineluna, S E Bishop.....	103 25
Kahana—Kaanapali—A O Forbes.....	10 25
Honokahau, Daimana.....	25 50
Total receipts from Maui.....	\$1,190 00
Lanai.	
From N Pal.....	17 75
Molokai.	
From Kaluaaha, S P Heula.....	\$ 135 25
Siloama Church (Leper).....	20 00
Halawa, S W Neku.....	175 50
Total from Molokai.....	\$381 75
Oahu.	
From Kaunakapili Church, G W Pilipo.....	\$ 537 60
Kawaiaha Church, H H Parker.....	451 60
Kawaiaha Sab. School, S B Dole.....	150 00
Kalihi, S Paaluh.....	64 15
Ewa, G M Keoni.....	61 50
Waianae, A Kaoliko.....	43 10
Waialua, J N Paikuli.....	100 00
Kahuku, J Kekahuna.....	60 00
Hauula, Kauahilo.....	50 00
Kahana, E Kekoa.....	10 00
Waikane, W P Kaawa.....	10 00
Kaneohe, Manuela.....	60 00
Waimanalo, S Waiwale.....	105 00
Wallupe, Kekioakalani.....	27 25
Union monthly contributions of Fort Street and Bethel Churches.....	567 65
Collection after Annual Sermon, F Thompson.....	67 00
Collection after Annual Sermon, E Helekunih.....	51 40
A Friend in Honolulu.....	20 00
Avail of mats and shells by J B Tullock.....	12 50
Total receipts from Oahu.....	\$2,411 75
Kauai.	
From Waioli, A Pal.....	\$ 125 10
Anahola, J S Lono.....	84 40
Lihue, Waimau.....	30 00
Koloa, J W Smith.....	100 00
Waimea, A Kaukau.....	75 00
Total from Kauai.....	\$414 50
Atuona.	
From Z Hapuku.....	\$ 61 92
Puamau.	
From J Kekela.....	20 00
Upou.	
From S Kauwealohe.....	6 00
Fatutitua.	
From J W Kaiwi.....	14 00
Total from Marquesas.....	\$101 92
Marshall Islands.	
From Jalui, B G Snow.....	\$ 2 50
Jalui, D Kapali.....	10 25
Ponape.	
From E T Doane.....	19 50
A A Sturge, avails of oil.....	39 10
Total from Marshall Islands.....	71 35
Ebon.	
From D Kapali.....	\$ 22 25
B G Snow, avails of oil.....	133 00
Total from Ebon.....	155 25
Namarik.	
From B G Snow, avails of oil.....	\$ 125 75
S P Kaia.....	5 00
Total from Namarik.....	130 75
Mille.	
From B G Snow, avails of oil.....	25 00
Spaiang.	
From H Bingham.....	\$ 5 00
G Haina.....	6 50
J D Ahia, avails of oil.....	23 07
Total from Spaiang.....	34 57
Butaritari.	
From R Maka and wife.....	\$ 8 00
R Maka's Boarding School.....	75
Avails of oil, J W Kanos.....	61 99
Total from Butaritari.....	70 73
Tarawa.	
From G Haina, avails of oil.....	\$ 8 14
D Kanoho, avails of oil.....	6 78
Total from Tarawa.....	14 92
Tapituea.	
From G Leleo.....	\$ 5 00
W B Kapu, avails of oil.....	26 08
Total from Tapituea.....	31 08
Actual receipts for the year.....	9,199 06
Balance from last year.....	1,135 26
Total avails for Foreign Missions.....	\$10,335 31
FOR HOME MISSIONS.	
From American Board.....	\$ 500 00
Collection after Annual Sermon by L Smith, L D.....	33 55
Col. after Sermon by P W Kaawa.....	66 55
A Friend on Oahu.....	20 00
A Friend on Hawaii.....	20 00
Wailuku Kula Sabati, W P Kahale.....	6 00
Total receipts for Home Missions.....	\$645 05

Statistics of the Churches of Marquesas and Micronesian Missions

P. C. JONES, JR., Auditor.

From American Board, Grants.....	\$3,860 86
Balance of Grant to Boarding School returned from Butaritari.....	23 42
Total for Micronesian Mission..	\$3,884 28
FOR MORNING STAR.	
From American Board.....	\$6,928 60
Earnings of Morning Star.....	186 11
Haw'n Gov't, harbor dues remitted.....	81 80
Marquesas Mis. Fund to pay ex- penses of trip to Marquesas.....	940 00
Total for Morning Star.....	\$8,955 51
FOR BIBLE FUND.	
From avails of Book Depository.....	\$ 833 19
H Bingham.....	5 72
Tarawa, G Haina.....	3 57
Tarawa, D Kanoho.....	4 28
Apalang, J D Ahia.....	28 80
Butaritari, J W Kanon.....	5 87
Butaritari, R Maka.....	8 64
Taptuea, G Leleo.....	1 60
Total for Bible Fund.....	\$91 67
Balance from last year.....	215 44
Total avails.....	\$1,107 11
FOR FEMALE EDUCATION.	
From American Board.....	1,000 00
FOR THEOLOGICAL EDUCATION.	
From incidental Fund.....	75 00
FOR MEDICAL FUND, MICRONESIA.	
From American Board.....	\$ 100 00
Balance from last year.....	81 52
Total avails.....	181 52
FOR GENERAL MEETING.	
Balance from last year.....	229 28
FOR JUBILEE FUND.	
Balance from last year.....	509 98
Total receipts for the year, (including balances from last year).....	\$33,536 11
EXPENDITURES—FOR MICRONESIAN MISSION.	
Paid salaries 5 Amer'n missionaries (1872).....	\$2,500 00
Salaries 15 Haw'n missionaries (1872).....	2,665 00
Outfit & salaries 3 new missionaries.....	437 10
Bal. building grant to A A Sturges.....	656 86

Bills for Micronesian missionaries.....	71 02	95 95
Paid passages for Hawaiian members.....		87 00
For JUBILEE FUND.		
Paid to Publication Fund to bal. account...		509 95
		\$27,831 49
Recapitulation—Receipts.		
For Foreign Missions.....	\$10,336 31	
Home Missions.....	845 05	
Incidental or General Fund.....	3 844 56	
Publications.....	3,838 63	
Micronesian Mission.....	3,884 23	
Morning Star.....	8,085 51	
Bible Fund.....	1,107 11	
Female Education.....	1,000 00	
Theological Education.....	76 00	
Medical Fund, Micronesia.....	181 52	
General Meeting.....	229 25	
Jubilee Fund.....	509 95	
Total receipts for the year.....		\$33,536 16
EXPENDITURES.		
For Micronesian Mission.....	\$ 7,244 96	
Marquesas Mission.....	2,765 00	
Home Missions.....	560 00	
Incidental or General Fund.....	2,623 70	
Publications.....	3,338 63	
Morning Star.....	8,085 51	
Bible Fund.....	758 58	
Female Education.....	1,000 00	
Theological Education.....	75 00	
Medical Fund, Micronesia.....	95 16	
General Meeting.....	87 00	
Jubilee Fund.....	509 95	
Total expenditures for the year.....		\$27,331 49
Balance cash on hand this day..		6,204 67
		\$33,536 16
Balances to credit of following accounts:		
Foreign Missions.....	\$4,209 63	
Home Missions.....	95 05	
Incidentals.....	1,320 85	
Bible Fund.....	360 53	
General Meeting.....	142 25	
Medical Fund, Micronesia.....	86 36	
		\$6,204 67
E. O. HALL, Treasurer.		
Audited and found correct:		



New Series, Vol. 21. No. 8.}

HONOLULU, AUGUST 1, 1872.

{ Old Series, Vol. 31

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THE FRIEND.

AUGUST 1, 1872.

"One Man in his Time Plays many Parts."

So Shakespeare wrote, and so we thought the other evening while listening to Professor Plummer's recitations. Shakespeare fancied man playing seven parts, from his "nurse's arms," until he "shuffled off this mortal coil." First, the "mewling infant," then follows "the whining school-boy," "sighing lover," "bearded soldier," "the justice, with good capon lined," to be succeeded by the man "with spectacles on nose," and finally by "second childishness," "sans teeth, sans eyes, sans taste, sans everything." Prof. Plummer out-did all this, in not four score years, but in less than two hours, appearing as David weeping over Absalom; then, outraging all chronology, standing as Mark Twain and addressing the "sphinx." Ere the audience was aware, up he rises as Mackay, the poet, moralizing "No Sect in Heaven;" then follows the drunken vagabond conversing with his dog, to be succeeded by the "Widow Bedott," "Shamus O'Brien," and various other characters. Fortunately this is a warm climate, for had the Professor frozen stiff in some one of his characters, his personal identity would have been lost, and hereafter he might have been known perhaps as the "Hard Shell Elder Wadkins." The Professor's delineations of character and imitations were certainly most natural and life-like.

☞ The Chaplain has received a letter for John W. Wallan, of the bark *Arctic*.

Poetry in the Hawaiian Language.

In noticing the new Hawaiian hymn-book in the June number of the *Friend*, we ventured a few remarks upon the ability of Hawaiians to write in the style of our English lyric poets. In a note from the Rev. Mr. Lyons, of Waimea, Hawaii, who has written so many hymns, we find a few remarks upon this subject confirming what we then wrote. Mr. Lyons writes as follows under date of July 2d:

"I was not born a poet. If I was, I did not find it out until I began to write Hawaiian poetry. This I commenced in 1834 and 1835, and I have been at it, more or less, ever since. As for native poets and their poetry, I make no pretensions to much knowledge upon the subject. There were what were called kahu-meles—poet-bards—away back in old time. Their ancestors came from Asia, and brought with them the Asiatic style of poetical composition. Their poetry was Hebraistic—measured—musical but not rhythmical. I say measured, but not limited to a certain number of syllables in a line. There were no 12s. or 11s., 8s. and 4s., etc., etc. It was not read or repeated as we repeat poetry, but was always sung with a mournful or joyful tone, prolonged at pleasure, all on the same key, or nearly so, and accompanied with action and gesture. As all, or nearly all, their poetry was drawn from nature—mountains, hills, streams, valleys, capes, seas, *palis*, birds, rain, clouds, dew, winds, storms, personal forms—it contains many beautiful strains, but not many ideas. There are no poets now. The present poets are mere imitators of those of olden times. They know nothing about composing as we do. Metre and rhythm are incomprehensible to a native mind. I have tried to teach some of the most capable to compose with regard to metre and rhythm, but I have not succeeded very much. That famous national hymn, 'God Save the King,' was written by Lunalilo and Alexander, Kamehameha IV. It is the best poetical production which has appeared from a native pen. Natives write songs to the music in our hymn-books. They make the poetry and music *jibe* some how, but some lines have too many and some too few syllables. If Judge Andrews was alive, he could give you some light upon this subject. I do not know who can do it now."

SMALL POX IN ENGLAND.—The *Pall Mall Budget* reports 30,000 deaths in England during the last year in consequence of the small-pox, including over 1,700 in London during this same period.

CARD.—The Chaplain desires to acknowledge, by the kindness of Capt. Harris, of the *St. Marys*, the donation of sixty dollars from Admiral Winslow, commanding the U. S. Pacific Squadron. Forty dollars of this amount will be devoted to the gratuitous distribution of THE FRIEND among seamen, and the remainder to the support of the Seamen's Chapel, in Honolulu.

CHEAP WHISKY.—According to the *Pall Mall Budget*, "a scientific combination of cayenne pepper, vitriol, spirits of wine and bluestone transmutes a gallon of water into a gallon of whisky at the cost of a penny a gallon." The physical effects are stated to be frightful. Delirium tremens produced by ordinary whisky is a joke when compared with this adulterated article. Judging from the effects produced on some of the victims of intemperance in Honolulu, we fancy they must drink this new kind of Irish whisky.

REV. MR. BOOTH.—By the steamer from San Francisco, arrived the Rev. Mr. Booth, a Congregational Minister, of England. He has been for some years a settled Pastor at Preston, Lancashire, and has started out for a trip around the world, via America and Australia. His father resides in New Zealand, with whom he expects to spend a year before returning to England. He preached in Fort-Street Church last Sabbath evening. He has interested himself, not a little, in studying the Alabama question and other subjects connected with America, and during the late war often lectured in behalf of the North. It is exceedingly gratifying to meet an Englishman whose broad views are so remarkably free from prejudices which, in too many instances, prevent a man from seeing good in other lands.

The rough, noisy and rollicking features of a sailor's life on shore attract the public notice. When the crew of a man-of-war enjoy a day's liberty, the pedestrian must look out or he will be run over by some son of Neptune, who knows much better how to steer a ship than guide a horse. Among these fast-riding and pleasure-seeking sailors there are always a few of a very different turn of mind. The chaplain is almost certain to become acquainted with men of this class. They will seek him out. Memory recalls many pleasant chats with such men. Sometimes one comes by night in the spirit of Nicodemus! Others will come to obtain books, or make inquiries for friends, or send letters.

A few days since a man-of-war's man modestly entered our sanctum. He was a stranger, but we soon found that we had thoughts in common. He spoke of a home amid the rural scenes of England, and of his wanderings in many lands. With books he was familiar, and more he wanted to beguile the long and monotonous life at sea. His soul experienced aspirations after a better life. He knew what Paul meant when he wrote, "For the good that I would I do not; and but the evil that I would not, that I do."

This man modestly placed in our hands for publication the lines entitled "Starlight" which appeared in our June issue. The following is one of the stanzas:

"The light of stars, so cold, so pale,
Of brings me dreams of such sweet rest,
That I could wish the mortal veil
Were raised from o'er my longing breast.
And that thus dreaming, I might flee
To wake in their reality."

In referring to poets, he remarked that Longfellow and Tennyson were his favorites. Some pages of Longfellow, he added, read like Bible chapters! We asked him for additional contributions for our columns, and he replied, "I have an unfinished piece." The piece when finished will be in the form of "Three Pictures," but only one is written, and when the others will be written I cannot say." We solicited "Picture No. 1," and our readers will be interested in its perusal as found in the present issue of the *Friend*. Perhaps hereafter the writer may favor us with Pictures "No. 2" and "No. 3."

Cotton Weaver's Family Country Picnic.

I.—FIRST PICTURE.

Forests basking in the sunlight, soft winds murmuring through the trees;
Valleys haunted with the music of the wild birds' melodies;
Meadows green with waving grasses, flowery banks of sparkling rills;
And beyond in dreamy distance stand the purple heathery hills,
Anthemis breathed in silent symbols, hymns so redolent of love,
O'er the smiling face of Nature with emotion softly move,
And like old familiar voices, memories of childhood's day,
Tell of those loved forms and faces that have long since passed away.
In these halcyon days of Spring time, oh, how good it seems to live!
Kindly hearts feel that as God gives, it is blessed so to give.

Even those whom wealth has hardened, whom prosperity has left

Lonely on the crowded highway, and of charity bereft,
Yet are led in this bright season to relax the constant strain,
Half conceiving what it would be were they children once again.
From the gloomy streets of cities, from the factory's ceaseless din—

From the dens and haunts of suffering, from the dark abodes of sin,

Forth into the flashing sunshine, into woodlands fair and green—
Forth into the pleasant country, for their brief glad change of scene,

Come the poor white slaves of labor, come the toilers of the loom—

Come the stalwart bronzed mechanics, men whose lives are spent in gloom—

Come their pale-faced wives and children, happy if they only may

Roam the fields and gather wild flowers on their Easter holiday.

Just such a time, amid such scenes, there came

One Easter Monday, from a neighboring town,

A cotton weaver's family, whose name is unimportant—either Smith or Brown.

There were three boys: the youngest one was lame,

And thus the darling of his mother's heart,

Who walked beside him looking fondly down,

As limping on he bravely bore his part,

While sunny smiles illum'd his cheeks so brown.

The tall and sturdy father led the way,

Bearing a heavy basket on his arm—

Good things provided for the festive day,

And milk just purchased at the dairy farm.

Turned from the dusty road they climb the stile.

And cross the meadows carpeted with flowers,

'Mid which the boys race joyously the while,

Until they reach the forest's shady bowers,

And halt beside the banks of a small rill

That, singing all the way, comes leaping down the hill.

The little birds close hidden 'mid the green,

With song enhanced the beauty of the scene,

And all the insect world with might and main

Strive to outdo them in their soft refrain.

The sweet briar, twisted in its careless way,

Bears open roses upon every spray,

The haunts by turns of butterflies and bees,

While underneath resound the symphonies

Of grasshoppers, whose lives seem meant to sing

At intervals the same unvaried thing;

And through the forest arches far above,

Comes pleasantly the cooing of the dove.

'Twas such a morn', the gift alone of Spring,

When life seems fitted only to enjoy,

When just to live itself is everything,

And pleasures multiply without alloy.

Beside the rivulet they spread the feast,

A treat looked forward to for many a day,

Plain homely luxuries to say the least,

Made more for pleasant eating than display.

For drink, the sweet, new milk, and from the brook

The pure, clear water makes delicious tea.

N'er had the kettle such a pleasant look,

Nor e'er before had sung such melody.

Offtimes the brightest memories of life

Centre around some picnic long ago,

Recalling peace in days of toil and strife,

To spirits 'neath their burdens bending low.

Then all the afternoon our happy band

Are rambling through the sunlit forest glades,

The little lame boy holds his mother's hand,

Till softly falls around the evening shades;

And cool and pleasant is the dusty road

As wearily, yet pleased, they homeward turn,

And father's basket holds a lighter load

Of wild flowers they had gathered by the burn

Once more assembled round the old fireside,

The little ones tell Granny what they've seen,

Display their floral trophies with much pride,

And tell her how the fields and woods were green.

A pleasant home in all, so neat and clean,

With plain but useful furniture displayed

Quite tastefully, and well in order kept;

The slender stock of crockery arrayed

Upon the open shelves, the hearth well swept,

And like a guardian angel looking down,

The quaint old clock back in a corner stands,

Forever pointing out with brassy hands

The time as true as any clock in town.

Upon the mantle is a curious show

Of toys and ornaments such as the poor

Can buy, and curtains white as snow
Conceal the parents' bed behind the door.

Thus a faint picture of the weaver's cot,
Where many a blessing glides his toilsome lot,
And many a gleam of sunshine finds its way
To cheer him weary at the close of day;
And many a quiet life has thus been spent
In just such homes of temperance and content.

'Tis hard to mar a picture bright and fair
With shadows dark that have no business there,
To jar the melody of life's glad strain
With deep stern chords that tell of sin and pain;
But thus it is, and still it must be so,
For e'er alternate happiness and woe.

The Rev. W. R. Fletcher.

Many of our Honolulu readers will remember this clergyman, who passed through our city en route from Melbourne to England. During his brief sojourn, it will be remembered that he delivered a lecture on the Crusades and taking of Jerusalem. From the March number of the "Victorian Independent," published in Melbourne, we learn that this gentleman has safely reached home, via Italy, Palestine and Egypt:

ARRIVAL OF THE REV. W. R. FLETCHER, M. A.—This gentleman safely reached our shores by the Suez mail on the 15th ult., and was welcomed by a large party of friends on his arrival. He preached in his own church on the following Sabbath, on which occasion a large congregation was assembled to welcome him on again occupying his own pulpit. The reverend gentleman looked remarkably well, and although he apologized for not being able to preach a regularly prepared sermon, on account of having so recently landed, his congregation were perfectly satisfied with the discourses they heard; and, judging from his appearance, we should say that Mr. Fletcher was much gratified with the reception accorded to him by his people. He was greeted with great applause on making his appearance in the afternoon of the day in the Sunday-school, on which occasion there must have been at least upwards of four hundred teachers and scholars gathered together.

On Thursday evening, the 22d of February, a thoroughly enthusiastic welcome was given to Mr. Fletcher by the members of his church and congregation, when a crowded tea-meeting was held in the school-room, after which a public meeting took place in the church.

HAWAIIAN BIBLE DICTIONARY.—A volume of four hundred pages, neatly printed and illustrated, has recently been printed in New York for the Hawaiian Board. It was prepared by the Rev. E. W. Clark. We congratulate the Hawaiian people on such permanent addition to the literature of the nation. The missionaries—Clark, Smith, Lyons, Parker, and others who are publishing books in the Hawaiian, are conferring a great blessing upon this nation. Their labors are even of greater importance to this people, now that they have partially retired from the pulpit, than when they were exclusively devoted to preaching.

Editor's Table.

ANCIENT AMERICA, in Notes on American Archaeology. By J. D. Baldwin, A. M., author of "Pre-historic Nations." With illustrations. New York: Harper & Brothers. 1872.

In the August number of the *Friend* for 1870 we noticed "Pre-historic Nations," by this author. That volume related to the Old World. By the aid of such materials as he was able to glean from history, tradition, language, archaeology and other sources, this writer endeavors to establish the theory that Ancient Arabia was the centre from which the nations of the earth took their departure to Egypt, to India, to Chaldea and to Palestine. He brings forward many very interesting facts to substantiate this idea. Having thus studied the pre-historic ages of the Old World, he now turns his attention to the New World.

The book lying before us contains a marvelous amount of information, in a popular form, relating to the Continent of America prior to its discovery by Columbus. After treating of the mound builders of North America, he travels through Mexico and Central America to Chili and Peru in South America. Any one carefully perusing this volume, we think will be deeply impressed with the civilization of the ancient inhabitants of both North and South America many centuries before the western continent was known to the civilized world. Our limits will only allow us to copy the writer's remarks relating to

THE GREAT PERUVIAN ROADS.

Nothing in Ancient Peru was more remarkable than the public roads. No ancient people has left traces of works more astonishing than these, so vast was their extent, and so great the skill and labor required to construct them. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chili. Another, starting from this at Cuzco, went down to the coast and extended northward to the equator. These roads were built on beds or "deep under-structures" of masonry. The width of the roadways varied from twenty to twenty-five feet, and they were made level and smooth by paving, and in some places by a sort of macadamizing with pulverized stone mixed with lime and bituminous cement. This cement was used in all the masonry. On each side of the roadway was "a very strong wall more than a fathom in thickness." These roads went over marshes, rivers, and great chasms of the Sierras, and through rocky precipices and mountain sides. The great road passing along the mountains was a marvelous work. In many places its way was cut through rock for leagues. Great ravines were filled up with solid masonry. Rivers were crossed by means of a curious kind of suspension bridges, and no obstruction was encountered which the builders did not overcome. The builders of our Pacific Railroad, with their superior engineering skill and mechanical appliances, might reasonably shrink from the cost and the difficul-

ties of such a work as this. Extending from one degree north of Quito to Cuzco, and from Cuzco to Chili, it was quite as long as the two Pacific railroads, and its wild route among the mountains was far more difficult.

Sarmiento, describing it, said, "It seems to me that if the Emperor (Charles V.) should see fit to order the construction of another road like that which leads from Quito to Cuzco, or that which from Cuzco goes toward Chili, I certainly think he would not be able to make it, with all his power." Humboldt examined some of the remains of this road, and described as follows a portion of it seen in a pass of the Andes, between Mansi and Loxa: "Our eyes rested continually on superb remains of a paved road of the Incas. The roadway, paved with well-cut, dark, porphyritic stone, was twenty feet wide, and rested on deep foundations. This road was marvelous. None of the Roman roads I have seen in Italy, in the South of France, or in Spain, appeared to me more imposing than this work of the ancient Peruvians." He saw remains of several other shorter roads which were built in the same way, some of them between Loxa and the River Amazon. Along these roads at equal distances were edifices, a kind of caravanseras, built of hewn stone, for the accommodation of travelers.

These great works were described by every Spanish writer on Peru, and in some accounts of them we find suggestions in regard to their history. They are called "roads of the Incas," but they were probably much older than the time of these rulers. The mountain road running toward Quito was much older than the Inca Huayna Capac, to whom it has sometimes been attributed. It is stated that when he started by this route to invade the Quitus, the road was so bad that "he found great difficulties in the passage." It was then an old road, much out of repair, and he immediately ordered the necessary reconstructions. Gomara says, "Huayna Capac restored, enlarged and completed these roads, but he did not build them, as some pretend." These great artificial highways were broken up and made useless at the time of the Conquest, and the subsequent barbarous rule of the Spaniards allowed them to go to decay. Now only broken remains of them exist to show their former character.

Good Reading in Dull Times.

We are constantly hearing the complaint that the weather is warm and the times are dull. We do not dispute either assertion, but instead of uttering unavailing murmurs, we would suggest the adoption of some pleasant method of recreation. Suppose, Honolulu reader, that you step into Thrum's book-store or newspaper depot, and instead of buying some trashy novel or illustrated paper, you purchase John Forster's *Life of Charles Dickens*. Take it home with you, and you may be sure that you have in your possession a book worthy of being read, aye, studied. Charles Dickens' life is something to be studied. Reading this book, you will see the process of birth and growth of such characters as *Oliver Twist* and *Mr. Pickwick*. Some things in this book greatly surprise us. We

are surprised that Mr. Forster should so fully reveal Mr. Dickens' early struggles in life. While living, he is reported to have been rather chary about informing the world that he filled up blacking bottles and pasted on their labels! Then, too, Mr. Forster tells his readers all about Dickens' father's imprisonment for debt.

The reading of this book does not leave upon the mind the impression that Dickens' character was altogether lovely. His hard experiences in boyhood grated terribly upon his sensitive mind, and did not tend to develop the gentleman of delicate refinement and finished culture. We can now see that there was a reason for his narrow breadth of views and carping observations, so apparent in his "American Notes." Mr. Forster tells us much, but he has only whetted our appetite to learn much more about this great novelist. Some of our readers may be interested in reading the following extract from one of his letters, written during his first visit to America in 1842:

"I said I wouldn't write anything more concerning the American people for two months. Second thoughts are best. I shall not change, and may as well speak out—to you. They are friendly, earnest, hospitable, kind, frank, very often accomplished, far less prejudiced than you would suppose, warm-hearted, fervent, and enthusiastic. They are chivalrous in their universal politeness to women, courteous, obliging, disinterested; and, when they conceive a perfect affection for a man (as I may venture to say of myself), entirely devoted to him. I have received thousands of people of all ranks and grades, and have never once been asked an offensive or unpolite question,—except by Englishmen, who, when they have been 'located' here for some years, are worse than the devil in his blackest painting. The State is a parent to its people; has a parental care and watch over all poor children, women laboring of child, sick persons, and captives. The common men render you assistance in the streets, and would revolt from the offer of a piece of money. The desire to oblige is universal; and I have never once traveled in a public conveyance without making some generous acquaintance whom I have been sorry to part from, and who has in many cases come on miles, to see us again. But I don't like the country. I would not live here, on any consideration. It goes against the grain with me. It would with you. I think it impossible, utterly impossible, for any Englishman to live here and be happy. I have a confidence that I must be right, because I have everything, God knows, to lead me to the opposite conclusion; and yet I cannot resist coming to this one. As to the causes, they are too many to enter upon here."

SAD ACCIDENT.—We are sorry to learn that the Rev. B. W. Parker met with a sad accident by a fall from his horse, dislocating his right shoulder and breaking his collar-bone. He was previously disabled by the partial paralysis of his left hand.

THE FRIEND.

AUGUST 1, 1872.

[From Semi-weekly P. C. Advertiser, July 30th.]

Prorogation of the Legislative Assembly

Yesterday, at 12 o'clock noon, the session of the Legislative Assembly was brought to a close by Royal Commission. A few minutes before the hour, the Household Troops, the Honolulu Rifles and the Hawaiian Artillery, all under command of Major W. L. Moehonua, marched into the Court House enclosure and formed in line, making a very soldier-like appearance. Meantime the Hall of the Assembly was filled with ladies and gentlemen who had been admitted to witness the spectacle. On the right of the Chair was the Nobles, in front the Representatives, and on the left the Foreign Consular Corps, with their families. At 12 precisely, the Royal carriage left the Palace, containing Chief Justice Allen, Chancellor of the Kingdom, and His Excellency, P. Nahaolelua, Governor of Maui, who had been appointed by His Majesty as His Royal Commissioners for the occasion. The State carriage was escorted by the Hawaiian Cavalry, Major C. H. Judd. As the cortege commenced to move, a national salute was fired from the Battery on Punch Bowl. On arriving at the Court House, the Commissioners were met by the Ministers of the Crown and escorted to the Assembly Chamber, where, after prayer by Arch-deacon Mason and reading of the Royal Commission by the Secretary of the Assembly, the following speech from the Throne was read in English and Hawaiian by the Royal Commissioners:

NOBLES AND REPRESENTATIVES:—I congratulate you upon the termination of your protracted labors, and hope that you may be permitted to return in safety to your several homes.

I shall take care that the appropriations which you have made on a liberal scale for the maintenance of good government, the promotion of the health of My people and carrying on the public improvements of Our country, shall continue to be expended with the strictest economy and the utmost regard for the public good.

By the Constitution of Government and system of Representation in the Hawaiian Kingdom, prominent and influential citizens should consider it their duty to aid the administration of public affairs in the Legislative Assembly. In the performance of such duties, demands are periodically made upon the patience and intelligence of the members. It is to be hoped that such demands will not be so excessive as to alarm gentlemen of judgment and experience and prevent them from undertaking public duties. I desire to express my high appreciation of all those who at personal sacrifices have given their time and services to Legislative duties.

The periodical coming together of the Legislative Assembly is most beneficial in giving opportunity to compare opinions, to dispel prejudices, and to consult for the public good, even though no considerable changes may be found necessary in the laws.

I sincerely trust that the few changes which you have thought advisable, may be found effectual for good.

In returning to your constituencies you will be enabled to assure them that their Government cares unremittedly for their welfare, and you will likewise give them the advantage of your experience in public business, and exhort them to a continued love of their country and its institutions.

Nobles and Representatives:

I commend you to Our Heavenly Father, praying that He may continue His blessings to you and Our country, and vouchsafe to you all prosperity and length of life.

I now declare this Legislative Assembly Prorogued.

A Few Thoughts for the Consideration of Christians.

"It is the Saviour's declaration, strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Has this become wider, since the declaration was made? Does it require a less earnest effort to enter it, and to walk therein? Has it become wide enough to accommodate those who carry in their hearts the love of the world? "If any one love the world, the love of the Father is not in him."

Is the way that leads to life wide enough to accommodate those who refuse to practice self-denial? If so, it must have become wider than it was at first. But self-denial is the very condition of discipleship,—the key that opens the strait gate. Said the Saviour, "If any one will come after me, let him deny himself, and take up his cross, and follow me." To what extent is self-denial required? On this point there is a diversity of opinions. The general principle however may be laid down that we should deny ourselves everything which is injurious to body, mind, or spirit; and everything that would exert a bad influence on others. The mind is to be cultivated and furnished with useful knowledge; but if idle thoughts, castle-building, the reading of tales and novels, or anything else that is unprofitable, stand in the way of mental culture, then each and all these must be given up. And so must everything be given up that is prejudicial to the higher life. The heart is to be kept with *all diligence*, as out of it are the issues of life. To acquire symmetry of Christian character, all diligence is requisite, as Peter teaches; adding virtue to faith, and knowledge to virtue, and self-control to knowledge, and patience to self-control, and godliness to patience, and brotherly kindness to godliness, and love to brotherly kindness. (2 Pet. 1:5-7.) These graces are to be cultivated with all diligence, as they beautify the character, and render the life fruitful of good works. But without self-denial there will be little diligence in cultivating these graces; consequently the life will be like the barren fig tree. God requires fruitfulness. "Herein is the Father glorified, that ye bear much fruit." And to glorify God is the chief end of man.

Rev. T. Dwight Hunt, formerly of Honolulu, has received a call to the Presbyterian Church in Nunda, New York.

OLD PAVED ROAD AROUND MAUI.—The Rev. Dr. Baldwin informs us that there are traces of a paved road around the island of Maui. It was constructed long ages ago by a king of the island, named Kahihapilani, who was expecting his sister from the island of Hawaii. Thus reports tradition. If any one versed in ancient lore and tradition can give us definite information upon the subject, we shall gladly publish it.

Another Martyr of Erromanga—The Rev. J. D. Gordon.

BY THE REV. DR. STEEL.

Tidings have just arrived that another Martyr has passed away from blood-stained Erromanga. The Rev. James D. Gordon was cruelly murdered there on the 25th of February last. He was requested by a native of the island to visit his children, who were sick. He went at once, as he was always ready to do; but on their arrival at the place they found that the children were dead. The father immediately accused Mr. Gordon of witchcraft, and of thereby causing the death of the children, and he tomahawked him on the spot. Such was the account given to Capt. Rosengren, of the *Lyttona*, by a native, when he called at the island on the 9th of May. The tribe to which this narrator belonged buried the body of the missionary, and at once made war upon that to which the murderer belonged. These are all the particulars which have yet come to hand; but the missionary vessel *Dayspring* was spoken by the *Lyttona* at Tanna on the 11th of May, and was then bound for Erromanga. Full investigation would be made by missionaries on board, so that the details of this distressing occurrence may be expected in a short time. This is now the fifth who has met with a violent death in the cause of the Gospel in Erromanga. On the 20th of November, 1838, the Rev. John Williams and Mr. James Harris were massacred there by the natives. The premature death of that great apostle of the Pacific, Mr. Williams, made a profound sensation in England, and awakened a deeper interest than ever in Polynesian missions. Efforts were made again and again to evangelize Erromanga, and often failed. At length the Rev. G. N. Gordon and his wife settled there in 1857. It was thought that the way had been opened for them by the labors of native teachers; but after four years' residence, Mr. and Mrs. Gordon were brutally murdered on the 20th of May, 1861.—*Australian Pulpit News*.

REV. D. NIMMO.—Just as our paper was going to press, it was our privilege to welcome this Congregational minister and his daughter, on their voyage from Melbourne to England, via San Francisco. On account of the illness of his wife, he left his church in London four years ago and went out to Melbourne, where he has preached with much acceptance, as we learn from the minutes of the meeting of the Congregational Union, and on his departure he was requested to represent that body at the meetings of the Congregational Union of Wales and England. He is expecting to resume his labors in London on his return to England. It is exceedingly pleasant to greet our English ministerial brethren, as they pass to and from between the Australian Colonies and the Mother Country.

Ship Ceylon, Capt. Woods, at Boston from Manila, made the passage home in 119 days, bringing a full cargo of hemp and sugar. The *Ceylon* sailed from Boston for the Sandwich Islands and Manila, and has made the passage around the world in just one year to within fifteen minutes from the time of starting.—*Am. paper*.

Government Survey of the Pacific.

The Government is now planning one of the most important and comprehensive oceanic surveys ever undertaken. Under authority of recent Congressional legislation, the Bureau of Navigation is arranging the details of an expedition whose mission will be to examine and survey the waters of the Pacific and to furnish materials for accurately charting its vast surface and countless islands.

In the projected expedition of our Government, the first step will be to survey all that part of the Pacific running from the coasts of Lower California to the northwestern boundaries of the United States, off Alaska and along the Aleutian group of islands, and thence southward to the Sandwich Islands. One of the interesting and important physical phenomena that will be brought under scientific review in this preliminary exploration will be the Sargosso Sea of the Pacific, which lies to the westward of the Lower California coast, and is almost as distinctly marked as the famous Sargosso crossed by Columbus in his transatlantic voyage. The expedition will also have unequalled opportunity for a full investigation of the great ocean current known as the Kuro Siwo, and which pours its immense volumes of superheated water on the Pacific coasts of America, affording them the best and most delicious of American climates, tempering alike the heats of summer and the colds of winter.

After the more general survey of the North Pacific it is proposed that the expedition shall return to Honolulu, and thence continue its labors over the entire ocean, taking belts of latitude of five degrees at a time and covering the area between the fortieth parallel of north latitude and the fortieth of south latitude. The time likely to be consumed in the whole work will be necessarily protracted over at least ten years. But this long period will afford great advantages for the study of numerous practical physical problems in which the maritime world is now so deeply and materially interested. The *Herald*, some months ago, suggested the importance of the Navy Department keeping one or two vessels constantly on such service in the Pacific, owing to the well known changes that are continually occurring in its bed. Of this we had last year a signal illustration in the sudden disappearance of Aurora Island (in the New Hebrides group), which sank without leaving the smallest trace of the spot of its submergence.

The arrangement of plans and details for this great survey is well entrusted to Capt. R. H. Wyman, the Chief of the Hydrographic Office, by which the results achieved will all be elaborated and charted. The credit of urging the importance of such researches upon the Government, and of obtaining through Congress the means for prosecuting them, is mainly due to the energy of the New York Underwriters and shippers.—*Herald*.

EXTREMELY WARM WEATHER IN NEW YORK.—A correspondent under date of July 5th thus writes: "It is warmer here than I ever found it in Honolulu; the thermometer is up to 85° and 90° day after day, and no merciful trade wind to mitigate the heat." The papers report a vast number of cases of sunstroke in New York. About two hundred proved fatal in one week.

A friend has sent us a small tract, published by the Presbyterian Board of Publication, Philadelphia, entitled, "The Last Days of a Christian Philosopher," by Rev. I. R. Boyd, D.D. The subject of this interesting publication was the M. P. Squier, D.D. This tract of twenty-four pages furnishes abundant proof that a clear mind, enriched by study and profound reflection, may take a calm view of the unseen world, and like the great Apostle Paul, long to depart and be with Christ. The reading of this interesting tract reminds us of the saying attributed to Addison, the writer of the *Spectator*, "Come and see how a Christian can die."

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- June 30—Am stmr Mohongo, E Wakeman, 9 days and 15 hours from San Francisco.
 July 2—Am bk Aureola, Ross, 21 days from Nanaimo, B. C.
 2—Am stmr Nebraska, I Harding, 19 days from Auckland.
 2—Am wh bk Rainbow, Gray, 19 months out from South Pacific, en route for the Arctic, laying off and on.
 4—Haw ketch Lunallio, Weeks, 20 days from Starbuck Island.
 5—Am ship Sardis, Follansbee, 15 days from San Francisco.
 6—Am bk Comet, Fuller, 13 days from San Francisco.
 10—Tahitian brig Mahina, Millan, 23 days from Tahiti, via Starbuck Island.
 27—Nor Ger ship Terpsichore, Rissler, 136 days from Hamburg.
 28—Am stmr Idaho, J D Howell, 11 days from San Francisco.
 31—Am stmr Nevada, J H Blethen, 17 days from Auckland.
 Aug. 1—Haw bk Queen Emma, H B Burns, 19 days from San Francisco.

DEPARTURES.

- July 2—Am bk Delaware, Rollins, for Victoria, V. I.
 3—Am missionary brig Morning Star, Hallett, for Micronesian Islands.
 3—Am stmr Mohongo, Wakeman, for San Francisco.
 4—Am stmr Nebraska, Harding, for Auckland.
 4—Am wh bk Rainbow, Gray, to cruise.
 4—Swedish ship Zarifa, Skouten, for Malden Island.
 6—Am schr C M Ward, Rickman, for Guano Islands.
 6—U S sloop-of-war Narragansett, Meade, to cruise.
 6—Am ship Sardis, Follansbee, for Howland's Island.
 11—Tahitian brig Mahina, Millan, for San Francisco.
 11—Am bk Comet, Fuller, for San Francisco.
 20—Am bk Aureola, Ross, for Nanaimo, B. C.

MEMORANDA.

REPORT OF STEAMSHIP MOHONGO, E. WAKEMAN, COMMANDER.—Left San Francisco June 20th at 12 M. Had fresh northwest winds first three days, and smooth sea with very light breeze the rest of voyage. Arrived in Honolulu June 30th at 3½ A. M.—9 days and 15 hours passage.

A. K. CLARK, Purser.

REPORT OF STEAMSHIP NEBRASKA, I. HARDING, COMMANDER.—Left Port Chalmers June 7th at 10 A. M., and arrived at Lyttelton on the 8th at 10 A. M. Left there same day at 3 P. M., arriving at Wellington on the 9th at 10 A. M. Left there at 5 P. M., and arrived at Napier on the 10th at 2:30 P. M., (having experienced the most severe gale ever known for years on the New Zealand coast. The gale was accompanied by the heaviest thunder and lightning, and a heavy head sea. We were 56 hours making our usual 16 hours' run.) Left Napier at 3:30 P. M., and arrived at Auckland on the 12th at 11 P. M., leaving there on the 14th at 2 A. M. Passed a steamer on the 16th, supposed to be the Nevada; signaled her, but received no answer. We bring for Honolulu—3 passengers and 25 tons freight; for San Francisco—170 passengers and 110 tons freight.

R. W. LAINE, Purser.

REPORT OF BARK COMET, CAPT. A. FULLER.—Left San Francisco June 22d at 4 P. M. First 2 days out had fresh breezes from WNW to NNW; then the wind hauled to N and NE. Latter part had moderate trades with overcast weather, very light. At 6 A. M., July 5th, sighted Maui bearing SW by W, distance 30 miles. Arrived in Honolulu July 6th, 13 days passage.

REPORT OF STEAMSHIP IDAHO, J. D. HOWELL, COMMANDER.—Left San Francisco July 17th at 6 P. M. Same date at 8 P. M. passed a bark, supposed to be the D C Murray, bound in. Arrived at Honolulu July 28th at 7:30 A. M. The steamship Mohongo, on her passage over from Honolulu, arrived in San Francisco July 16th at 10 A. M.

REPORT OF STEAMSHIP NEVADA, J. H. BLETHEN, COMMANDER.—Left Port Chalmers for Honolulu, via Lyttelton, Wellington and Auckland, July 4th. Had severe gales between Wellington and Auckland for three days. Arrived at Auckland on the 11th, and left on the 13th. At 4 P. M. July 16th, lat 27° 23' S, long 178° 15' W, exchanged signals with steamship Nebraska, bound to Auckland, distance 879 miles from

Auckland. At 6 P. M. July 20th stopped one hour off the harbor of Pango Pango, taking two passengers on board. Have had strong head winds a great part of the voyage, which has passed off pleasantly, owing to an occasional entertainment of music, fun, wit and humor from the Nevada musical and dramatic club organized from among the passengers. On the night of the 30th a grand overture was played by the club, and Charles Matthews' play of "Two o'clock in the Morning," by Messrs Teale and Delevante wound up the entertainment, which was really creditable. Mr J F Pine created much amusement by his comic readings, and Mr Davidson much laughter by his comic singing of "King Crow" and "Gooseless Gander." The passengers were much indebted to Mr Buch, German Consul of Tasmania, for his success in organizing the musical club. We have 83 passengers, 448 packages freight and 80 bags English mail for San Francisco, and 3 passengers and 145 packages freight for Honolulu. Arrived at Honolulu at 5 A. M. July 31st.

H. L. ALLEY, Purser.

Whalers' Reports.

The whaling bark Rainbow, which sailed from New Bedford in November, 1870, and has been cruising off the Chile coast, arrived on Tuesday morning bound North, and laid "off-and-on" to obtain a fourth mate and eight men. Capt Gray reports leaving Taleahuano, Chile, May 16th, for this port direct, having received orders from home to proceed to the Arctic; was becalmed five days between the latitudes of 19° and 17° S, and 12 days from south of equator to lat 9° N. The Rainbow has taken 400 bbls of sperm oil since leaving home, 60 of which is on board. She is probably the last whaler to touch bound to the Arctic, for which region she sailed on Thursday.

We compile the following from the *Daily Southern Cross* of Auckland, June 12th:

The ship Naomi, was loading at Russell (Bay of Islands), and about to sail for New Bedford, with a cargo consisting of 3,700 bbls sperm oil, 1,000 cases Kauri gum, 700 bales flax and tow, and a quantity of whalebone. Arrived—April 12th, Eliza, 1,500 sperm; 15th, Ab. Barker, 325 sperm; Alaska, 160 sperm, 350 whale, 4,500 bone; May 21st, Addison, 700 sperm; May 9th, Osmani, 7 months, 150 sperm. Departures—April 18th, Sea Ranger, Allen, to cruise; 30th, Jas Arnold, Briggs, do; Ab. Barker, Potter, do; May 8th, Adeline, Marvin, to cruise; Lydia, Gifford, do; 25th, Osmani, Williams, do.

Capt Stoddard, late of the American ship Queen of the East, who came passenger by the Nebraska, on his way to San Francisco, reports the loss of his ship on the 18th of April last in the vicinity of the Middleton Shoals, about 300 miles off the Australian coast. The Queen of the East was a New York ship, and left San Francisco in March last, bound to Newcastle, N S W.

PASSENGERS.

FROM SAN FRANCISCO—Per Mohongo, June 30th—C S Mattood, U S Consul; H Le Monnyer, French Consul; Bishop Willis, Rev H Davis and wife, Miss Willis, Miss Privett, H B Williams, J H Black, E Kirwan, J Trembeth, W Swan, E Hore, and 47 in transitu for New Zealand and Australia.

FOR VICTORIA, B. C.—Per Delaware, July 2d—N C Haley, wife and 3 children, Henry Uli.

FROM AUCKLAND—Per Nebraska, July 3d—Dr Austen, Dr Payne, Mr Patten, and 170 in transitu for San Francisco.

FOR SAN FRANCISCO—Per Mohongo, July 3d—Mrs F Banning, J S Christie, Jr, R S Stevens, H Fayerweather, James Van Anany, H H Webb, and 170 in transitu from Auckland.

FOR AUCKLAND—Per Nebraska, July 3d—W E Austin, and 31 in transitu from San Francisco.

FROM STARBUCK ISLAND—Per Lunallio, July 4th—Mr Jno Tarn.

FROM SAN FRANCISCO—Per Comet, July 6th—Mrs Mia and daughter, Mr C Coates and wife, Mr Sam Norris, A J Cartwright, Jr, J B Furnish, Wm Crawford, R Gellermann.

FOR HOWLAND'S ISLAND—Per Sardis, July 6th—Louis McColly.

FOR GUANO ISLANDS—Per C. M. Ward, July 6th—R Briggs and wife, Geo E Weston, J Fenis.

FOR SAN FRANCISCO—Per Comet, July 11th—B H Lyon, R P Ober, C Coleman, Thos Keefe, Samuel Norris, J S Hollar, Wm Coates, Mr Onchong, Mr Aho, Mr Koka and boy, Mr Ato, Mr Kamy, Mr Kuwua.

FROM SAN FRANCISCO—Per Idaho, July 28th—H N Palmer, G M Curtis, Miss Aspenwall, Miss Kneeland, S Kneeland, F Macfarlane, C Macfarlane, Mr Waterhouse, H Dimond, Mrs Bates, Miss O'Neill, C G Sinclair, Capt McIntyre and wife, Miss McIntyre, Miss J A Gulick, Miss Clara Moseley, Capt G W Jenks, Mrs Brown, H Bradley, M Benfield, A Maguire, E S Coffin, S H Foster, J Davis, 7 Chinamen, and 28 in transitu for New Zealand and Australia.

FROM AUCKLAND—Per Nevada, July 31st—Miss A M Thorne, C Schuamarn, C D Summers, and 63 in transitu for San Francisco.

MARRIED.

ACHUCK—CHAPMAN—In this city, July 2d, at the residence of Mr. A. S. Cleghorn, by the Rev. Father Hermann, Miss LIZZIE CHAPMAN to Mr. ACHUCK, of the firm of Afong & Achuck.

DIED.

AUSTIN—In this city, July 16th, Mr. JAMES AUSTIN, a native of Glasgow, Scotland, aged about 69 years. Mr. Austin has resided in the islands since 1834 or 1835, and was first in the employ of the late Governor John Adams Kuukini at Kailua, thirty years ago, and subsequently a store-keeper in Honolulu, of the firm of Austin & Bacile. He was much respected by all who knew him for probity of character.

WAKEMAN—In this city, on the 20th inst., of disease of the heart, Mr. ROBERT E. WAKEMAN, aged 61 years, a native of New York State.

HOLDSWORTH—In London, England, June 6th, Mrs. MATHILDA HOLDSWORTH, wife of H. G. H. Holdsworth, Esq., formerly of Honolulu.

A Funeral at Sea.

For more than two months we had been lying some fourteen miles below Canton, at a large commercial town, called Whampoa, waiting for our cargo of silk and tea, with which we were to proceed on our return voyage to England. Both officers and crew of the *Ringdove* talked of the long-expected boat loads of goods, for the season had been most unhealthy, and already we had lost three or four of our best men.

In that part of the world, death often claims his victims after a fearfully short notice. I have seen a man hale and in the pride of his strength, in the morning, and before evening had deepened into night he was cold in death.

Our crew were more or less affected by climatic sickness, and when the cargo had been stowed away, and the *Ringdove* made sail down the river "Bocca Tigris," right glad we were to be out in the open sea.

No new cases of fever occurred, but there was one of our number who, shortly before leaving Whampoa, had been down with it, and its effects clung to him with a tenacity that would not yield to medical treatment.

O'Hara was his name. He was an Irishman, the son of a clergyman, holding a benefice in Belfast. He was universally liked for his frank, dashing qualifications, as well as for his gentlemanly deportment.

His was one of those faces one does not easily forget. Fair and handsome, with blue eyes, full of animation, and his bright face set off with a profusion of light curly hair, he was a most pleasant companion.

But the brating north-easter failed to bring him health, and as the days passed by he grew weaker and weaker. His eyes became languid, and his step, once so spirited and buoyant, was heavy and feeble.

The gallant ship sped on her course, and fair winds soon carried her through the Straits of Sunda, and across the Indian Ocean, till the Cape of Good Hope was rounded.

The captain gave the sick midshipman the best cabin in the cuddy, and every one strove to smooth his feeble steps down the terrible path that all of us must tread. In spite of his sufferings, which at times were acute, and his gradually increasing sense of weakness, he bore up with surprising fortitude. Only once, when he tried to lift the lid of his sea-chest, but found his strength gone, did I see him give way to tears.

During the sweltering, breezeless days that followed, with the blazing sun overhead, and the equally sultry nights, the poor fellow used to sit or lie in the shade, or in the cabin, gasping and fainting from the great heat. At last he was unable to leave his berth, but was quite calm and resigned.

As the *Ringdove* neared the Azores, it became evident that his end was approaching. He heard the fatal news, broken to him by his friend, the doctor, without exhibiting much emotion. He merely fixed his eyes with a look of unutterable sadness, but never spoke a word. Presently he expressed a wish to be left alone, and for more than two hours no one went near him. He was now so much worse that the surgeon forbade any visitors in his cabin.

On the second day after the sad news had been told him, he insisted upon seeing all of his messmates. We went in by twos and

threes. He lay in his narrow bed, with his body half raised, and seeming so slight as scarcely to cause the soft pillows to be indented by the pressure. He looked so fair and frail, that it seemed almost as though he was a spirit, and his large eyes were lustrous with a brilliance that we knew foreboded death. I have seen death-beds since, but never one like this. He spoke in halting, hollow accents, and in a few words of earnest entreaty, urged us to live the better life that God desires, and to avoid the levity and worldliness that had characterized his own career. He ended by expressing his gratitude that God, in His great mercy, had blessed him by giving him a hope of pardon and acceptance in Jesus Christ the Saviour.

Before midnight he was dead. On the following morning preparations were made to commit the body to its grave beneath the waters. All day the crew did their work in a quiet manner, for the presence of death on shipboard, almost without an exception, exerts a subduing influence even on the roughest sailor. The ensign was hoisted at half-mast, and at sunset the ship's company were mustered in their best clothes on the quarter-deck. Then a party of four men entered the cabin to bring up the body. It weighed hardly more than that of a young child, and was simply sewed up in a hammock, with a round shot at the feet.

How strange to think that every seaman, when he turns in for the night, knows that he is reposing in what would be his coffin were he to die at sea! bed and winding-sheet in one.

The corpse was laid on a grating, with the folds of the Union Jack spread on the neatly-sewn hammock. The wind was aft, so the ceremony took place on the starboard side of the quarter-deck. The service for the dead, prescribed by the ritual of the English Church—at all times beautiful and solemn—is, perhaps, never so impressive as when performed at sea. On this occasion everything heightened the feeling of sadness and religious awe. The respect and affection in which the dead youth was held; the fortitude with which, though so young, he had borne his severe and long-protracted sufferings; the fact of his dying when so near his native land; and last, but certainly not the least, the softening influence inspired by the beauty and serenity of the evening, made the ceremonial more than ordinarily affecting.

The body was laid tenderly on the grating, to which was fastened a line. The officers and sailors gathered round, with hats off and heads bent low, as the captain, in a subdued voice, read the funeral service. When he came to the most thrilling part, which says, "We, therefore, commit his body to the ground, earth to earth, ashes to ashes, dust to dust," he read instead, "We, therefore, commit his body to the deep, to await the resurrection, when the quick and the dead must stand before God." As these words were sadly uttered, the grating, with its burden, was passed through the yawning port into the sea. The dull sound of the parting waves, which those who have once heard can never forget, and which the stillness reigning around seemed to make more startling, told us that all that was mortal of our shipmate had been launched from sight forever.—*Youth's Companion, Boston, April, 1872.*

Medical Use of Alcohol in Sickness.

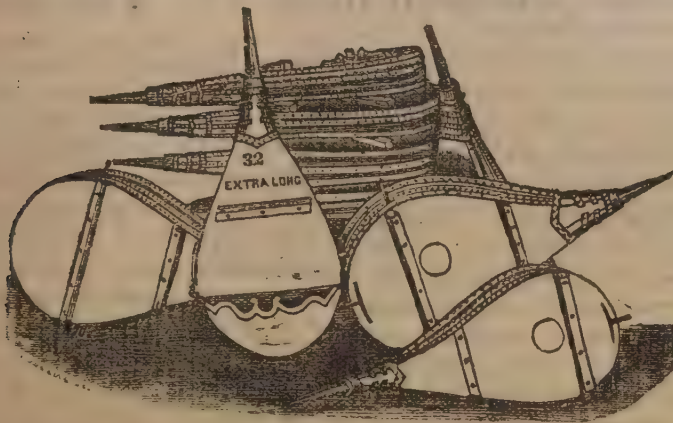
Quite a spirited discussion is going on in England respecting the use of spirits in the case of fevers and other diseases. "Two hundred and sixty English physicians, eminent in their profession, have recently made a public statement that, in their judgment, alcohol is unnecessary in the treatment of any disease, and, in many, positively injurious. One of the most eminent English physicians, Dr. Wilkes, of Guy's Hospital, makes the following statement:"

"At the present time, there are advocates for a universal method in favor of alcohol in all cases of fever. In my intercourse with medical men, I judge that very many are scarcely alive to the fact that typhus fever is very rarely fatal in young persons, and, therefore, that they are too apt to attribute recovery to their remedies. Young persons always do well, *if let alone*. Of this fact I could now quote a large number of cases in proof; and, on the contrary, the few instances which I have seen end fatally have been those in which a large amount of stimulants was given from the commencement of the disease; and what, perhaps, is even more to the point, the withdrawal of stimulus, in some cases where it was adopted as the method of treatment, has been attended with the most decided advantage. The only two cases which I have seen fatal, of late, have been those of two students to whom a large amount of stimulus was given, and who had the care of the most assiduous nurses, night and day."

This discussion has been occasioned by the treatment pursued during the illness of the Prince of Wales. The *Massachusetts Spy*, from which we copy the above, bases its remarks upon the *London Lancet*, and concludes with this remark: "The *London papers* mention special honors to be awarded to the physicians of the Prince of Wales; but, if the facts are correctly stated, the award of such honors should be decreed only to the physician who rescued him from being killed by the brandy treatment."

CAUSE FOR THANKSGIVING.—That terrible scourge the small-pox, appears to have disappeared. No new cases are reported, and several cases of attack are reported as convalescent, and discharged from the hospital. No cases are reported from the other islands, and inter-island travel is resumed. Remembering the terrible and melancholy scenes of 1853, when the yellow flag waved upon every native house from the sea to the mountains, it is with devout thanksgiving that we make the above announcement. Much credit is due the Board of Health for their efficient action, and also to our private physicians for their activity and success in vaccination. It is quite remarkable in how many cases vaccination has taken, when the subject had been previously vaccinated once, twice and even thrice. This fact should operate as a suggestion that there should be a frequent vaccination of the same person.

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Young Men's Christian Association of Honolulu.

Edited by a member of the Y. M. C. A.

Judicium Paradis.

OWEN MEREDITH.

To give is better than to know or see:
And both are means; and neither is the end:
Knowing and seeing, if none call thee friend,
Beauty and knowledge have done naught for thee,
Tho' I at Appodite all day long
Gaze until sunset with a thirsty eye,
I shall not drain her boundless beauty dry
By that wild gaze: nor do her fair face wrong.
For who gives; giving, doth win back his gift:
And knowledge by division grows to more:
Who hides the Master's talent shall die poor,
And starve at last of his own thankless thrift.
I did this for another: and, behold!
My work hath blood in it; but thine hath none:
Done for thyself it dies in being done:
To what thou buyest thou thyself art sold.
Give thyself utterly away. Be lost.
Choose some one, something; not thyself, thine own;
Thou canst not perish; but, thrice greater grown—
Thy gain the greatest where thy loss was most—
Thou in another shalt thyself new-find.
The single globe lost in the wide sea,
Becomes an ocean. Each identity
Is greatest in the greatness of its kind.
Who serves for gain, a slave, by thankless pelf
Is paid. Who gives himself is priceless, free.
I give myself, a man, to God; lo, He
Renders me back, a saint, unto myself!

"Mens Sana in Corpore Sano."

The philosophy of morals is better understood now than it was a few decades ago. "Be virtuous and you will be happy," is as logical as ever, but the adage has been degraded to the rank of a cant truism, because of the lofty indolence of its principle, and the isolated and unsympathising nature of its expression. It is as little significant of christian enthusiasm, as the words "depart in peace, be warmed and filled," rung out with sugar-coated smiles upon the hungry wayfarer, are significant of large-hearted generosity. Spiritual and material charity are nearly allied, are out-goings from the same warm heart,—a heart that, in either case, while looking forward to the grand end, never forgets to provide, as far as possible, the means of attaining it.

Man is a unity, and the heart is not the sole field of the moral warfare; the mind and the body also share in the responsibility of success or defeat. Christianity is the consecration of the symmetrical whole, of the unity, and its natural outward expression is enthusiasm for the happiness of man, by making it possible for them to become happy, possible for them to be virtuous, to be wise, to be warmed and filled,—the conditions.

"Muscular Christianity" becomes in this light a real and important branch of that religion, which seeks God's glory and the world's emancipation in a perfected manhood. If it is the lowest division, it is still important as being the foundation to the

highest development of the mental and moral systems. In like manner a sound mind is lower than the moral consciousness, to the full perfection of which a sound mind and a healthy body are necessary conditions.

Modern sentiment has learned to recognize these principles, and to apply them in the education of the young with the most encouraging success, of which, the large number of healthy and intelligent young men and women who graduate yearly from the institutions of learning is significant evidence. Children are no longer crammed with mental food at the expense of physical development; it is too much like fattening the predestined thanksgiving turkey by shutting him up in the dark and feeding him by means of a ramrod. Dotheboy's Halls are in ruins; Squeerses wander through the world, their occupation gone, and they fast becoming extinct. Sulphur and molasses are left out of the curriculum of juvenile studies; and the extraction of "richness" from watered-milk is a lost art.

While public sentiment thus regards the welfare of the rising generations, it has not yet developed a sufficient force for the control of the world's grown-up children. Brain-workers value mental qualities, because by their exercise they earn a support or grow rich. Muscle is with them at a discount, and so it is neglected to flabbiness and deterioration, and the sufferer becomes at length merely a portable brain-power or a walking adding-machine. Circus athletes and unskilled laborers are paid for physical effort, and it generally matters little to them or their employers whether they are fools or not—often it is preferred that they should be. Epicureans and professional pleasure seekers favor a moderate mental and physical development, sufficient at least to support part, or in some cases, all the senses in a decent degree of sensitiveness,—a condition not necessarily favorable to high manly attainment. And more discouraging still, many religionists despise, or affect to despise, physical or mental accomplishment or both, and concentrate their small stock of ethical ideas—this class are generally exempt from an excess of ideas of any kind—upon the study of spiritual prosperity, consisting generally of close calculations upon the chances of spiritual preferment and wealth here and hereafter; and however successful they may be in this quest, they are uninfluential with men, because they are unable to yield them a ready and full-hearted sympathy.

Thus the influences that society makes for itself are to a great degree imperfect and in-

jurious. Results are demanded and the means unprovided. Spiritual christianity is expected to prosper, while mental and muscular christianity are neglected. Not only are leaders of opinion responsible in this matter, but each individual is in a measure responsible: each one is bound religiously to develop and maintain a well balanced mind in a strong and vigorous physical system, as well as to care for the moral nature, and then he is in the best condition for the highest self-culture and the widest outgoing influence.

Here a Little, There a Little.

Rev. Walter Frear with a several weeks' leave of absence from the Fort Street Church, is recruiting at Kaneohe. Rev. D. Dole has supplied his pulpit for the last few Sundays.

Rev. C. G. Williamson, of St. Andrew's Church, leaves by this week's steamer. He preached his farewell sermon to his congregation last month. It is with much regret that we note his resignation and departure. His work here as pastor to the foreign congregation of St. Andrew's Church has been successful and acceptable, and he will be much missed both as a pastor and as a man in the community.

We do not know much about the present inside politics of the *Reformed Catholic* Church here, but we frankly confess that recent events have not increased our enthusiasm for an ecclesiastic organization so arbitrary, despotic, and so regardless of the possible wishes of those most concerned.

The small-pox, which has been in the community during the last three months, seems to have been very successfully opposed, and probably is nearly at an end. The mortality among those attacked has been comparatively large.

The Hawaiian Legislature have finished their business, and the public breathe freer. They have enacted some useful laws and some useless ones; they have made lavish and extravagant appropriations far beyond the possible revenue of the country, and have provided therefor acts for effecting sufficient loans. Looking from a royal stand-point, there is no doubt but that a large public debt is a desirable and prudent arrangement, for the administration is unpopular, and consequently very weak; the army is the merest bagatelle; the government press ought to be a bulwark, but in this case to say that "the pen is mightier than the sword" is not saying anything of account; consequently there is no defense so sure and strong for our peculiar institutions as a good large debt held by the people.

SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 21. No. 8.

HONOLULU, AUGUST, 1872.

{Old Series, Vol. 31

To the Memory of the REV. WILLIAM ELLIS, and MRS. SARAH S. ELLIS. A Discourse preached in Fort Street Church, Honolulu, Sabbath Evening, August 11, 1872.

BY REV. S. C. DAMON.

HEBREWS, XI, 4: "He being dead yet speaketh."

By the latest European intelligence, we learn that the distinguished Missionary,—the Rev. William Ellis,—of world-wide fame, died at his residence, Rose Hill, Hoddesden, England, on Sabbath morning, the 9th of June, after a very short illness, at the age of seventy-seven years. The death of a man whose labors and writings have become so much interwoven with the current religious and missionary operations of the passing age, must necessarily arrest public attention throughout the Christian world. There are special reasons why his death should not pass unnoticed in this community, where he was of such essential service in the early history of the Mission, having preached the first sermon in the Hawaiian language, written the first hymn, and baptized the first convert—the mother of the then reigning King and his successor, and also the first foreigner to visit and describe the great crater of Kilauea. He landed on these Islands on the 29th of March, 1823, in company with the English Deputation, composed of Messrs. Tyreman and Bennett, who were sent out by the London Missionary Society, to visit all their mission stations in India and the South Seas. Mr. Ellis returned to Tahiti, but by invitation of the Missionaries, King and Chiefs, came back in the early part of 1823, in company with his family. He remained on the Islands laboring in harmony with the American Missionaries until the following year, 1824, when he embarked with his family for England, via the United States. Three of his associates still survive—Mrs. Thurston, Mrs. Whitney, and the Rev. A. Bishop. Although his residence on our Islands, in all, fell short of three years, yet he accomplished an amount of good which will forever identify his name with the pioneer American Missionaries to the Hawaiian Islands. When reflecting upon his labors in the South Seas, on these Islands, and in behalf of Madagascar, I surely need make no apology for taking as the theme of my discourse on this occasion,

The Life, Labors, and Writings of the Rev. William Ellis, truly an Apostolic Missionary of the XIXth Century.

In order to bring the subject most naturally before your minds, I will briefly sketch an outline of his public career as a Missionary and author. He was one of that trio of English Missionaries, whose names the Christian world will not willingly allow to pass into oblivion. I refer to Williams, the Apostle of the "South Seas," and Martyr of Eromanga; Moffatt, the African Missionary and Ex-

plorer; and the Rev. William Ellis, the Apostle of Madagascar.

Mr. Ellis landed at the Society Islands on the 11th of February, 1817, about one year after leaving England, having voyaged thither by the way of Rio, Cape of Good Hope, Sydney, and New Zealand. A most cordial welcome awaited him by the English Missionaries, who had been passing through that "night of toil" ere they were permitted to rejoice in seeing the natives cast aside their idols and embrace Christianity. With characteristic and youthful energy, he entered that field of labor, being only twenty-one years of age. He very soon acquired the language, and began preaching in the Tahitian dialect. To him belongs the honor of putting up the first printing press in the Pacific. In his *Polynesian Researches*, he remarks, "within three months after our arrival at Afareaitu, everything was in readiness, and, on the 10th of June, 1817, the operations preparatory to printing were commenced." That was a memorable day in the history of Polynesia. King Pomare and his high chiefs were present. Mr. Ellis taught His Majesty to set up the first type, and the Alphabet was then printed, and also the first pages of a small Spelling-book.

Residence on the Sandwich Islands.

Five years passed away and Mr. Ellis, having visited our Islands with the Deputation, is invited to return. On the first Sabbath after landing, he preached from the text, "Therefore came I unto you as soon as I was sent for; I ask, therefore, for what intent ye sent for me."—Acts, 19:29. Aided by his experience in the South Seas, Mr. Ellis, immediately came to the help of Messrs. Bingham, Thurston and Whitney, in organizing the chaotic elements of the Hawaiian language and society. Very soon after his arrival he commenced preaching. What proved of essential service to the nascent Christian community, he wrote several hymns in the Hawaiian language, some of which have become favorites among the people. In the new Hawaiian Hymn Book appear ten from Mr. Ellis' pen, and twenty-nine more in which he assisted Mr. Bingham. Thus so long as Hawaiians live to sing the praises of God, will the influence of Mr. Ellis be felt in inspiring their devotions. Although fifty years have elapsed yet he still lives in the songs and devotions of this people, and will continue to live for years to come. "He being dead, yet speaketh."

While here, Messrs. Ellis, Thurston, Bishop, and Goodrich were deputed by the Mission to make a tour around Hawaii, for the purpose of exploring the ground, preaching to the people and ascertaining their condition. Mr. Ellis became the historiographer of that famous tour, and his record is embraced in the 4th volume of his "*Polynesian Researches*," really the best and most standard work which has ever been written upon the Islands of the Pacific. It is a work evincing research and talent: In this book, Mr. Ellis exhibits those pecu-

liar traits of character which have given his name a place among the original investigators of this age. This work, as well as those subsequently written on Madagascar, fully show that his knowledge of Botany, Ethnology, Languages, and other sciences, eminently fitted him for his work. If he could not, with the great Leibnitz, "drive all the sciences abreast," yet he had some of them so at command, that he was able to make them render useful service to the great cause in which he was engaged.

Return to England.

After leaving these Islands, he returned to England, by the way of America, where he preached in various cities and towns, advocating with eloquence and zeal the cause of Foreign Missions. On returning to England, he spent several years in preparing his great work on Polynesia for the press, and most tenderly watching the companion of his labors as she gradually declined to the grave. Mrs. Ellis died after many years of suffering, in 1834. From the testimony of some now living who were acquainted with this lady, and her memoir, published in England and America, it would appear that she possessed many charming traits of character and piety, which peculiarly endeared her to all who enjoyed her acquaintance and society.

From 1833 to 1840, Mr. Ellis acted as the Foreign Secretary of the London Missionary Society. He subsequently wrote and published a volume embracing the history of that Society from its origin at the close of the 18th century down to 1825. It is a most interesting volume of nearly 600 pages, and for years the friends of Missions have been looking for additional volumes to complete the history of that noble Society, but it is understood that his pressing duties and other literary labors prevented his prosecuting this undertaking. The work was thus left unfinished, and indeed the full and complete history of that Society's efforts in behalf of the unevangelized nations will remain incomplete, until

"One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

In 1837, Mr. Ellis was again united in marriage with Miss Sarah Stickney, so favorably and universally known as the authoress of "*The Women of England*," "*The Daughters of England*," and various other publications. This was a marriage peculiarly happy. Their literary tastes were similar, as well as their religious sympathies and missionary aspirations. Mrs. Ellis' character and talents were not unlike those of Mrs. Hannah More. Circumstances favored their settlement at Rose Hill, Hoddesden, Herts. There it was our privilege to be entertained in the Autumn of 1869. We found it truly an English Christian home, fitted up with ele-

gance, refinement and taste. Attached to the dwelling was a somewhat extensive conservatory of rare and choice plants from the Tropics. Polynesian and Malagasy Flora were, of course, well represented. There, most unexpectedly, we met the Rev. Messrs. Gill, Buzzacott, and Williams, all associated with missions in the Pacific. Mr. Ellis was now approaching a period of life when most men of his tastes, having seen much of foreign lands and good society, would feel justified in relaxing from the stern pressure of professional labor, and enjoying during the remainder of life, what Cicero would term, "*otium cum dignitate*." He was now nearly three-score, but it would appear that former studies, labors and experience only fitted him for the arduous and laborious work he was about to undertake.

Persecution in Madagascar.

The history of the establishment of Christianity in the Island of Madagascar, and subsequent persecutions, when many native Christians of that Island were enrolled in "the noble army of Martyrs," are too well known for me to make more than a passing allusion to them. The London Missionary Society made arrangements for the establishment of a Mission on that Island as early as 1814. For about twenty years that Mission had prospered with various success. The language was reduced to a written form, books were published, and a small church, or churches were gathered. When the good work was fairly commenced, and a bright prospect was opening, then arose a Queen who "knew not Joseph," but one who brought all the resources of her despotic power and resolute will to crush out the feeble beginnings of the Mission. Missionaries were forbidden to preach, and, if not banished, were made to feel that their presence was exceedingly offensive to Royalty. Under these circumstances they withdrew to await results, but the iron heel of oppression pressed heavily upon the native converts. The death penalty was decreed for any who professed to be followers of Him who was crucified under Pontius Pilate. Every book teaching the principles of the new faith, and every Bible was supposed to be destroyed. These royal edicts were not mere formal decrees, but stern realities, enforced by a brutal soldiery and fawning sycophants, who aimed to ingratiate themselves into royal favor by arresting those suspected of having imbibed the spirit of Jesus of Nazareth. The full record of Madagascar persecutions can never be known, any more than the full records of the Inquisition will be revealed in this world, but enough is known to insure the Queen a name and a place among the old persecuting Roman Emperors, and those of subsequent times, who have made the futile attempt to blot the name of Christianity from the earth, if they could accomplish their fell purpose by imprisoning and putting to death, by the most cruel tortures, those professing to be Christ's followers.

Mr. Ellis' Three Visits to Madagascar.

This was the state of affairs in that beautiful Island when, in 1853, the Directors of the London Missionary Society determined to send forth an agent who should endeavor to visit the interior of the Island, and ascertain the state of affairs. Their thoughts turned to the retired literary Missionary of Rose Hill, Hodgesdon. I can not detain you with a detail of the preparations for his departure on this rather hazardous enterprise, and of his voyage thither. But if any one desires to read those details, he has only to peruse Ellis' "Three Visits to Madagascar," one of the most charming and entertaining narratives of scientific and missionary touring and voyaging of modern times. He proceeds to the Cape of Good Hope and from thence to Mauritius, from whence he embarks for Madagascar. After visiting the Island he returns to Mauritius, and after remaining a few months, returns to Madagascar on his second visit. After exploring the Island somewhat extensively, he visits the Cape of Good Hope. After remaining a short time, he returns again to Madagascar, on his third visit. During

these three visits, he becomes thoroughly acquainted with the condition and history of the people, and collects much valuable information respecting the commercial prospects of the country, and the Island as a field for scientific investigation. He gathered abundant information to convince him that there were many believing in Christianity who worshipped God in secret, in the caves and mountain recesses, and in prisons. While the Queen treated him formally with much kindness, yet she still maintained her unconquerable aversion to the preaching of the Gospel among her subjects. He was required to conduct his investigations and observations with the greatest prudence and caution. He remarks, near the end of the narration of his "Three Visits:" "In reference to the religion of the present, reasons, which are obvious, require silence. The laws against the Christian religion are not repealed. I repeatedly passed the places where martyrs suffered—spots that will be consecrated by the most hallowed and affectionate associations in the minds of the Malagasy throughout future ages. I met and conversed with the widowed survivors and their orphan children, as well as those who witnessed the steadfastness of their faith, and the quiet triumph of their death; and from their testimony have derived more than confirmation of all that we had previously heard. The authorities in Madagascar, who sought by torture and death to extinguish the Christian faith, by whatever motives they may have been actuated, only imitated the Diocletians of early ages, and the Alvas, the Medics, and the Marys of more recent times, and with corresponding results in the invincible constancy of those who fell, and the subsequent fruits of the imperishable seed which was scattered in the martyrs' blood."

Interview with a Wrecked Hawaiian Sailor.

With a sad heart Mr. Ellis again left the Island, but on this occasion to return to England, and report to the Directors of the Society and the friends of missions, that the door of access was not yet open to the Malagasy people. He embarked on Mauritius for England on the 13th of January, 1857. The steamer in which he took passage was commanded by Capt. Dundas, who has since visited Honolulu, and from whom I obtained a re-statement of certain interesting facts relating to a native Sandwich Islander, found on a wreck at sea. Eight days after their departure, in the Indian Ocean, they fell in with the wreck of the American whaler ship Henry Crappo. On the wreck only two survivors were found—the Captain and one Sandwich Islander. They were nearly exhausted. Mr. Ellis addressed the native in his own language, but received no reply. He then repeated two lines of a hymn which he had written many years before in the Hawaiian language, commencing,

"He Akua, hemolele,
He Akua no kakou."
"Oh, how holy, divine,
The God we adore."

The man's countenance brightened, and when Mr. Ellis ceased speaking, he took up the strain, repeating the remaining lines of the verse:

"Makai wale, hewa ole,
Pono loa, ola mau,"
"So pure and sacred,
Everlasting and righteous,"

"He also added the remaining verses of the hymn," with "evident satisfaction." In view of this most singular and unexpected incident, Mr. Ellis remarks: "More than thirty years had passed away since I left those Islands, and it was an unexpected satisfaction to my mind to find that the Christian sentiments embodied in a simple hymn had afforded consolation and support to the mind of a native of those Islands in the lonely solitude of a distant ocean, amid the perils of shipwreck, and the prospect of death." Here was found the most happy results of missionary labor. "Cast thy bread upon the waters; for thou shalt find it after many days."

Madagascar Revisited.

I will now return to the narrative of Mr. Ellis' life. After returning to England, he was occupied in the publication of his journal, and other literary pursuits. At the end of four years, or during the Autumn of 1861, the news reached England that Ranavalona, the Queen of Madagascar, was dead, and that her son had succeeded to the throne. Knowing the state of things in the Island, Mr. Ellis immediately embarked for another visit, and ere the year closed, on December 27th, he landed at Mauritius, ready to embrace the very earliest opportunity to proceed to Madagascar. He did not, however, reach the Island until the 25th of May, but then he was most cordially welcomed. The Queen's son, under the name of Radama II, sent messengers to assure him of a safe journey to the Capital. Native Christians came off in the boat to welcome him. The results of his fourth visit to that Island are embodied in a volume published by Mr. Ellis in 1867, and entitled, "Madagascar Revisited." This volume is dedicated, by special permission to the Queen of England. The attention of the friends of Missions in England was now fully aroused to the importance of making another vigorous attempt to re-establish the Christian religion on that Island. Old and surviving Missionaries returned; new Missionaries were sent out; schools were established; churches were built; and the missionary work was vigorously prosecuted under the auspices of the London Missionary Society. At every step, Mr. Ellis was consulted, and he became not a mere idle spectator, although three-score and ten, but he enters upon the work with all the zeal, vigor and enthusiasm which characterized his youth, when landing on the shores of Tahiti, a half century earlier.

Return to England.

After returning to England from his last visit to that Island, so eager and earnest was he to carry through the press an edition of the Bible in the Malagasy language, that "he shut himself off for weeks from general intercourse in a room at the Mission House in London, and there toiled on." The writer making this statement adds: "He was, indeed, a mighty worker. He never seemed to tire, nor, indeed to grow old, returning from his travels to Madagascar looking as fresh and young as ever. It was impossible to realize that a man who looked as ruddy and walked as nimbly as he did, was indeed aged." This is just the impression left upon my mind after paying a visit to his residence at Hodgesdon. At the time of my visit, both Mr. and Mrs. Ellis were engaged in literary pursuits. She had just completed writing the last sheets of a work entitled, "Education of the Heart," while he was reading the proof-sheets of his last book, "The Martyr Church of Madagascar." Very pleasant, indeed, was it to witness this missionary author, and his companion, thus engaged, and most fully sympathizing with each other in literary and philanthropic labors. We have met with the following interesting statement in a recent English paper, that when a year or two ago, the house and beautiful garden which they had rented for so many years, was put up at auction, and it became known that the occupants were desirous of becoming the purchasers, the neighbors all resolved that they would abstain from bidding against them. This was surely a delicate and most gratifying compliment to the estimation in which they were held by their immediate neighbors, among whom they had lived and labored, for we find the following incident stated in an English paper: "Shortly after his marriage (1837,) he retired to Hodgesdon, but not to be inactive. He found a small chapel in this village in a wretched condition, which was supplied by the students of Cheam College. Not content that this state of things should continue, he set about raising funds for the erection of a chapel, in which he was greatly aided by his accomplished wife; and this beautiful chapel stands in the midst of the village as a memorial of the

united labors of Mr. and Mrs. Ellis. For some years he preached in this chapel, until called away to engage in his Madagascar labors."

Episcopal Ordination Declined.

The character of a man is sometimes made known by what he declines to do as well as by what he actually performs. It is stated that the Archbishop of Canterbury once offered Mr. Ellis the honor of going out to Madagascar as an English Bishop! This is an honor which some men might have found it hard to decline. Had he accepted the offer, we have no doubt he would have proved a most excellent Missionary Bishop. In the Scriptural or New Testament signification of the term, he was truly a Bishop when ordained as an Evangelist to preach the Gospel among the heathen. But to the honor of Mr. Ellis, let it be known that he would not ignore his original ordination. Had he assumed the Bishop's robes, he might have been enthroned and risen in the estimation of those who esteem Episcopal ordination the only valid method of setting a man apart to the Christian ministry, but he would have correspondingly sunk in the estimation of those regarding a Presbyterian or Congregational ordination equally valid with the highest of all consecrations which can be conferred by any branch of the Church Militant. Mr. Ellis, while respecting those tenacious of an Episcopal ordination, yet could not stultify himself, but desired to remain connected with that highly respectable class of Englishmen called Puritans, respecting whom of a former generation, Macaulay thus wrote: "The Puritans were men whose minds derived a peculiar character from the daily contemplation of superior beings and eternal interests. * * * If their names were not found in the registers of Heralds, they were recorded in the Book of Life. If their steps were not accompanied by a train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand." If ministers of the Gospel among such men have not received ordination and consecration from the hands of a Bishop, they feel that a mightier hand has been placed upon their heads. They go forth as did the early Apostles, and their preaching and labors are accompanied by results similar to those which followed the preaching of Peter, Paul, and their fellow Apostles—sinners are converted, the Church of Christ is built up, and the everlasting Gospel is preached throughout the world.

Life Work.

The labors of Mr. Ellis extended through the long period of more than half a century, or from 1816 to 1872. During that period, he circumnavigated the globe; visited many islands of the Pacific and Indian Oceans; traveled extensively in Europe and America; visited Asia and Africa; learned several languages, into which he translated portions of the Bible and other books; wrote hymns; studied botany with the ardor of a Linnaeus; was everywhere investigating questions illustrating ethnology and philology; yet never failed to preach the Gospel in English, or any other language with which he was acquainted, besides carrying forward an extensive correspondence with literary, scientific and missionary men residing in all parts of the world, and when more than three-score and ten, could grasp the pen of a chivalrous knight and champion for the truth, and write a "Vindication and an Appeal in relation to the proceedings of the Reformed Catholic Mission at Honolulu," which his opponents concluded it best to pass unanswered! In view of such a career, it may well be said of Mr. Ellis, that he was a man of great industry, who loved to work. Yet he never forgot that he was a Gospel Minister and Missionary.

He was a man of the Pauline type, earnest, laborious, and making all the native and acquired resources of his active and comprehensive mind contribute to the proclamation of the Gospel among heathen and unevangelized nations. It is surprising how vast an amount of hard work he accomplished. It has been remarked respecting Mr. Ellis, that "he did the work of a dozen men, and such as only a dozen picked men would have done. Yet there was no bustle about him; and so great was his modesty that, returning from his visits to Madagascar, he took his place among the lowest, as though he did not know that he had done anything remarkable. He was one of the most self-forgetful and self-denying men that ever lived."

Mrs. Ellis, in one of her poetical contributions to the literature of England, "The Island Queen," thus portrays the class of men, which her husband represented.

"In all great effort this grand secret lies
Men half in earnest never win the prize;
He who would have his purpose clearly shown
To other minds, must first convince his own;
He who would hold the truth to all men's view,
Must not alone describe, but feel it true.
And such there are,—bold earnest men, who dare
Stand forth undaunted, and the truth declare."

Such a man was William Ellis, although not a Spurgeon in eloquence, yet of the Spurgeon-type, honest, simple, sturdy, staunch, straight forward, both saying, and writing just what he thought, and laboring for the good of his fellow men. He was not strictly a representative of Great Britain, but of that Greater Britain, described by Mr. Dilke.

There are no fears that the Christian Church, and the friends of missions will allow his name to be forgotten. Already it is enrolled beside those of Elliot, Brainard, Martyn, Buchanan, Schwartz, Mills, Judson, Cary, Williams, and others,

"Whose honored names on history's page shall live."

It will live not only among the enlightened christians of England, and America, but it will be ever repeated with tender and loving regard, by the native Christians of Tahiti, Hawaii and Madagascar. As the name of Watts is associated with many of the devotional hymns and religious nursery songs of every English speaking, christian congregation and family throughout the world, so will that of Ellis be interwoven with the Christian *meles* and religious hymns of Polynesians and the Malagasy people. For a half century his hymns have been sung in Hawaiian churches, and taught the young. They will hereafter be sung among this people and those of Madagascar. Who will not bless God for raising up such a man? Who will not give thanks for such men? As was said of Abel, who lived six thousand years ago, may it now be said of William Ellis, the Apostolic Missionary of the XIXth Century, who has just passed away: "He being dead, yet speaketh."

Death of Mrs. Ellis.

After finishing the writing of this tribute to departed excellence, I received by yesterday's San Francisco mail, a copy of the New York Observer for July 18th, containing this brief announcement:

"The death of Rev. Wm. Ellis, the hero of Madagascar, has been followed by the death of his widow, hastened by the exhaustion consequent upon watching at his bedside. She was attacked with inflammation of the lungs, and died about an hour before the beginning of the funeral service for her husband."

"They were lovely and pleasant in their lives and in their death they were not divided."

Her death must have occurred on the Friday, morning following the Sabbath on which Mr. Ellis departed for the better land, for I find in an English paper, the *Christian World*, this announcement:

"The funeral of Mr. Ellis will take place at Abney Park, London, on Friday, the date of this paper. The service takes place at Abney Chapel at three o'clock."

Thus not a week were they separated. Could man

have ordered anything more in harmony with what we should have said was most fit and wise? Their work was done. Unitedly had they for more than thirty years lived, labored, toiled, planned and traveled together. She thus beautifully alludes to their travels in one of her poetical works:

"I've gazed with him upon old Tiber's wave,
Where soft it sweeps, the Umbrian hills to lave.
I've walked with him along the Appian Way,
Where noblest ruins all around us lay.
I've stood with him upon the proudest hill
Of Rome, great city, when the winds were still,
Her domes all bathed in gold—her temples drest
In robes of splendor from the shining West.
I've climbed with him up many a mountain path
Where sprung the torrent in its headlong wrath,
And gazed on skies that pictured to my view
More radiant worlds than pencil ever drew."

But this happy pair, no longer gazing on terrestrial scenes, have passed onward to view celestial realities. May it be our privilege, my hearers, ere long to join that glorious company of the redeemed, gathered from all nations; kindreds, people and tongues, and cast our crowns with them at the feet of Him sitting on the throne, saying, Salvation to our God and the Lamb. Amen.

THE FRIEND.

AUGUST, 1872.

Fifty Years Ago.

In order to realize the changes which have taken place on the Sandwich Islands during the last half century, it is necessary to become familiar with the undoubted facts of history, confirmed by the testimony of some now living in our midst. Our attention has been called to this subject while collecting a few incidents relating to the sojourn of Rev. Mr. Ellis on these islands. Landing here only two years after the American Missionaries, but little change had as yet been produced. All historical writers referring to that period, agree in speaking of Mr. Ellis' opportune arrival and labors. Writes Mr. Bingham: "They with several South sea converts arrived at Hawaii on the 29th of March, 1822, and at Honolulu on the 15th of April, and were welcomed with gladness by our Mission and by the rulers." At the time of his departure, Mr. Bingham writes: "He had rendered most important service for about eighteen months, during which time, besides preaching and counseling the rulers, he had united with us in preparing the first hymn-book which we published for the people. He left reluctantly, and our missionaries and the rulers parted with him with great regret." Mr. Jarvis, Dr. Anderson and others describing those early missionary days, bear the same testimony to the labors of Mr. Ellis. The Rev. Mr. Bishop, Mrs. Whitney and Mrs. Thurston, who were personally acquainted with him, have much interested us in the reminiscences of those early times, when the missionaries lived on the "common stock system" and sat at a common table spread in an underground apartment of the dwelling now occupied by Mrs. Cooke. The house now occupied by Mr. Hopper has always been known as the Ellis premises, as that was the place of his residence.

The following interesting incident has come down by tradition. Mr. Ellis, accompanied by Mr. Richards, on a certain occa-

sion took his position on the slope of Punchbowl, near the Royal school premises, for the purpose of sketching the village of Honolulu. At that date not a tree overshadowed the town. Mr. Richards' ideas of accuracy were so exact that he was opposed to the introduction of any trees into the picture; but replies Mr. Ellis, "May I not insert *one tree* into the picture?" The contrast between the appearance of Honolulu then and now is most striking. "Before us," wrote the Rev. Dr. Stone in 1871, "lies the beautiful city of Honolulu nestled amid a forest of tropical shade trees, all planted by the hand of man, with the background of the emerald mountains lifting themselves 4,000 feet in the air."

Extracts from Mrs. Thurston's Journal.

Mrs. Thurston has kindly copied from her journal a few extracts relating to the arrival of the Rev. Mr. Ellis, which we take much pleasure in publishing. The reminiscences of the Rev. Mr. Bishop will be read with interest.

April 15, 1822.—The London Missionary Society sent out a deputation of two gentlemen to visit their missions in the South Seas. While there, two converted Tahitians and their wives, of high standing in the church, were set apart as missionaries to the then destitute islands of the Marquesas. Mr. Ellis, their pastor, greatly desired to accompany and see them established in their new field. A very obliging sea captain bound to the Sandwich Islands, engaged to take and land them at the Marquesas, on the way hither. But the wind proving unpropitious, he deferred landing them until his return. Thus it was that they became the welcome guests of the mission family at Honolulu. The Tahitian missionaries, with their simple piety, were received with no less interest. Our terms of intercourse were intimate, affectionate and confiding.

During the day our numerous family branched off as duty or inclination led. When evening hushed the cares of life, some dozen of us assembled in the sitting room to enjoy the high privilege of social intercourse. Thus the day would be delightfully crowned, thought eliciting thought, and ideas ventilated with an ease and freedom which English courtesy excited and encouraged.

August 22.—This day the English missionary deputation, Rev. Mr. Tyreman and George Bennett, Esq., together with Rev. Mr. Ellis, a missionary from the Society Islands, bade us adieu, after spending more than four months beneath our roof, sitting with us at the same table, and kneeling at the same family altar. Many, many hours of social intercourse have we spent together, many times visited the cottages of these inquiring natives, and walked to the house of God in company. To society so highly prized, to friends so much beloved, farewell.

The captain with whom they sailed, after reaching this place, undertook a voyage to Fanning's Island, which detained them here the time above mentioned.

Dear Mrs. Ellis, when with much feeling and tender solicitude she gave up her hus-

band for the voyage, was assured by the captain that he should return in three months. By some mysterious providences, their design of visiting the Marquesas was given up. But with a favorable passage back from this place, more than five months will have elapsed before they reach their destined port. So savage was the nation to which they were going, so many lives had there been cut off, as to render it a dangerous expedition. Within a year past eleven men from one vessel, and four from another, have been taken and inhumanly devoured by those savages. Mrs. Ellis was apprised of the danger to which they would be exposed, and of course her mind would be filled with the most distressing apprehensions lest her husband, with his companions, were taken and devoured by Marquesan cannibals. Under these circumstances, Mr. Ellis felt deeply in being thus detained from his family. But the work to which in the mean time he was called, was such as must give joy to angels.

For several weeks previous to their arrival, the king, chiefs and common people had been induced to attend public worship. Two or three months after their arrival, this attention was kept up, and increasing encouragement given. The king and chiefs desired Mr. Ellis to bring his family and reside with them. Auna and his wife, Tahitians, who were designated to be left as missionaries at the Marquesas, likewise received invitations from Kaumualii and wife to remain with them. Such requests from heathen rulers seemed important to be regarded, and after consultation and prayer, the missionaries all felt constrained to assent to the interesting proposal.

During this time Mr. Ellis has from the pulpit, twice a week addressed his little flock of nine Christian Tahitians in their own language. To see the group repairing to the house of God, clustering before the pulpit, all carrying with them their Bible and hymn book, all engaging in the exercise of singing, all looking out the text and the portion of Scripture read, all so much interested in the services in which they were engaged, and with so much apparent devotion,—O! it was a scene most interesting to witness! The heathen looked on and wondered and were convinced that it was missionaries—that it was the Bible that elevated them above a level with themselves.

Some Recollections of the Rev. Wm. Ellis.

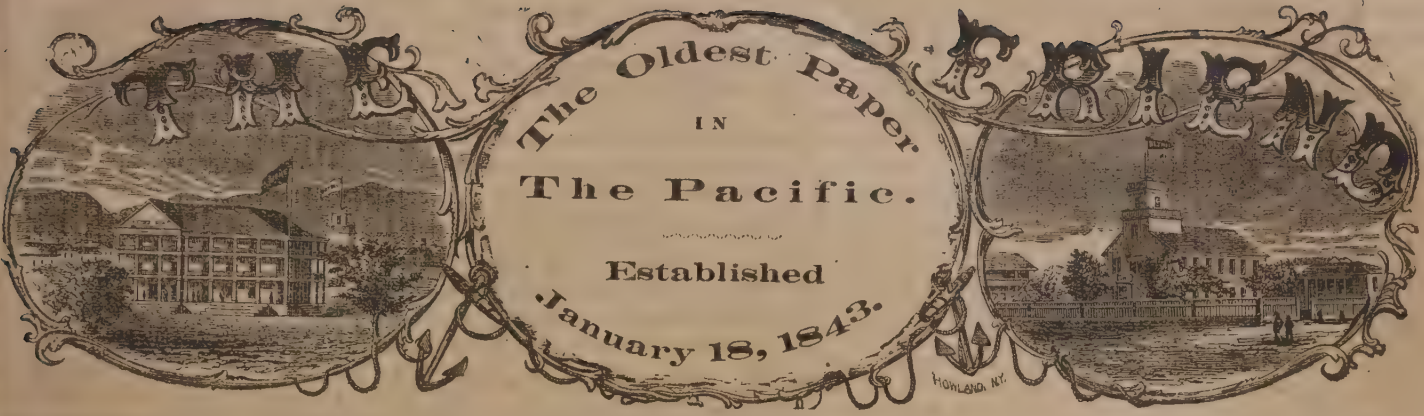
BY REV. ARTEMAS BISHOP.

Upon my landing at Honolulu in April, 1823, Mr. Ellis and family, of the London Missionary Society, had removed from Huahine to these islands, and were engaged along with Messrs. Bingham and Thurston in the work of evangelization. Early in the previous year he had accompanied the London Society's deputation, Messrs. Tyreman and Bennett, from Tahiti to this place. His intimate knowledge of the Tahitian dialect enabled him, after a few weeks' residence, to preach in Hawaiian to the chiefs and people. He entered at once into the missionary work, preaching almost daily, assisting the stammering American brethren, new in the field, to settle the Hawaiian alphabet, to study the language, and to compose a few hymns for

the use of public worship. He so interested the king and chiefs by his winning manner towards them, that they invited him to come with his family and reside here. This invitation was seconded by the American missionaries, and received the approval of the English deputation. Mr. Ellis accepted the call, and returned to bring his family. They had arrived here several months previous to the landing of the first reinforcement from America. I met Mr. Ellis along with the American brethren on the wharf as we stepped ashore. He was a man a little below the medium stature, slender in person, but lithe and agile, of pleasant and unassuming manners, social in his habits, and fond of telling anecdotes chiefly relating to missionary life among the South Sea islanders. He was in the habit of recording all sorts of facts relating to the acts and customs of the Polynesians, and picking up scraps of traditional history from all the old native story tellers with whom he came in contact. These he afterwards embodied into his first great work, the "Polynesian Researches." He was a diligent worker as an evangelist, never shrinking from any opportunity to labor in the good cause, even though it often required a great sacrifice to do it. His journey around Hawaii on foot in 1823 with a deputation from the mission to explore the island, was cheerfully undertaken and carried out, at the expense of leaving a sickly wife and three little children behind. I was one of that deputation; we were absent from Oahu about three months. We supposed ourselves the first foreigners who had ever visited the volcano of Kilauea, and Mr. Ellis' description of it was the first which was given to the world. On his tour he gathered a fund of knowledge relating to the ancient history of the island, and the wars of Kamehameha by which he became master of the archipelago. Besides alternating with Mr. Thurston in preaching in every hamlet through which we passed, he used to inquire of the old men in almost every place into the traditions of the locality, and enter them in his journal. By these means he procured a mass of materials for future use, and for the benefit of the world. But his stay with us was short—about two years; but in that time he gave to the work much valuable aid, which continued to be felt long afterwards, and to this day is remembered in several beautiful Hawaiian hymns prepared by him conjointly with Mr. Bingham.

Mrs. Ellis, a lovely woman, was a granddaughter of a well known clergyman of London in the last century, the Rev. Mr. Hart, author of a small volume of evangelical hymns, some of which are still in use in the churches. Mrs. Ellis became a confirmed invalid, and at length was almost wholly helpless. I remember when on their return to England by way of Boston they touched at Kailua, where I then lived, to take their daughter, then residing in my family, how I went on board and carried her in my arms on shore. She was helpless as an infant, but strong in religious faith and cheerful hope. She lived but a few years after her return home, and her husband afterwards published a memoir of her.

I am happy as the only male surviving fellow-laborer with Mr. Ellis to render this tribute to his memory.



New Series, Vol. 21. No. 9.}

HONOLULU, SEPTEMBER 7, 1872.

{Old Series, Vol. 31

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THE FRIEND.

SEPTEMBER 7, 1872.

PROTECTION FOR SAILORS.—Capt. Charles C. Duncan has been appointed Commissioner at this port under the recent act of Congress, to look after the interests of sailors and guard them from the abuses to which they have so long been subject. Every sailor will have to be shipped before him, and will not be forced to take a distasteful voyage at the command of his landlord, nor will he have to pay ten or fifteen dollars to secure such a voyage as he prefers; and on his return, his accounts will be inspected by the Commissioner and his just dues be paid him; or, should he die on the voyage, those whom he leaves behind will be enabled, through this bureau, to receive all the wages they are legally entitled to.

Capt. Duncan has long taken a personal interest in sailor's affairs, and was largely interested in the erection of the Sailor's Exchange building in Cherry street.—*New York Observer.*

We are glad to learn from the above paragraph and the "Sailor's Magazine" that the United States Government has finally moved in the matter of granting protection to seamen. As the *Friend* circulates so extensively among seamen in the Pacific, we shall publish in full the law of the United States relating to seamen, as it recently was enacted by the Senate and House of Representatives. As the "Act" is quite long, it will be impossible for us to publish the entire document in a single issue of our paper.

AMERICAN BIBLE SOCIETY.—Entire number of volumes issued during fifty-six years, twenty-eight millions, seven hundred and eighty thousand, nine hundred and sixty-nine.

☞ We are glad to learn that the excursionists by the *Kilauea* were landed safely at Kaalualu. Glowing descriptions of the volcanic eruption will undoubtedly be given shortly in the weekly papers.

☞ Single copies of the *Friend* may be obtained at Thrum's book-store and at the office of the Sailor's Home. Single copy 10 cents, and three copies for 25 cents.

—The September number, accompanied with the supplement in which is published the discourse upon the death of Rev. William Ellis, may be forwarded in the same wrapper. Postage to the United States, two cents.

☞ We would acknowledge our indebtedness to a clerk in the San Francisco Post Office. On two letters received by the last mail, we find this minute: "Short paid; six cents paid by W. C. Dougherty, Clerk San Francisco Post Office." Now it may be that other letters, destined for the Hawaiian Islands, are lying in the San Francisco Post Office, and are detained because no clerk is generous enough to pay the requisite amount of postage. We think our Post Master General should authorize the Hawaiian Consul in San Francisco to look after this matter. Hereafter if Mr. Dougherty will look after our letters, his kindness will be appreciated and rewarded.

AUTHOR OF "YESTERDAY, TO-DAY AND FOREVER."—As some of our island friends have recently been reading this poetical work, we copy the following relating to its author from one of Dr. Cuyler's letters from Europe. While riding out with Rev. Newman Hall, they called upon the Rev. E. H. Bickersteth, Vicar of Christ Church. "Mr. B. is a slender, youthful man, of most winning manners and fervent evangelical spirit. Such men have no business to be in the same church with the Puseys and the Colensos. The Bickersteths and the Lord Shaftesburys ought to be emancipated. I wonder how my friend Bickersteth finds time to write volumes of elaborate and delightful poetry; for in addition to his large parish, he has no less than fourteen children."

Grandmothers' Tea Party.

The rare privilege was afforded us on the 28th of August of being present at a gathering of grandmothers in honor of Mrs. Betsy H. Judd, who completed on that day her ninetieth year. One of her granddaughters, Mrs. Laura Dickson, wishing to honor the occasion, devised the highly appropriate plan of inviting all the foreign grandmothers in Honolulu to a Tea Party at her residence. The weather was most propitious, and the occasion such as enlisted the gathering of such an assembly as would reflect the highest honor upon any Christian community in the most favored part of the world. Most fortunately we entered when between thirty and forty ladies, a little past middle age, with a few verging onward to the period of the "sere and yellow leaf," were seated at the tables sumptuously spread with the good things of this life. These ladies were served by a company of their daughters and others, in the fresh season of young womanhood. When all were thus gathered, the venerable Mrs. Thurston invoked the Divine blessing in the following touching language:

Our Father, who art in heaven, we thank Thee that Thou dost satisfy us with long life. Enable us to yield fruit in old age. May our last days be emphatically our best days. Bless this social interview. Bless to our use this food. Make it a feast of love. While we tarry till Thou come, may we day by day be preparing, so to be unclothed, that mortality may be swallowed up of life. For Jesus sake. Amen.

While the ladies were seated at the tables, Mrs. Thurston arose and read the following address:

I remember the time when at this metropolis of our little world, the highest perfection of the female picture of a family would be a mother standing with an infant in her arms, and a toddling child by her side, hanging on to her skirts. Now, I open my eyes to behold a venerable company of forty grandmothers, including four great-grandmothers. This leads me to invite your attention for a

few minutes to the origin and increase of foreign female society on Hawaii.

In 1820 the first foreign ladies reached these shores that were ever seen by the eyes of natives. They were seven in number, including one mother with five children. That company had only liberty to come on shore and stay one year. What circumspection, what power of endurance they were called to exercise! The ladies were a rare curiosity to the nation; the children more so. To turn from scenes of pressing their own children beneath the sod with their own heels, or, if allowed to live, to go entirely naked,—then to behold our children dressed with shirts, pants and coats, with dresses and neck attire, with stockings and shoes, with hats and bonnets, they were delighted—they were fascinated with them, as much so as our children would be with a fresh importation of London dolls. Kalaimoku, a great warrior, who put down the rebellion in favor of idols, who sustained the position of prime minister of the nation, and was called the Iron Cable, passed by educated men and chose little Daniel Chamberlain, five years old, to be his teacher in learning the English alphabet. When Mrs. Chamberlain started to go to church with her family, by the time she got there, she was as destitute of children as young married ladies. One queen would secure one child, another a second, and so on. We had ten queens in those days.

A deputation from the London Missionary Society was providentially brought to us. They were thirty years ahead of us in a knowledge of the experience of missionary labors. They awoke us from a dream of security. Their advice, after being months in our family, was gratuitous and full: "Let Mr. Chamberlain take his six children, go home with them, and train them up for God. He never can do it here. As society now is, to come in contact with natives or foreigners would be moral death." Our own missionaries too said, "Go." Thus they did their missionary work up quick, and returned to their native land. But the winning influence that they exerted over the minds of natives in causing the Mission so quickly to become the acknowledged teachers of the nation, will never be appreciated in this life.

During successive years, several other families, parents and children retired, and their places were filled with new recruits. Some nine or a dozen children in early childhood were torn from the arms of their parents, and sent across the waters for education. A returned missionary lady from the East said to me, "A child left in the streets in America would have a better education than in the best family in a heathen land. One divine among us who had a regard to the sacredness of the family institution, thought that these human clippings went to make a family look like a coconut tree. Another, fourteen years after the commencement of the Mission, with all the ardency of his nature hoped that no daughter would ever remain in this land up to the age of her fifteenth year. But the good hand of our God was upon us. Punahou school rose up to bless our land. It worked together for good that some of our children were there educated, that some were sent to America, and some trained in private families. The Cousins' Society is a monument of glory to the

American missionaries. The instructions given to the nation had its natural result. A standard was raised of what was right. Vice fled from the open face of day to dens and secret places.

When a white man died in former times, a line in his yard was drawn around his dwelling. Everything within that line went to the king, even down to a pewter spoon. The natural heirs were stripped of everything. So all the land belonged to the king, and could not become alienated from him. He could at an hour's warning dispossess any subject of his home. Thus we lived for twenty-seven years.

Kamehameha III., who was emphatically the Father of his country, gave to his people salutary written laws. He put land, too, into the hands of his subjects, to become theirs, their heirs and assigns forever. Then it was that grandmothers migrated to this land from abroad, and mothers here became so by ordinary generation. Then it was that our sons and daughters were retained by the side of their parents. It was good to bring woman here when gross darkness was upon the people. It was good to bring grandmothers here when light began to shine. It was very good to plant children on Hawaiian soil—sons to become the sinews of the land, and daughters to become corner-stones, polished after the similitude of a palace.

This first conspicuous "Grandmothers' Tea Party" is to congratulate her, who in our whole little realm stands pre-eminent in age. With physical and mental powers in good preservation, she this day completes the count of ninety years. She is able to look down and see her house sustained by grandchildren, seven pillars, all in the prime of life; and around their tables olive plants are clustered, like lilies by the water brooks.

Peace be to grandmothers, who have children and grandchildren to lead them down the slope of life, over green fields, and beside the still waters. Peace be to grandmothers, whose lines are fallen to them in pleasant places, having a goodly heritage, a heritage enlightened by the beams of the sun of righteousness, and blessed with a knowledge of his salvation.

This address was followed by the accompanying poetical effusion from the pen of Mrs. Emma Dillingham, which was read by her mother, Mrs. Lowell Smith:

With greeting warm, oh! mother dear,
Our hearts overflow, as gathered here
We celebrate thy natal day;
For fourscore years and ten have sped
Since first above thy honored head,
Life tuned her harp so blithe and gay.

Yes, ninety years of storm and shine,
Of care and counsel have been thine,
Wherein thou'st blest this world of ours.
The suffering poor have known thy care
With burdened hearts hast borne a share—
And brightened many dreary hours.

Thy children stand and bless thee, all—
And loving memories recall
Of thy long life so nobly spent;
And children's children in their turn
From thee may choicest lessons learn
Of works, and faith, and sweet content.

Affliction's hand has sometimes pressed
Its throbbing weight upon thy breast,
And thou hast filled the mourner's seat;
But the sweet hope to thee is given

Of the dear home that waits in Heaven,
And all who will thy coming greet.

But while with thee the years have run
Till near a century is spun,
Time's wreath thy brow doth lightly press.
God grant thee peace in days to come,
Till thou art called to yonder home
To wear thy crown of righteousness.

Our readers would not pardon us did we not add a few particulars respecting the hale, healthy, venerable and beautiful lady in honor of whom this festive gathering was made.

Mrs. Judd, whose maiden name was Betsy Hastings, was born in Washington, Ct., on the 28th of August, 1782, just at the close of the American Revolutionary War. She was baptized in infancy by the Rev. Dr. Bachus, of Bethlem, Ct., and subsequently President of Hamilton College. At Litchfield Farms she was educated in the family of General Morris. In early life, marrying a young physician, Dr. Judd, she removed to Western New York, and subsequently to Michigan, but about twenty years ago came around Cape Horn to Honolulu by invitation of her son, Dr. G. P. Judd, in whose family she has found a home, where children and grandchildren have vied with each other to render her autumn and winter of life most happy and pleasant. Old age in this instance has not become a burden. Mrs. Judd enjoys life with a delight and zest quite equal with those not half her age. She retains her faculties in a most remarkable manner, reads the religious newspapers, and we are confident our little sheet, the *Friend*, has few more interested readers. She has not lost her love for books, and is ever ready to converse upon the interests of that Kingdom which shall never be destroyed.

We would merely add that a younger brother, Thomas Hastings, Esq., the distinguished musical composer and poet, recently died in New York. Another brother, Orlando, a lawyer of eminence, died some years ago in Rochester, New York.

Respecting this gathering of grandmothers, the following statistics may prove interesting to our readers. At the tables were seated 27 grandmothers and 3 great-grandmothers, representing 155 children, 221 grandchildren, and 20 great-grandchildren. Twelve grandmothers residing in Honolulu were not present. It is a noteworthy fact that among these grandmothers, there were 21 widows, indicating that long life is the portion of the female, rather than of the male sex, at the Sandwich Islands.

In the natural course of events, one after another of these good women will pass away; but so long as any of them linger on this side "the river," may their children, grandchildren and others do all in their power to scatter flowers along their pathway and steady their steps down life's decline, and may they enjoy, in the beautiful language of the poet,

"An old age serene and bright,
And lovely as a summer's night."

Dillingham & Co.'s New Hardware Store.

This enterprising firm has recently moved into their new store, which is really one of the most convenient, airy and well arranged buildings in the city. They must have had a large amount of goods stored away in out-houses and cellars which their old store would not allow them to keep on exhibition. If enterprise, advertising, prompt attention to business and pleasant ways ensure success, we are confident this establishment must succeed. In looking through this store, we cannot but express our wonder at the variety of articles which modern civilization demands, and which the people require for house-building and house-keeping. Natives of this group have come to require all the appliances of civilized life. A recent visitor of much shrewdness and observation, remarked in our hearing that nothing surprised him more in Honolulu than Dillingham & Co.'s hardware store. This store is as complete, if not as extensive, as you would find in the Eastern States or England. See Dillingham & Co.'s advertisements in the *Advertiser* and *Gazette*. If you are not satisfied with those and what we have written, just go and see (and buy) for yourselves.

New Edition of Jarves' History of the Hawaiian Islands.

Mr. Whitney deserves much credit for publishing a nice edition of Jarves' History. Although this is not a complete history of this kingdom, yet it is probably the best. At the time when first published—thirty years ago—it did more to bring the Hawaiian Kingdom before the world than any other book or publication. Previously the world had been indebted to English and American voyagers and missionary journals for information, but this publication placed before the reading public a well written history of an Island Kingdom in the Pacific, which possessed all those elements of stability and good government which fully entitled it to be recognized as one of the great family of civilized nations. The real good which Mr. Jarves did thereby cannot be overestimated; hence we have always regretted that the Hawaiian Government did not employ him to prepare a full and complete history, fully illustrated. The late Mr. Wyllie collected materials for this purpose, and Mr. Jarves consented to undertake the work, but did not receive the encouragement which we think he ought to have done. It may not be even now too late for such an enterprise to be carried out. Mr. Jarvis is a vigorous, terse and discriminating writer, and understands the work of sifting the materials which should be incorporated in a good history. He now resides in Florence, Italy, and is writing at present upon Art for the New

York *Independent*. It will be recollected that Mr. Jarves started the *Polynesian* in 1840, and was the editor of the first and second series of that paper down to 1846 or 1847. It is pleasant to look over a file of that paper and read some of Mr. Jarves' vigorous and pointed editorials. Few writers upon Hawaiian history and politics have equalled Mr. Jarves. Some of his editorials were as trenchant and scathing as those of Junius. His opponents often felt like the poor and wriggling fly, pierced by the pin of the school boy.

There has been a loud call for some historical publication of this kind on the part of writers and travelers, and we hope the publisher will find a ready sale for the book. See advertisement.

Letter from Spain.

VALLADOLID, SPAIN, Feb. 4, 1872.

* * * * At last we seem to be on missionary ground, for in this city, which we reached yesterday, we find Christian work, and Christian workers. Soon after reaching here yesterday the gentlemen went out, and after some inquiry succeeded in finding Señor Pedro Castro, the pastor, and Juan Cruzado, the teacher of the Protestants here, and brought them to our room. They gave very interesting accounts of their work here, which William interpreted to us, who could not understand them. They are young men, unmarried, and hard working, especially Señor Castro, who not only cares for his people, visiting family by family often, but writes for the little paper *El Cristiano*, published in Madrid, and composes hymns for his Sabbath-school children. At eleven o'clock this morning the Sabbath-school was held, which we attended. The room reminded me of "the small upper room" of the meetings of Christ with his disciples. We went up a dark passage of two flights, and coming into the light, entered a room—small, with low ceiling, and partitioned into three parts. The floor is paved with brick, and the narrow benches are wooden, and therefore comfortless. As there was no fire, we wondered how the children endured the cold every day, as the room is not only church and vestry, but the school-room. About half-past eleven twenty-seven children and eight adults had come in and seated themselves, and the services commenced. They sang two hymns, and after a prayer by Señor Castro the small children went into the left division of the room, and the adults into the right—the former to be taught by the day-school teacher, and the latter by a man who was an exile with Matamoras. The pastor had charge of the remainder in the room where we were sitting, and although we could not understand but few words, yet

we were very much interested in watching the bright faces and brighter eyes of the little niños and niñas who were studying the "Beatitudes." One little boy on the front seat had a very roguish face, but with a Bible almost as large as himself tried to find proof texts with the others as they were called for. There is hardly a class in our own Sabbath-school where such earnest attention is paid, or such seriousness of manner maintained throughout a lesson of three-quarters of an hour. These little Spanish children sing with a will, and their voices are very pleasant, but some of the native tunes are very singular in harmony, and quite bright and lively in movement. I have advanced so far in the pronunciation of the language that I can sing these hymns very easily, although I cannot translate them easily. We think we shall be able to talk very soon.

Madrid, February 17th.—We took tea with Mrs. Gould this evening. She is a Christian worker here, and has shown much interest in us. About half-past seven, eight or ten of the missionary circle came in, and the rest of the evening was occupied with the usual informed Saturday evening meeting.

We heard here of a very interesting work which has begun in a little village in the northern part of Spain. Some little time before Holy Week, a young man sent to a person in Madrid of whom he had heard, for candles to be burned during that time. As every one is expected to burn candles in his own house during Holy Week, he sent for a large supply. Cruzado sent them to him wrapped in copies of the *Christian* ("El Cristiano"), a little paper in Spanish corresponding to our *Child's Paper* at home. The young man was greatly interested in these, and showed them to his neighbors, who were also attracted; especially by the pictures. Finally the young man sent to Madrid for a Bible, and not knowing its value, he wrote: "Send it, no matter what it may cost." It was quickly received; and then he commenced to read it to others, and after a little instituted a Sabbath service at the time of Mass. These services he conducted, assisted by two young men, his friends. The village contains only about four hundred inhabitants, and of these seventy or eighty attend this service regularly. They come together an hour before the service and read the little paper *El Cristiano*, and remain after its close to read any interesting news or religious papers that they may gather during the week.

Lately the young man first converted came to Madrid to talk to some of the missionaries here. One of them asked him how the services were conducted. "Oh!" he said, "one of my brothers reads from the Bible and we sing, then I pray as well as I can, for I never heard any one pray, and then we talk about the Bible." This is a matter of great encouragement, and is certainly a rebuke to those of little faith. Yours, etc., *

THE POPE.—A letter received from Rome says: "The Pope, by shutting himself up in the Vatican and pretending to be a prisoner, is doing the very best thing he possibly could, to teach the people that they can get along without him."

AN ACT

To Authorize the Appointment of Shipping Commissioners by the Several Circuit Courts of the United States, to Superintend the Shipping and Discharge of Seamen engaged in Merchant Ships belonging to the United States, and for the further Protection of Seamen.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled :

That the several Circuit Courts of the United States, in which circuits there is a sea-port or sea-ports for which there is a collector of customs, or in which there is a port of entry, shall appoint a commissioner for such sea-port within their respective circuits as in their judgment may require the same, and which shall also be ports of ocean navigation; such commissioners to be termed "shipping commissioners;" and may, from time to time, remove from office any of the said commissioners whom it may have reason to believe does not properly perform his duties; and shall provide for the proper performance of such duties until another person is duly appointed in his place; shall regulate the mode of conducting business in the shipping offices to be established by the shipping commissioners as hereinafter provided; and shall have full and complete control over the same, subject to the provisions herein contained.

SEC. 2. That every shipping commissioner so appointed shall enter into bonds to the United States, conditioned for the faithful performance of the duties required in his office, for a sum, in the discretion of the circuit judge, of not less than five thousand dollars, with two good and sufficient securities therefor, to be approved by said judge; and shall take and subscribe the following oath before entering upon the duties of his office: "I do solemnly swear (or affirm, as the case may be) that I will support the Constitution of the United States; and that I will truly and faithfully discharge the duties of a shipping commissioner to the best of my ability, and according to law." Said oath shall be indorsed on the commission or certificate of appointment, and signed by him, and certified by the officer before whom such oath or affirmation shall have been taken.

SEC. 3. That any shipping commissioner may engage a clerk or clerks to assist him in the transaction of the business of the shipping office, at his own proper cost, and may, in case of necessity, depute such clerk or clerks to act for him in his official capacity; but the shipping commissioner shall be held responsible for the acts of every such clerk or deputy, and will be personally liable for any penalties such clerk or deputy may incur by the violation of any of the provisions of this act; and all acts done by a clerk, as such deputy, shall be as valid and binding as if done by the shipping commissioner. Each shipping commissioner shall provide a seal with which he shall authenticate all his official acts, on which seal shall be engraved the arms of the United States and the name of the sea-port or district for which he is commissioned. Any instrument, either printed or written, purporting to be the official act of a shipping commissioner, and purporting to be under the seal and signature of such shipping commissioner, shall be received as prima facie evidence of the official character of such instrument, and of the truth of the facts therein set forth.

SEC. 4. That every shipping commissioner shall lease, rent, or procure at his own cost, suitable premises for the transaction of business, and for the preservation of the books and other documents connected therewith, and which premises shall be styled "the shipping commissioner's office." And the general business of a shipping commissioner shall be, first, to afford facilities for engaging seamen by keeping a register of their names and characters; secondly, to superintend their engagement and discharge, in manner hereinafter mentioned; thirdly, to provide means for securing the presence on board at the proper time of men who are so engaged; fourthly, to facilitate the making of apprenticeships to the sea-service; and to perform such other duties relating to merchant seamen and merchant ships as are hereby or may hereafter, under the powers herein contained, be committed to him.

SEC. 5. That such fees, not exceeding the sums specified in the table marked "A" in the schedule hereto annexed, shall be payable upon all engagements and discharges effected before shipping commissioners as hereinafter mentioned, and such shipping commissioners shall cause a scale of the fees payable to be prepared, and to be conspicuously placed in the shipping office; and the shipping commissioner may refuse to proceed with any engagement or discharge unless the fees payable thereon are first paid.

SEC. 6. That every owner, consignee, agent, or master of a ship engaging or discharging any seamen or seaman in a shipping office, or before a shipping commissioner, shall pay to the shipping commissioner the whole of the fees hereby made payable in respect of such engagement or discharge, and may, for the purpose of, in part reimbursing himself, deduct in respect of each such engagement or discharge, from the wages of all persons (except apprentices) so engaged or discharged, and retain any sums not exceeding the sums specified in that behalf in the table marked "B" in the schedule hereto annexed.

SEC. 7. That any shipping commissioner, or any clerk or employee in any shipping office, who shall demand or receive any remuneration whatever, either directly or indirectly, for hiring or supplying any seaman for any merchant ships, excepting the lawful fees payable under this act, shall, for every such offense, incur a penalty not exceeding two hundred dollars.

SEC. 8. That in the case of any place or port in which no shipping commissioner shall have been appointed, then the whole or any part of the business of a shipping commissioner shall be conducted by the collector or deputy collector of customs of such place or port; and in respect of such business such custom house shall be deemed a shipping office, and the collector or deputy collector of customs to whom such business shall be committed shall for all purposes be deemed a shipping commissioner within the meaning of this act; and any person other than a commissioner under this act who shall perform, or attempt to perform, either directly or indirectly, the duties which are by this act set forth as pertaining to a "shipping commissioner," shall incur a penalty not exceeding five hundred dollars: *Provided*, That nothing in this act shall be construed as to prevent the owner, or consignee, or master of any ship, except such as are described in section twelve of this act, from performing himself, so far as the said ships are concerned, the duties of shipping commissioner under this act.

SEC. 9. That every shipping commissioner appointed under this act shall, if applied to for the purpose of apprenticing boys to the sea-service by any masters or owners of ships, or by any person or persons legally qualified, give such assistance as is in their power for facilitating the making of such apprenticeships, but the shipping commissioner shall ascertain that the boy has voluntarily consented to be bound, and that the parents or guardian of said boy have consented to said apprenticeship, and has attained the age of twelve years, and is of sufficient health and strength, and that the master to whom the boy is to be bound is a proper person for the purpose: *Provided*, That said apprenticeship shall terminate when the apprentice becomes eighteen years of age. And the shipping commissioner may receive from the persons availing themselves of such assistance the fees contained in table "C" in the schedule hereto annexed. And the shipping commissioner shall keep a register of all indentures of apprenticeship made before him.

SEC. 10. That the master of every foreign-going ship shall, before carrying any apprentice to sea from any place in the United States, cause such apprentice to appear before the shipping commissioner before whom the crew is engaged, and shall produce to him the indenture by which such apprentice is bound, and the assignment or assignments thereof (if any), and the name of said apprentice, with the date of the indenture and the assignment or assignments thereof (if any), shall be entered on the agreement; and no such assignment shall be made without the approval of a commissioner, the apprentice, his parents, or his guardian. And for any default in obeying the provisions of this section, the master shall, for each offense, incur a penalty not exceeding one hundred dollars.

SEC. 11. That if any person shall demand or receive, either directly or indirectly, from any seaman seeking employment as a seaman, or from any other person seeking employment as a seaman, or from any person on his behalf, any remuneration whatever, other than the fees hereby authorized, for providing him with employment, he shall, for every such offense, incur a penalty not exceeding one hundred dollars.

[TO BE CONTINUED.]

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Aug. 7—Brit ship *Staffordshire*, Hatfield, 31 days fm Shanghai, in ballast, en route for Guano Islands.
 10—Am bk D C Murray, Shepherd, 16 days from San Francisco.
 12—Brit brig *Robert Cowan*, Revely, 25 days from Victoria, B C.
 16—Haw brig *Wm H Allen*, Schneider, 19 days from San Francisco.
 21—Brit ketch *Ino*, Williams, 36 days from Apia, Navigator Islands.
 25—Brit ship *George Thompson*, Shepherd, 34 days from Newcastle, N S W.
 26—Am ship *George Green*, 16 days from San Francisco.
 27—Am stmr *Nebraska*, I Harding, 16 days from Auckland.
 29—Am stmr *Olympia*, O N Thorn, 9 days from San Francisco.
 30—Am schr C M Ward, Rickman, 26 days from Howland's Island.
 31—Haw brig *Kamehameha V*, E Wood, 36 days from Lisiansky Island.
 31—Am bk *Comet*, A Fuller, 15 days fm San Francisco.
 31—Brit bk *Lochnaw*, Urquhart, 65 days from Manila, en route for Valparaiso.
 Sept. 6—Haw bk R C Wylie, Haltermann, 123 days from Bremen.

DEPARTURES.

- Aug. 1—Am stmr *Idaho*, J D Howell, for San Francisco.
 1—Nor Ger ship *Terpsichore*, Rissler, for Guano Is.
 7—U S stoop-of-war *St Marys*, Harris, for Alaska.
 7—Haw bk *Queen Emma*, Jenks, for San Francisco.
 9—Am stmr *Nevada*, J H Blethen, for Auckland.
 10—Brit ship *Staffordshire*, Hatfield, for Guano Islands.
 12—Haw ketch *Lunalilo*, Weeks, for sea.
 17—Am bk D C Murray, Shepherd, for San Francisco.
 23—Haw brig *Wm H Allen*, Schneider, for Tahiti, via Kavaiaha.
 28—Brit brig *Robert Cowan*, Revely, for Victoria, V I.
 28—Am ship *Geo Green*, Wilcox, for Enderbury Island.
 29—Am stmr *Nebraska*, I Harding, for Auckland.
 31—Am stmr *Olympia*, O N Thorn, for San Francisco.
 Sept. 3—Brit ketch *Ino*, Williams, for Apia, Navigator Islands, via Starbuck Island.
 5—Am bk *Comet*, A Fuller, for San Francisco.
 6—Am schr C M Ward, Rickman, for Guano Islands.

MEMORANDA.

REPORT OF BARK D. C. MURRAY, SHEPHERD, MASTER.—Left San Francisco on the 25th of July, with light southwest winds heading to the northwest, and then to northeast. Very light winds all the passage. Arrived in Honolulu August 10th, after a passage of 16 days.

REPORT OF BRIG ROBERT COWAN, CAPT. REVELY.—Left Victoria outer harbor Thursday, July 15th, and Cape Flattery Tuesday, July 23d. Experienced light NW winds to lat 39° N and long 139° W, then had light S and SW winds to lat 33° N and long 137° W, from thence to port had light NNE and E winds, making the passage from Victoria in 25 days, and from Cape Flattery in 20 days. In lat 38° N and long 146° W, sighted a bark steering to the northward and eastward.

REPORT OF BRIG Wm. H. ALLEN, SCHNEIDER, MASTER.—Left Honolulu April 1st, and arrived at Kawaihae on the 6th. Sailed on the 10th for Tahiti with a load of cattle. Took very strong trade wind when off the end of Hawaii. For four days were under close-reefed sails, and "hove to" one day. After that had squally weather most of the time up to the line. Crossed the line in long 167° 25' W. Thence fine and pleasant weather with fresh breeze from ESE. On the 27th made Caroline Islands, which was passed within one and a half miles of the north end. Saw a man on the beach. In lat 14° S, had variable winds with heavy rain, thunder and lightning, which lasted during the remainder of the passage. On the 3d of May made Tahiti, arriving in port on the 5th. Found there the English missionary bark *John Williamson*, from Sydney. She sailed on May 6th for the yearly cruise. There were very few vessels in port. Left Tahiti on the 23d of May, arriving at Apia on the 25th. Took in a cargo of oranges, and left there for San Francisco June 5th. Had fine weather with the trades from E and ENE up to the equator, which was crossed on the 9th. Carried the NE trades to 34° N, then light and variable winds for ten days. Arrived in San Francisco July 13th. Left there on the 29th, and had fine weather during the whole of the passage. Made Hawaii August 15th, and arrived in the harbor of Honolulu August 16th.

REPORT OF BRITISH KETCH *INO*, OF SYDNEY, N. S. W., CAPT. WILLIAMS.—Left Apia, Navigator Islands, July 16th. Had easterly winds to the line which we crossed in 168° 20' W, then easterly winds to lat 12° N; then ENE and NE winds to 20° N; then strong NE winds and heavy seas. Aug 13th had calm and light breeze—latter part calm with tremendous sea. At night in 18° 55' N, 159° W, had heavy rain with thunder and lightning. The sea for 24 hours was violently boiling and breaking as if on a reef. After this, dark thick weather with heavy squalls, the sea still running heavily. On Monday, Aug 19th, had better weather; sky still dark and gloomy. The ketch behaved very finely, carrying sail when other vessels would have been close-reefed. From 10° to 15° N, 164° and 166° W, experienced strong westerly current. There has been no SE trades south of the line this year, in the vicinity of the Navigator Islands. The United States man-of-war *Rossini* left Apia July 7th for the Fiji, and may be expected here shortly. The British naval corvette *Cossack* was at Apia when the *Ino* left. She had captured some parties and vessels engaged in the labor trade at the Fiji and forwarded them to Sydney. The French gunboat *—* was at Apia, and left for Samoa and New Caledonia.

REPORT OF SHIP *GEORGE THOMPSON*.—Left Newcastle on the 21st of July, 1872, passed New Zealand on the 26th, had fine weather with moderate westerly winds to the Island of Rurutu which we made on the 3d of August. Passed Tahiti on the 5th, and were becalmed the next two days off the Island of Huahine, took the S E trades on the 8th. Crossed the equator on the 12th in long 146° 45' west. Lost the S E trades on the 15th in lat 8° 22' north. Had variable airs from the eastward until the 18th then took the N E trades from N N E. On the afternoon of the 20th made Hawaii, noticed that smoke came from one of the mountains to the S E, off Maui on the 21st and 22d. Off Lanai on the 23d and 15 miles off Honolulu at noon of the 24th. Arrived here on Sunday morning the 25th, having had fine weather all the passage. WILLIAM SHEPHERD, MASTER.

REPORT OF STEAMSHIP *NEBRASKA*, I. HARDING, COMMANDER.—Left Honolulu July 3d, passing Tutuila on the 12th. On the 17th passed the "Nevada," 680 miles from Auckland. Arrived at Auckland July 21st. Was boarded by the Health Officer, and the ship, passengers and crew thoroughly examined, and then steamed to the anchorage. Left Auckland next day for Napier. Arrived at Wellington on the 24th, when we were ordered into quarantine, notwithstanding we had "passed clean" at Auckland, and were kept in strict quarantine for 12 days. Arrived at Napier on return trip August 6th, and at Auckland on the 8th. Left Auckland on the 11th, encountering a heavy gale, which lasted five days. On the 17th passed Tutuila; was boarded by the pilot who delivered letters, etc. On the 26th passed a fore and aft schooner steering north, but could not make out her numbers or colors. Arrived at Honolulu August 27th at 11 A M, after a passage of 16 days from Auckland. R. W. LAINE, Purser.

REPORT OF STEAMSHIP *OLYMPIA*, CHAS. N. THORN, COMMANDER.—Left San Francisco at 3 P M August 20th. The steamship *Idaho*, from Honolulu, arrived over on the 16th of August. The bark *Comet* for Honolulu sailed same date. Arrived in Honolulu at 2:30 P M August 29th. B. C. HOWARD, Purser.

REPORT OF SCHOONER C. M. WARD, RICKMAN, MASTER.—Left Honolulu at 4 P M July 6th, and at 6 P M had wind strong from the eastward up to lat 9° N, long 166° 40' W; then took the wind light and baffling from the southward, with rain up to July 16th; then took the wind fresh from the SE in lat 5° 40' N, long 165° 10' S. Arrived at Christmas Island at 10 A M July 18th; wind ESE. Left Christmas Island for Jarvis at 10 A M July 19th, arriving at Jarvis Island at 10 A M next day; fresh breeze from the eastward. Left Jarvis for Enderbury's at 4 P M July 23d; wind light from the eastward. Arrived at Enderbury's Island July 27th. While there experienced strong squalls from the eastward, with rain. Left Enderbury for Baker's at 2 P M July 29th; wind light from the SE. Arrived at Baker's Island at 7:30 A M Aug 1st. Left Baker's for Howland's at 2 A M Aug 2d, arriving at Howland's at 7 A M same day; wind fresh from ESE. Left Howland's for Honolulu at 5 P M Aug 2d; wind light from the eastward. Had light winds from ENE to ESE up to lat 9° N, long 166° 40' W; then took the wind light from the NE up to lat 18° N, long 168° 40' W; then had light airs and calm weather to Honolulu. The U S ship-of-war *Narragansett* called at Baker's Island July 28th, and left a mail. The ship *J H Hale* arrived at Baker's Island July 31st, 102 days from Hamburg. Aug 1st, at 5:30 P M, a vessel hove in sight at Baker's Island, supposed to be the *Favorite*, from the States, she being 142 days out. The ship *Sardis* arrived at Howland's Island July 20th, and has on board 1,000 tons of guano.

Messrs. C. A. Williams & Co. have furnished us with the following report of vessels from the Guano Islands:

At Enderbury, the ship *Sunrise* had loaded, in 12 working days, 1,760 tons, and sailed May 31st; the ship *Intrepid* had loaded, in 10 working days, 1,794 tons, and sailed July 12th. From Baker's, the ship *Cultivator* had loaded 1,300 tons, and sailed July 8th; the ship *Joshua I. Hill* had just arrived, August 2d, at the moorings. From Howland's, the ship *Atlas* had loaded 800 tons, and sailed July 10th; the ship *Sardis* was at the moorings August 2d.

REPORT OF B. K. COMET, A. FULLER, MASTER.—Left San Francisco at 1 P M August 16th. First two days out wind fresh from NW with heavy sea running. Then the wind moderated and hauled into the trades, where it remained the balance of the passage. Arrived in Honolulu August 31st, 15 days passage.

Arctic Whaling Fleet--Fall of 1872.

We are indebted to A. J. Cartwright, Esq., shipping and commission merchant, for the following list of vessels comprising the Northern Whaling Fleet. There are besides these the bark *Florence* and two or three schooners, wrecking and trading. It will be observed that twenty-one of these vessels go to San Francisco, and eight are for Honolulu.

Alaska,	Chas W Fisher.	Recruits in the Fall at S. Fran'co.
Acors Barnes,	Charles Allen	" " " "
Canilla,	Edwin C Pulver	" " " "
Europa,	Jas H McKenzie	" " " "
Helen Mar,	Wm H Koon	" " " "
Illinois,	Francis	" " " "
Josephine,	George F Long	" " " "
Jireh Perry,	Leander Owen	" " " "
Jas Allen,	Wm H Kelley	" " " "
J Maxwell,	Stephen Hickmott	" " " "
Lagoda,	Stephen Swift	" " " "
Loulia,	Elmenger F Nye	" " " "
Live Oak,	Alex Whelan	" " " "
Midas,	Charles Hamill	" " " "
Marengo,	Wm H Barnes	" " " "
North Light,	Gilbert Smith	" " " "
Nautilus,	Geo A Smith	" " " "
Progress,	James Dowden	" " " "
Sea Breeze,	Wicks	" " " "
Trident,	Bernard Cogan	" " " "
Triton,	John Heppingsstone	" " " "
Active,	Thos G Campbell	" " " "
Arctic,	Alfred N Tripp	" " " "
Arnold,	George F Bandry	" " " "
B Gonold,	James M Willis	" " " "
Helen Snow,	Geo H Macomber	" " " "
Roscoe,	Edward D Lewis	" " " "
Rainbow,	George Gray	" " " "
R W Wood,	Benj Whitner	" " " "

PASSENGERS.

FOR SAN FRANCISCO.—Per *Idaho*, Aug. 1st—Wm McKay, Miss Anna P Cate, Mrs W C Parke and daughter, J W Austin, wife and 3 children, Mrs Von Hasselocher, Miss Coady, S Morhange, C G Williamson, R H Stanley, E P Adams and daughter, Alung Along, S Maguin, M H Payne, M Simonson, wife and 2 children, John Tarn, Miss C Gordon, Apou John Cockman, M Neil, James Sands, P Devlin, J G Osborne, Miss Lois Ford, Miss Lynde, Mr Lynde, Mrs Atherton and child, Henry North, W Brooks, Mrs C E Williams, Edward W Williams, J Ritson, wife and 2 children, I Richardson, Samuel Allen and wife, John Carfrae, Mr Kellaroy, Mong Lin, Moy Chuen, Lewis T Mayer, Mrs T Coane and 2 children, R A Brown, wife and 2 children, T B Rodgen, and 63 in transitu from Auckland.

FOR SAN FRANCISCO.—Per *Queen Emma*, Aug. 7th—Wm Brooks, Chas Rosch, Chas T Sands, B Patterson, I McPherson, Chas Henderson.

FOR AUCKLAND.—Per *Nevada*, Aug. 9th—Capt Brinsdon, Mr Amau, Mr Atia, and 28 in transitu from San Francisco.

FROM SAN FRANCISCO.—Per D. C. Murray, Aug. 10th—Wm Wilkinson, W J Patterson, Miss A Patterson, Mrs Wm Love, Miss Maggie Love, G Claremont, Mrs Claremont, Fred W Spencer, Joseph Halstead, Mrs Louissou, Masters A and S Louissou, Mary, (native woman), John A West, D Y Matthews, D S Snyder.

FOR SAN FRANCISCO.—Per D. C. Murray, Aug. 15th—Miss Phillips, J M Oat, Sr, wife and son, Mr Cordy, wife and 5 children, Mr Lansing, Thos Coster, Miss Phillips, C F Cinklar, Miss Barnard, Jas Drysdale, Henry Johnson, Capt Burns, Mark Lynch, J F Thrum.

FROM APLIA.—Per *Ino*, Aug. 21st—W D Barnard.

FOR TAHITI.—Per Wm. H. Allen, Aug. 23d—D T Mather, son, and 2 Chinese.

FROM AUCKLAND.—Per *Nebraska*, Aug. 27th—Messrs Englehardt, Beckert, Brooks and Surb, and 50 in transitu for San Francisco.

FROM SAN FRANCISCO.—Per *Olympia*, Aug. 29th—Judge Hartwell and wife, Miss Everett, Miss Baldwin, J H Harrison, Miss Brockway, Miss H Whitney, Mr Waterhouse, wife and 2 children, B Cartwright, Capt J Finch, G Chillingworth, Rev P McGinnis, 1 Chinaman, and 21 in transitu for Auckland.

FOR AUCKLAND.—Per *Nebraska*, Aug. 29th—Geo Claremont, Rose Evans, and 21 in transitu from San Francisco.

FROM SAN FRANCISCO.—Per *Comet*, Aug. 31st—Mr and Mrs A Williams, Mr and Mrs Wm M Davis, Mr N Chinball, G H Adams, A W Claffin, J A Quinan, Dan Groff, Wm G Blake, Dan McCorriston, Wm Gedge, and 16 Chinese in steerage.

FOR SAN FRANCISCO.—Per *Olympia*, Aug. 31st—E Schwamborn, A Durant, Miss E O'Neill, L Engelhardt, A Beckert, Dr F Kneeland, Miss Aepewall, Miss Kneeland, Prof C B Plummer, John Stuppelbeen, Mr Aleo, W S Stone, Master Harry Black, G B Jones, wife and 2 children, Alex McClure, Jno Rippe, Julius Pavia, A Bidwell, J Gordon, J Williams, J Strauss, and 46 in transitu from Auckland.

MARRIED.

DAMON—BALDWIN.—In this city, at Fort Street Church, September 5th, by Rev. W. Frear, assisted by Rev. S. C. Damon, Mr. SAMUEL MILLS DAMON to Miss HATTIE M. BALDWIN, youngest daughter of the Rev. Dr. Baldwin. [No cards.]

HAYBELDEN—DICKENSON.—At Lahaina, on the 3d inst. by His Lordship the Bishop of Honolulu, THOMAS J., eldest son of Thos. J. Hayselden, Esq., of Honolulu, (formerly of Brighton, England), to CARRIE, second daughter of H. Dickenson, Esq., of Lahaina, Maui. No cards. [Sydney papers please copy.]

MACY—IOELA.—At Onomea, Hilo, Hawaii, July 26th, by Rev. Frank Thompson, assisted by Rev. Mr. Pahoe, BENJAMIN B. MACY to REBECCA IOELA.

DIED.

SHELDON.—In this city, Aug. 1st, HARRIET EVANGELINE KANOHOANAU, youngest child of Henry L. and Hannah W. Sheldon, aged one year and six months.

LINDSEY.—In Waimea, Hawaii, on the 31st ult., of rupture, GEORGE KYNASTON LINDSEY, Esq., aged 39 years, 6 months and 14 days, a native of London, England. Mr. Lindsey came to Honolulu in 1849, and from thence to Waimea, Hawaii, in August, 1853, where he has been a resident ever since. A very highly esteemed and well beloved citizen and neighbor. For fourteen years he held the honorable offices of District Justice and Clerk of the Court for the district of South Kohala. He leaves a wife and eleven children to mourn the loss of a most loving and affectionate husband and parent. To the natives he was a most faithful friend. [London papers please copy.]

MOSSMAN.—In this city, on the 12th of August, at 6 P. M., LAURA MOSSMAN, aged 1 year, 5 months and 21 days, daughter of Thomas J. Mossman, Esq.

LOYD.—In this city, August 24th, infant daughter of Mr. T. A. Lloyd, aged 6 months and 9 days.

STODDARD.—In San Francisco, July 31st, EDWARD PAYSON, eldest son of S. B. and H. A. Stoddard, and brother of Mrs. F. N. Makee, of Maui, aged 33 years and 11 months.

Information Wanted.

Respecting A. Berisford d'Este, a young Frenchman, who was last heard from at the Fiji Islands. The Editor has received a letter from Paris, under date of June 23d, from which we copy as follows: "There has been a great deal of fighting going on among the natives, and he was appointed leader of one side. They went to war, but the army was very undisciplined, and he had a very hard time. His side won the battle and he came out uninjured, but the other side vowed vengeance on this leader, and his friends are afraid he is murdered, as he lives some ways from Levuka in the Isle of Ovalu." Please communicate with the Editor.

A Gem.—"One of the Sweet Old Chapters."

One of the sweet old chapters,
After a day like this;
The day brought tears and trouble,
The evening brings no kiss.

No rest in the arms I long for—
Rest, and refuge, and home;
Grieved, and lonely, and weary,
Unto the Book I come.

One of the sweet old chapters—
The love that blossoms through
His care of the birds and lilies,
Out in the meadow-dew.

His evening lies soft around them;
Their faith is simply to be;
Oh! hushed by the tender lesson,
My God! let me rest in thee!

—Selected.

Albany Bethel Preacher and Young English Nobleman.

The following paragraphs appeared in a recent issue of the *Albany Argus*, New York, one of the most prominent newspapers of that city:

Many of our citizens remember the old, square, block-like church, with its angular sides, dusty and faded in appearance, on the railroad track up a few rods north of the Delavan House, called the Albany Bethel, with a glaring sign announcing when services would be held, and that "strangers were cordially invited to attend." The building, its location, interior and surroundings were not more peculiar and eccentric than the pugilistic-looking pastor, the Rev. John Miles—who died a year or two ago near Schenectady. The pastor was a reformed gambler, who had seen all the low lands of infamy and sin and reformed, or, as he quaintly expressed it, "about-ship and stood square up to heaven." He was a man of great natural power, with a feverish burning energy, a harsh grating voice, and a wild startling imagination, handling the most stupendous themes with a reckless familiarity that alternately shocked and fascinated the listener. The subjects of his discourses were always pre-announced through the papers, like the following: "The Eleventh Hour, and Last Train Heavenward;" "The Storm, of Hell begun;" "The World on Fire," and so forth; all of a fearfully sensational character. Many prominent citizens would drop in as occasional listeners to these sermons (although they were intended particularly for boatmen.) There was a remarkable genius or fire about this rough uncultivated man. About the year 18— a young English nobleman, wild, reckless, and dissipated, but a man of some talent, paid a visit to Albany and was invited by the late John Van Buren (whose guest he was) to go down to the "Bethel" and hear John Miles on "Salvation's Express Train; Through without Change." It was a stormy afternoon and few were out. The pastor was in a particularly gloomy mood. Shaking hands all round as was his custom, Prince John thought it would be a good joke to tell the pastor who his distinguished auditors were; accordingly in a majestic way (which he could assume with such ease as to almost bewilder a common man) he announced that he was John Van Buren, son of the President, and that his companion was the heir of one of the noblest families in England. With a self-possession fully equal to Prince John's dignity, the pastor shook them both by the hand and hoped they would all meet on the other

shore, beyond all distinctions of earth and time; then walked into the pulpit, sang a hymn, prayed fervently for them, and commenced his sermon. With more than wonted vehemence his imagination painted murky pictures of earth "as a great, dingy railroad station, damp, cold, uncomfortable and cheerless, every one waiting for the train; trains coming and going at all times, but few getting on; hardly any one inquiring where the trains go, and a great many taking Owl trains, Wood trains, Construction trains, Emigrant and Way trains, &c., which are less attractive." Then he compared salvation to an "Express through train," without change—and applied it in a wild, startling manner to each hearer. The sermon ended, the pastor rushed down from the pulpit and grasping his two distinguished hearers by the hand, fervently urged them to get aboard "that train at once." Prince John and his lordship were both serious, and left in a thoughtful mood. And now comes the sequel, not particularly startling or strange, but it exhibits the power not often seen of single thoughts turning the entire destiny of life. A prominent citizen of Albany was traveling in England last summer and spent a Sunday in Manchester. Attending church he was so much pleased by the clear, eloquent sermon of the pastor, that he went forward and thanked him for it, after service. In the conversation that followed the name of Albany was mentioned. Said the pastor: "All my religious training and preparation for the ministry date from a sermon I heard there by an eccentric sailor preacher." He then detailed the facts mentioned above, saying very impressively, "I think Mr. Van Buren was more seriously affected than I was, and if he could only have heard another sermon from that man, he might have been a preacher, as I am." This clergyman was no other than the nobleman who had thrown away all honors and titles to become a minister of the Gospel. He had probably heard the most eloquent divines of the age—but not one of them touched his heart like the obscure pastor of the Albany Bethel.

The Great Seal Expedition.

Departure of the First Ship from New London for the South Shetland Isles—Others Preparing to Follow.

On Thursday there was a sound of mirth and merriment in the quaint town of New London, which, with the exception of New Bedford, is the only important whaling station on the Atlantic coast of the United States. The reason of the festivity in New London was that the taut schooner *E. B. Simmons* was, within a few hours, to weigh her anchor and start on a sealing expedition to the South Shetland Isles, which are within ten days' sail of Cape Horn. On board of the little craft, which is a quick sailer, were gathered a goodly number of old sea-dogs, who came to drink the Captain's health, and wish him a fortunate voyage and thousands of prospective seal skins. The owner of the vessel, a Mr. Phillips, a furrier of this city, was on board, also Captain Morrison, of No. 109 South street, in this city, who is to engage the officers and crews for several of the ships about to leave for the islands. In addition there were a large number of the prominent residents of New London present.

At last, amid great enthusiasm, the vessel got under way, and the crowd dispersed. She will call at the Cape Verde Islands and take on board several Portuguese negroes, to attend to the skinning of the seals and the rendering of the blubber. This vessel is the pioneer of some fifteen others which are bound to the islands, the following being an approximate list of those now completing their equipment: The *Francis Allen* steamer of 120 tons now in this city; two sailing vessels from Stonington, six from New London, two from New York, sent out by the furriers. In addition to the foregoing, the Falkland Isles Trading Company, a powerful corporation, have expressed their intention of sending out vessels to the Shetland on sealing expeditions. Last year, it may be remembered, four vessels from New London sailed for the New Shetland Isles, and returned last May, each vessel having gained in a nine months' cruise over \$60,000 apiece. Their names were the *Franklin*, *Peru*, *Golden West* and *Francis Allen*, the latter now being in New York in course of being altered from a sailing ship to a steamer. Great interest is felt in these South Sea scheme by the fur trade in this city, who believe that immense fortunes will be made there by the seal fleet of this year. Furriers here state that the South Shetland seal-skins are double as good as those from Alaska, and that they will realize, when dressed and tanned, prices varying from \$40 to \$50 a piece. —*N. Y. Times*, July 25th.

GOOD TEMPLAR LODGES IN ENGLAND.

Nearly five hundred Good Templar Lodges have been organized in England since February last, and the number is now one thousand. Scotland has eight hundred Lodges and eighty thousand members of Good Templars. It is not quite four years since the Order was planted in Great Britain, and with the same ratio of increase our co-laborers on the other side of the Atlantic will in a few years more outnumber us here, where the Order has been in existence for many years. The Good Templars of Great Britain have no omnibus clap-trap attachments to their work, and no dead-weight candidates for President. They go straight for the good of the cause, exclusive of political or any other outside consideration. Let the Good Templars of America, who should be first to furnish examples, strive to emulate the zeal and earnestness of their Brothers over the way, and success will follow. Let us fight it out on this line, and our labors will not have been vain and fruitless. —*American paper*.

REVENUE OF THE CHURCH OF ENGLAND.—The annual revenue of the Church of England, it has been ascertained, amounts to \$50,770,760, of which \$9,746,029 are derived from ancient endowments, and \$11,255,255 from endowment since the Reformation. The sum of \$27,226,490 is raised every year by voluntary contributions, and the State gives \$2,542,995 in aid of the education of the poor. The London Church Societies contribute \$2,000,000 a year. The taxes on the endowments of the clergy amount to \$3,570,215 a year. The Church schools cost annually \$15,257,855, of which the State gives \$2,542,995; the payment of parents amount to \$3,814,490, leaving \$8,900,380 to be raised by voluntary contributions. Every year \$2,000,000 are given for the relief of the poor, \$2,500,000 for foreign missions, and \$3,250,000 for the building and restoration of churches.

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Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

Edited by a member of the Y. M. C. A.

The Pilgrim's Song.

When death is coming near,
When thy heart shrinks in fear
And thy limbs fail,
Then raise thy hands and pray
To Him who smooths thy way
Through the dark vale.

Scat thou the eastern dawn,
Hear'st thou in the red morn
The angel's song?
O lift thy drooping head,
Thou who in gloom and dread
Hast lain so long.

Death comes to set thee free;
O meet him cheerily
As thy true friend;
And all thy fears shall cease,
And in eternal peace,
Thy penance end.

—Sintram and his Companions.

Here a Little, There a Little.

The Union Bible Dictionary published by the American Tract Society has lately been translated into the Hawaiian language by the Rev. E. W. Clark and published with the illustrations of the original, making, in the scarcity of Hawaiian biblical literature, a valuable book of reference for the use of the natives.

The *Kuokoa* newspaper is publishing weekly, notes on Acts by Rev. D. Dole. They are written in a popular style, and at times take a narrative form, treating of events and principles as they come up, and throwing upon the obscure and difficult passages the light which modern research, both philological and geographical, has placed within reach of the commentator. If anything is to be done among the Hawaiians in the way of biblical education, the importance of works to assist in the study of the Bible cannot easily be over-estimated. These notes, as far as they have been published, seem to be a specimen of just what is needed more than anything else in this enterprise.

Futher Lyons, the Hawaiian hymn composer, lately celebrated at Waimea, Hawaii, the fortieth anniversary of his pastorate. The exercises were of great interest, and we had hoped to be able to give a detailed account of them.

A new poem called *Obrig Grange* has lately been published in the United States, which has elicited much criticism both there and in England, and provoking much speculation as to the authorship; some thinking that only a woman could describe female character as it is described there; others, on the contrary, being equally positive that a woman could not look upon the sisterhood with the clear insight and candid judgment of the author. *Obrig Grange* is a dramatic poem, with its scene laid in Scotland, and tells with much interest the story of the heart

experience of two or three men and women, treating at times of the inner life with peculiar power and sweetness. In places we are reminded of George Macdonald, but he has lately published several books of poetry, and would seem to have no reason for withholding his name from anything he should give to the public.

George Macdonald's latest work, *A Hidden Life*, is a collection of poems. The poem from which the book is named is a story in twelve hundred lines of blank-verse, in which a Scotch farmer's son while returning from his day's plowing meets the young and beautiful heiress of a neighboring estate, riding alone. Her horse shies, the saddle turns, and she is standing helpless before him. With his knife and strings he fixes the broken girth, and then not versed in chivalric ways, is appalled by the question how to get the damsel on her horse again, but before she has time to instruct him he boldly solves the difficulty,

"About her waist he put his brawny hands,
That all but zoned her round; and like a child
Lifting her high, he set her on the horse;"

and she blushed and thanked him, and the vision was with him forever after. He studied, distinguished himself in the Universities, and came home with scholastic honors, and yet, still with the thought of the fair horse-woman. Ten years had passed away since their first meeting, and one dark night by the lightning flash of a thunder-storm,

"He saw the lady borne upon her horse,
Careless of thunder, as when, years ago,
He saw her once to see for evermore."

And then he had a fever which left him in a decline, and so after long months he died, leaving to the woman he loved, but had never known, more than by the inspiration of their two meetings, a tender letter more in the domain of the spiritual life than the earthly. And then with this, the story, so sad, but full of rich thought and manly faith, ends.

"A lady, closely veiled, alone and still,
Seated upon a grave. Long time she sat
And moved not, weeping sore, the watcher said.
At length slow leaning on her elbow down,
She pulled a something small from off the grave—
A shining daisy, or a blade of grass,
And put it in a letter. Then she rose,
And glided silent forth, over the wall,
Where the two steps on this side and on that,
Shorten the path from westward to the church."

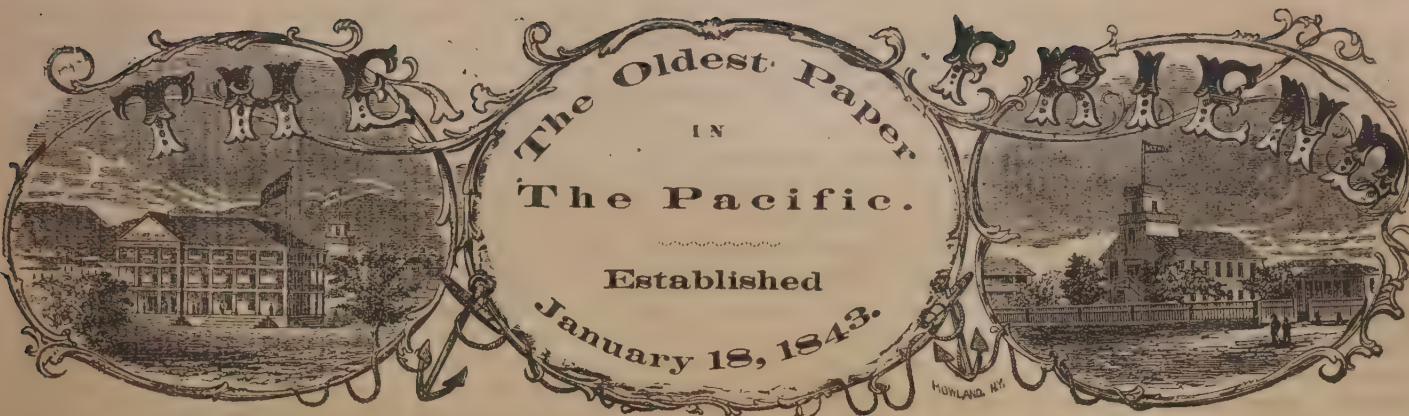
The rest of the book is divided into sixteen short poems on the *Gospel Women*, a collection of *Organ Songs*, and a number of other poems and sonnets. The *Gospel Women* and the *Organ Songs* contain many pieces that are best described as sweet and sacred hymns, full of reverential thought.

Longfellow's fresh heart and tireless brain has prepared for us a new surprise,—*The Three Books of Song*, a triple garland of poems strung together, and all fragrant with

life and freshness, thrown into men's and women's open hands. The greater number of the poems of the first part and the poetical translations of the third have been printed before in late periodicals. The second book of song is devoted to the tragic drama of Judas Macabæus, founded upon the book of Macabees of the Apocrapha, and similar in style to the poet's other biblical poems.

The "Honolulu Magazine and Mission Chronicle," alias "St. Andrew's Magazine," for this month, contains in its local department, an article "on the presence of those who do not communicate at the celebration of Holy Communion," which subject, it seems, is at present agitating English Established Church circles. The writer freely skipping any discussion of the question on its own merits, takes the Prayer Book evidently as an infallible authority, and quotes it to the exclusion of non-communicants: "For whilst the Prayer Book clearly recognizes the right of those who are communicants to be present whenever they so desire without communicating, it does not recognize the right of those who never communicate at her altars (except those too young to be confirmed) to be present at this her highest service." Without commenting upon this somewhat illiberal conclusion, or upon the religious sentiment that speaks of the Holy Communion as the "highest service" of the Prayer Book, we would criticise the logic, or rather want of logic, that is content to settle important questions upon the *dicta* of men grown and educated in a by-gone and bigoted age, rather than upon the broad Christian standards of the New Testament.

¶ We take pleasure in noting the marriage of our worthy Treasurer, Mr. S. M. Damon, to Miss Hattie M. Baldwin of Honolulu, on the evening of Thursday, the 5th instant. The ceremony was held in the Fort Street Church, Rev. W. Frear officiating, assisted by Rev. S. C. Damon, the father of the happy bridegroom. The church was filled to its utmost capacity with the friends of the chief actors in the rite. The members of the bridal party looked gallant and lovely, respectively, while flowers and music lent their inspiring aid to the occasion. The reception was at the house of Rev. S. C. Damon, and was delightfully pleasant and informal, a very large number of guests being present. We are sure our friends commence life with a very large capital of good wishes, many of which were materially emphasized, judging from a glance at the brilliant display of bridal gifts. We heartily add our editorial benediction.



New Series, Vol. 21. No. 10.} HONOLULU, OCTOBER 2, 1872. {Old Series, Vol. 31

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THE FRIEND.
OCTOBER 2, 1872.

Death of Mrs. Laura F. Judd.

Just as our paper is going to press, we hear the announcement of the death of Mrs. Judd, the wife of Dr. G. P. Judd. This event, which has been so long expected, occurred this morning at 1 o'clock at the family residence in Nuuanu Valley. Dr. and Mrs. Judd arrived at the islands in March, 1828, and here for more than forty years has been their home and the scene of their labors. The centre and controlling mind of that home has been the lady whose demise we now chronicle. Dr. Judd's career as an officer of the Hawaiian Government and missionary physician forms a part of the nation's history, but in all his labors, which have been incessant for more than forty years, and part of the time very onerous as one of the King's Ministers, Mrs. Judd is well known to have been a cordial help-meet and wise counselor of her husband. She deeply sympathized with the King, chiefs and nation when struggling for national independence, and until within a few years her influence was felt in the national councils. Most emphatically was this true during the reign of Kamehameha III. Not only will her loss be felt by her large and deeply bereaved family and wide circle of relations, but also by the community at large. Mrs. Judd was born at Plainfield, New York, April 2d, 1804, and hence was 68 years old.

Her funeral will take place at the family residence to-morrow, at 4 o'clock, P. M.

HAWAIIAN THEOLOGICAL SEMINARY.—*Faculty:* Rev. J. D. Paris, President and Professor of Exegesis of Old and New Testaments; Rev. B. W. Parker, Professor of Theology; Rev. D. Baldwin, M. D., Professor of Ecclesiastical History; Rev. H. H. Parker, Professor of Sacred Rhetoric and Pastoral Theology. The Rev. H. Bingham has consented to deliver a course of lectures on missions. The Rev. L. Smith was elected to one of the professorships, but declined on account of his arduous duties, including the editing of the fourth page of the *Kuokoa*. The Seminary was formally opened yesterday, October 1, by an address on the importance of theological education among Hawaiian pastors. We learn that nine candidates for admission have been examined, and that others are expected.

THE HOTEL.—From the proprietor we learn that during the first month (March) after the hotel was opened, 510 guests were accommodated, from the United States, Europe, China, Australia and other countries, including seven belonging to this Kingdom. From April 1 to September 27, or during the last six months, 3,074 were accommodated, including 27 belonging to this kingdom. These figures surely indicate the necessity of a good first-class hotel in Honolulu. "Mine host" appears to be well qualified for his position, giving general satisfaction. Having known from personal observation how difficult it was for the traveling community on landing in Honolulu to find suitable accommodations, we most heartily rejoice in the erection of the hotel and its successful management.

OAHU COLLEGE.—It is highly gratifying to learn that this institution is in a most prosperous condition, having opened with a corps of able teachers and seventy-six pupils. This is as large a number as has ever been connected with the College at one time. Miss Brockway, from California, and Miss Helen Whitney, of Honolulu, have been added to the list of teachers.

THE "PUNAHOU REPORTER," AND THE "PUNAHOU JOURNAL."—Oahu College has now its two papers. Most colleges think they do well if they can support one each. These papers are edited and printed by the pupils, and indicate a very commendable talent for writing and mechanical execution. We are far from disapproving these juvenile efforts in the newspaperial line. We wish every boy and girl at Punahou knew how to set up type, and could write for a newspaper. We should be glad to see other mechanical employments introduced. To the editors, proprietors, type-setters of both papers, the *Friend* says "go ahead, boys." Report says that the *Journal* has foreign subscribers in Vermont and China.

LETTER FROM REV. B. G. SNOW.—From a letter of the Rev. B. G. Snow, written while H. B. M.'s *S. Barrosa* was lying in the lagoon at Ebon, we copy as follows. After referring to kidnapping, the writer says:

"Another object this vessel has in view is to look after the case of Bishop Patteson. How worthy of imitation and admiration is the course of the British Government in looking so carefully and so promptly after the welfare and safety of all her subjects! I wish our good Uncle Sam would take a few more lessons in this same direction. I am delighted the *Narragansett* has been looking after the Apaiang and Tarawa affair. When the facts are known, I have no doubt in my own mind that Bishop Patteson fell a victim to the revenge sought for the piratical depredations made upon the people of the islands where he was cut off."

DR. DUNN'S LECTURE.—The Honolulu public was favored with an interesting temperance lecture on Tuesday evening, September 24th, at Fort Street Church. Some may have thought that he had a strong way of putting the subject, but really is it possible to denounce the abominable traffic too strongly or depict the evils of intemperance too vividly? Will not facts outstrip the most lively imagination, and are they not "stranger than fiction?" We only wish that "familiarity would breed contempt" for the whole system of making, selling and drinking intoxicating liquors. The evils of intemperance are greater than those of war, cholera, small-pox and leprosy.

AN ACT

To Authorize the Appointment of Shipping Commissioners by the Several Circuit Courts of the United States, to Superintend the Shipping and Discharge of Seamen engaged in Merchant Ships belonging to the United States, and for the further Protection of Seamen.

[CONTINUED.]

SEC. 12. That the master of every ship bound from a port in the United States to any foreign port, or of any ship of the burden of seventy-five tons or upward, bound from a port on the Atlantic to a port on the Pacific, or vice versa, shall, before he proceeds on such voyage, make an agreement, in writing or in print, with every seaman whom he carries to sea as one of the crew, in the manner hereinafter mentioned; and every such agreement shall be in the form, as near as may be, as hereunto in table "D" in the schedule annexed, and shall be dated at the time of the first signature thereof, and shall be signed by the master before any seaman signs the same, and shall contain the following particulars, that is to say: First, the nature and, as far as practicable, the duration of the intended voyage or engagement, and the port or country at which the voyage is to terminate; secondly, the number and description of the crew, specifying their respective employments; thirdly, the time at which each seaman is to be on board to begin work; fourthly, the capacity in which each seaman is to serve; fifthly, the amount of wages each seaman is to receive; sixthly, a scale of the provisions which are to be furnished to each seaman; seventhly, any regulation as to conduct on board, and as to fines, short allowance of provisions, or other lawful punishments for misconduct as may be sanctioned by Congress as regulations proper to be adopted, and which the parties agree to adopt; eighthly, any stipulations in reference to advance and allotment of wages, or other matters not contrary to law: *Provided*, That whenever the master of any vessel shall engage his crew, or any part of the same, in any customs district where no shipping commissioner shall have been appointed under section one of this act, he may perform for himself the duties of such commissioner, in like manner as is provided by the proviso of section eight of this act: *Provided further*, That this section shall not apply to masters of vessels where the seamen are by custom or agreement entitled to participate in the profits or result of a cruise or voyage, nor to masters of coastwise nor to masters of lake-going vessels that touch at foreign ports; but seamen may, by agreement, serve on board such vessels a definite time, or on the return of any vessel to a port in the United States may reship and sail in the same vessel on another voyage without the payment of additional fees to the shipping commissioner by either the seamen or the master.

SEC. 13. That the following rules shall be observed with respect to agreements: First, every agreement (except in such cases of agreements as are hereinafter specially provided for) shall be signed by each seaman in the presence of a shipping commissioner; secondly, when the crew is first engaged the agreement shall be signed in duplicate, and the other part shall contain a special place or form for the description and signatures of persons engaged subsequently to the first departure of the ship, and shall be delivered to the master; thirdly, every agreement entered into before a shipping commissioner shall be acknowledged and certified under the hand and official seal of such commissioner, and shall be endorsed on or annexed to such agreement, and such certificate of acknowledgment shall be in form and manner following, to wit:

"State of _____, county of _____;

"On this _____ day of _____, personally appeared before me, a shipping commissioner in and for the said county, A. B., C. D., and E. F., severally known to me to be the same persons who executed the foregoing instrument, who each for himself acknowledged to me that he had read or had heard read the same; that he was by me made acquainted with the conditions thereof, and understood the same; and that, while sober and not in a state of intoxication, he signed it freely and voluntarily, for the uses and purposes therein mentioned."

SEC. 14. That, first, if any person shall be carried to sea as one of the crew on board of any ship making a voyage as hereinbefore specified without entering into an agreement with the master of said ship, in the form and manner and at the place and times hereby in such cases required, the ship shall be held liable, and for each such offense shall incur a penalty not exceeding two hundred dollars:

Provided always, That the ship shall not be held liable for any person carried to sea who shall have secretly stowed away himself without the knowledge of captain, mate, or any of the officers of the ship, or who shall have falsely personated himself to the captain, mate, or officers of the ship, for the purpose of being carried to sea; secondly, if any master, mate, or other officer of a ship, knowingly receives, or accepts to be entered on board of any merchant ship, any seaman who has been engaged or supplied contrary to the provisions of this act, the ship on board of which such seaman shall be found, shall, for every such seaman, be liable to and incur a penalty of a sum not exceeding two hundred dollars: *Provided further*, That in case of desertion, or of casualty resulting in the loss of one or more seamen, the master may ship a number equal to the number of whose services he has been deprived by desertion or casualty, and report the same to the United States Consul at the first port at which he shall arrive, without incurring such penalty.

SEC. 15. That every master of a merchant ship of the United States who engages any seaman at a place out of the United States, in which there is a consular officer or commercial agent, shall, before carrying such seaman to sea, procure the sanction of such officer, and shall engage seamen before such officer; and the same rules as are hereinbefore contained with respect to the engagement of seamen before a shipping commissioner in the United States, shall apply to such engagements made before a consular officer or commercial agent; and upon every such engagement the consular officer or commercial agent shall endorse upon the agreement his sanction thereof, and an attestation to the effect that the same has been signed in his presence, and otherwise made as hereby required; and every master who engages any seaman in any place in which there is a consular officer or commercial agent otherwise than as hereinbefore required, shall incur a penalty not exceeding one hundred dollars, for which penalty the ship shall be held liable; and all such agreements so made shall be void, and the seaman so engaged shall be entitled to recover the highest rate of wages of the port from which the seaman was shipped.

SEC. 16. That all stipulations for the allotment of any part of the wages of a seaman during his absence which are made at the commencement of the voyage shall be inserted in the agreement, and shall state the amounts and times of the payments to be made, and the persons to whom such payments are to be made.

SEC. 17. That no advance of wages shall be made or advance security given to any person but to the seaman himself, or to his wife or mother; and no advance of wages shall be made, or advance security given, unless the agreement contains a stipulation for the same, and an accurate statement of the amount thereof; and no advance wages or advance security shall be given to any seaman except in the presence of the shipping commissioner.

SEC. 18. That if any advance of wages is made or advance security given to any seaman in any such manner as to constitute a breach of any of the above provisions, the wages of such seaman shall be recoverable by him as if no such advance had been made or promised; and in the case of any advance security so given no person shall be sued thereon unless he was a party to such breach.

SEC. 19. That whenever any advance security is discounted for any seaman, such seaman shall sign or set his mark to a receipt endorsed on the security, stating the sum actually paid or accounted for to him by the person discounting the same; and if the seaman sails in the ship from the port of departure mentioned in the security, and is then duly earning his wages, or is previously discharged with the consent of the master, but not otherwise, the person discounting the security may, ten days after the final departure of the ship from the said port of departure mentioned in the security, sue for and recover the amount promised by the security, with costs, either from the owner or from any agent who has drawn or authorized the drawing of the security, in any justice's or other competent court; and in any such proceeding it shall be sufficient for such person to prove the security was given by the owner or master, or some other authorized agent, and that the same was discounted to and receipted by the seaman, and the seaman shall be presumed to have sailed in the ship from such port as aforesaid, and to be duly earning his wages, unless the contrary is proved.

SEC. 20. That the master shall, at the commencement of every voyage or engagement, cause a legible copy of the agreement (omitting signatures) to be placed or posted up in such part of the ship as to be accessible to the crew; and on default shall, for each offense, incur a penalty not exceeding one hundred dollars.

SEC. 21. That any seaman who has signed an agreement and is

afterwards discharged before the commencement of the voyage or before one month's wages are earned, without fault on his part justifying such discharge, and without his consent, shall be entitled to receive from the master or owner, in addition to any wages he may have earned, a sum equal in amount to one month's wages as compensation, and may, on adducing such evidence as the court hearing the case deems satisfactory of having been so improperly discharged as aforesaid, recover such compensation as if it were wages duly earned.

SEC. 22. That all seamen discharged in the United States from merchant ships engaged in voyages as described in section twelve of this act, shall be discharged and receive their wages in the presence of a duly authorized shipping commissioner under this act, except in cases where some competent court otherwise directs; and any master or owner of any such ship who discharges any such seaman belonging thereto, or, except as aforesaid, pays his wages within the United States in any other manner, shall incur a penalty not exceeding fifty dollars.

SEC. 23. That every master shall, not less than forty-eight hours before paying off or discharging any seaman, deliver to him, or if he is to be discharged before a shipping commissioner, to such shipping commissioner, a full and true account of his wages, and all deductions to be made therefrom on any account whatsoever; and in default shall, for each offense, incur a penalty not exceeding fifty dollars; and no deduction from the wages of any seaman (except in respect of any matter happening after such delivery) shall be allowed, unless it is included in the account delivered; and the master shall, during the voyage, enter the various matters in respect to which such deductions are made, with the amounts of the respective deductions as they occur, in a book to be kept for that purpose, to be called the "Official Log-Book," as hereinafter provided, and shall, if required, produce such book at the time of the payment of wages, and, also, upon the hearing, before any competent authority, of any complaint or question relating to such payment.

SEC. 24. That upon the discharge of any seaman, or upon payment of his wages, the master shall sign and give him a certificate of discharge, specifying the period of his service and the time and place of his discharge, in the form hereto annexed, marked "E;" and if any master fails to sign and give to any such seaman such certificate and discharge, he shall, for each such offense, incur a penalty not exceeding fifty dollars: *Provided*, That the proviso annexed to section twelve, which applies to masters of vessels engaging seamen under that proviso, shall also apply to such masters of vessels in the discharge of seamen.

SEC. 25. That every shipping commissioner shall hear and decide any question whatsoever between a master, consignee, agent, or owner, and any of his crew, which both parties agree in writing to submit to him; and every award so made by him shall be binding on both parties, and shall, in any legal proceedings which may be taken in the matter, before any court of justice, be deemed to be conclusive as to the rights of parties, and any document purporting to be under the hand and official seal of a commissioner, such submission or award shall be prima facie evidence thereof.

SEC. 26. That in any proceeding relating to the wages, claims, or discharge of any seaman, carried on before any shipping commissioner, under the provisions of this act, such shipping commissioner may call upon the owner, or his agent, or upon the master, or any mate, or any other member of the crew, to produce any log-books, papers, or other documents in their respective possession or power, relating to any matter in question in such proceedings, and may call before him and examine any of such persons, being then at or near the place, on any such matter; and every owner, agent, master, mate, or other member of the crew who, when called upon by the shipping commissioner, does not produce any such books, papers, or documents as aforesaid, if in his possession or power, or does not appear and give evidence, shall, unless he shows some reasonable cause for such default, for each offense incur a penalty not exceeding one hundred dollars, and, on application being made by the shipping commissioner, shall be further punished, in the discretion of the court, as in other cases of contempt of the process of the court.

SEC. 27. That the following rules shall be observed with respect to the settlement of wages, that is to say: First, upon the completion before a shipping commissioner of any discharge and settlement, the master or owner and each seaman respectively, in the presence of the shipping commissioner, shall sign a mutual release of all claims for wages in respect to the past voyage or engagement, and the shipping commissioner shall also sign and attest it, and shall re-

tain it in a book to be kept for that purpose: *Provided*, That both the master and seamen assent to such settlement, or the settlement has been adjusted by the shipping commissioner; secondly, such release so signed and attested shall operate as a mutual discharge and settlement of all demands for wages between the parties thereto, on account of wages, in respect of the past voyage or engagement; thirdly, a copy of such release, certified under the hand and seal of such shipping commissioner to be a true copy, shall be given by him to any party thereto requiring the same, and such copy shall be receivable in evidence upon any future question touching such claims as aforesaid, and shall have all the effect of the original of which it purports to be a copy; fourthly, in cases in which discharge and settlement before a shipping commissioner are hereby required, no payment, receipt, settlement, or discharge otherwise made, shall operate as evidence of the release or satisfaction of any claim; fifthly, upon payment being made by a master before a shipping commissioner, the shipping commissioner shall, if required, sign and give to such master a statement of the whole amount so paid, and such statement shall, between the master and his employer, be received as evidence that he has made the payments therein mentioned.

SEC. 28. That upon every discharge effected before a shipping commissioner the master shall make and sign, in a form marked "E," in schedule thereto annexed, a report of the conduct, character and qualifications of the persons discharged, or may state on said form that he declines to give any opinion upon such particulars, or upon any of them; and the commissioner shall keep a register of the same, and shall, if desired so to do by any seaman, give to him or indorse on his certificate of discharge a copy of so much of such report as concerns him.

SEC. 29. That every seaman, being a foreigner, who declares his intention of becoming a citizen of the United States in any competent court, and shall have served three years on board of a merchant ship or ships of the United States subsequent to the date of such declaration, may, on his application to any competent court, and the production of his certificate of discharge and good conduct during that time, together with the certificate of his declaration of intention to become a citizen, be admitted a citizen of the United States; and every seaman, being a foreigner, shall, after his declaration of intention to become a citizen of the United States, and shall have served said three years, be deemed a citizen of the United States for the purpose of manning and serving on board any merchant ship of the United States, anything to the contrary in any previous act of Congress notwithstanding; but such seaman shall, for all purposes of protection as an American citizen, be deemed such after the filing of his declaration of intention to become such citizen.

SEC. 30. That a seaman's right to wages and provisions shall be taken to commence either at the time at which he commences work, or at the time specified in the agreement for his commencement of work or presence on-board, whichever first happens.

SEC. 31. That no seaman shall by any agreement other than is provided by this act forfeit his lien upon the ship, or be deprived of any remedy for the recovery of his wages to which he would otherwise have been entitled; and every stipulation in any agreement inconsistent with any provision of this act, and every stipulation by which any seaman consents to abandon his right to his wages in the case of the loss of the ship, or to abandon any right which he may have or obtain in the nature of salvage, shall be wholly inoperative.

SEC. 32. That no right to wages shall be dependent on the earning of freight by the ship, and every seaman and apprentice who would be entitled to demand and receive any wages if the ship on which he has served had earned freight, shall, subject to all other rules of law and conditions applicable to the case, be entitled to claim and recover the same of the master or owner in personam, notwithstanding that freight has not been earned; but in all cases of wreck or loss of ship, proof that he has not exerted himself to the utmost to save the ship, cargo and stores shall bar his claim.

SEC. 33. That in cases where the service of any seaman terminates before the period contemplated in the agreement, by reason of the wreck or loss of the ship, such seaman shall be entitled to wages for the time of service prior to such termination, but not for any further period.

SEC. 34. That no seaman or apprentice shall be entitled to wages for any period during which he unlawfully refuses or neglects to work when required, after the time fixed by the agreement for his beginning work, nor unless the court hearing the case otherwise directs, for any period during which he is lawfully imprisoned for any offense committed by him.

THE FRIEND.

OCTOBER 2, 1872.

Editor's Table.

CURIOUS FACTS OF OLD COLONIAL DAYS. By James Bonwick, F. R. G. S., author of "The Last of the Tasmanians," "Geography of Australia," &c., &c. London: Sampson Low, Son & Marston. 1870.

This is a curious, instructive and very readable book of three hundred and fifty pages. It is a book which, to an Englishman, may not appear as any way remarkable, but not so to an American. During the last century, and even longer, the idea of transporting criminals has been familiar to the English mind. It is a subject constantly up for discussion in Parliament. The Australian Colonies are the outgrowth of penal settlements. Although now Sydney has become a great, thriving and prosperous city, yet to the world at large, "Sydney" and "Botany Bay" are terms synonymous with a prison for the most abandoned criminals, and the abode of crime, and its punishment. This book, as its title indicates, takes the reader back to those "old Colonial days" when ship-load after ship-load of hardened men and women were landed at Sydney—when "rum" was the currency of the Colony. Three contractors built a hospital, and received in payment "the right of purchasing imported spirits during four years to the extent of 15,000 gallons." "One Sergeant-Major Whittle sold a house to Governor Macquarie for 200 gallons of rum." Upon this business transaction Mr. Bonwick remarks: "Both gained by the bargain. His Excellency could buy drink cheap, and the Sergeant could sell it dear."

The author of this book has taken much pains to search among the old Colonial records for information respecting the "first preacher," "first church," "first bishop," "first theatre," "first newspaper," "first post office," and a great many other "first" things in Botany Bay and Tasmania. Strange as it may appear, great expense was incurred by the British Government to establish a penal settlement in New Holland, but in the words of the first bishop of Tasmania, "There were constables, military guards and a governor on board,—everything to coerce the wretched exile, every secular means perhaps for his improvement, but not one thought was bestowed upon the exile's soul."

In commenting upon this state of affairs, Mr. Bonwick remarks: "Nothing in the history of the times can show more painfully the religious indifference, and even moral degradation of England, than such conduct in 1787."

"Had it not been for Mr. Wilberforce and a few friends of the Society for the Propagation of the Gospel, no missionary would have been sent."

The fact that the Australian Colonies are now taking rank among the foremost of the civilized and Christianized parts of the world, is owing to the triumphs of the Gospel. Under the circumstances, the success and prosperity of the Christian church in Australia may be regarded as a greater triumph of the Gospel and Christianity than the triumph of the Gospel in any heathen land! England spread throughout those Colonies "the refuse of civilization," and transported thither thousands and tens of thousands of men who were "too bad" to remain in the "Old Country," yet under all these disadvantageous circumstances those Colonies have marvelously flourished. When New England was settled, it was said, and has often been repeated in history, that God sifted three kingdoms wherewith to gather seed to plant those parts of the world; whereas it might be said with equal truth that England sifted three kingdoms wherewith to collect the most abandoned and hardened convicts to transport to Botany Bay, Tasmania and Norfolk Island. No wonder that in due time those Colonies remonstrated and declared they would receive no more of the "sweepings of English prisons."

If any one is interested in reading the history of those early days in Australia, we can most cordially recommend this book, which bears upon its every page the impression of truthfulness and historical honesty. Less than one year ago the author returned from Australia, via Honolulu, when it was our privilege to form his acquaintance. He is a gentleman much interested in the cause of education and the advancement of civilization and Christianity throughout the world. He is the author of several works relating to Australia, and one in particular has much interested us, viz: "The Last of the Tasmanians," with colored illustrations, and in our next issue we intend offering some remarks upon it.

LATE ERUPTION OF MOKUAWEOWEO.—Our neighbors, the *Gazette* and *Advertiser*, have chronicled so graphically and fully the eruption on the top of Mauna Loa, that we shall omit an extended notice of the remarkable phenomenon. It is surely a noteworthy fact to witness a column of molten lava issue from a mountain summit, and play fountain-like for many days, sending up a jet two hundred feet high. Most heartily we congratulate those who were so fortunate as to visit Mauna Loa at the critical time when the fiery display was the most brilliant.

The passage of the new Shipping Commissioner's Bill, or "Sailor's Act," through Congress, was chiefly effected by Senator Buckingham, of Connecticut, and Representative Conger, of Michigan. All honor to those gentlemen for their efforts, and we hope much good will result to seamen.

Livingstone and Stanley.

The British Government and the English public generally appear from the newspapers to have cordially accepted the fact of Mr. Stanley having discovered Livingstone. The American feeling is not so strong in Stanley's favor, strange as it may appear. To suppose it possible for Stanley to have palmed off such a fraud upon the English people, appears to us a far greater exploit than for him to have actually crossed and re-crossed the Continent of Africa and found Livingstone, even if he had concealed himself in a more inaccessible spot than Ujiji! Then, too, we do not take Mr. Stanley to have been the man to have entered into the matter of discussing missionary subjects, even if he had been disposed to write fictitious letters. In one of Livingstone's letters, written on the 8th of January on the leaves cut from his "Bombay check-book," we find this remark:

"The success of missions in the West [Africa] is unquestionable, and the cessation of the slave trade all around the settlements is worth all the expense which has been borne by government and missionary societies. Wherever English missionaries are established traders are welcomed and protected. We need native Christians to diffuse morality. * * * I have still a little work before me to make a complete finish up of the sources of the Nile. * * * But all will come out right at last, I hope."—*London Illustrated News*, August 17, 1872.

Dr. Livingstone's despatches to the English Government, and his diary sent by Mr. Stanley, have reached London. The former are fully certified by Earl Granville, by Mr. Hammond, the Under Secretary of the Foreign Office, and Mr. Wyld, the head of the Consular and Slave Trade Department, and the latter, in the following note, from Dr. Livingstone's son:

"Mr. Henry M. Stanley has handed to me to-day the diary of Dr. Livingstone, my father, sealed and signed by my father, with instructions written on the outside, signed by my father, for the care of which, and for all his actions concerning and to my father, our very best thanks are due. We have not the slightest reason to doubt that this is my father's journal, and I certify that these letters which he has brought home are my father's and no other. S. LIVINGSTONE."

KIDNAPPING IN THE PACIFIC.—We are glad to learn that the British Government has taken firm measures in regard to the nefarious business, so disgraceful to all engaged in it. By letters lately received from China, we learn that H. B. M.'s *S. Barrosa*, commanded by Capt. Moore, and H. B. M.'s *S. Blanche* by Capt. Simpson, have been cruising among the Micronesian Islands for the purpose of arresting all persons whom they find engaged in the unlawful and piratical business of kidnapping. We have received communications upon this subject from Capt. Moore, of the *Barrosa*, and the Rev. Mr. Snow, under date of May 10th. Capt. Moore refers in his letter to valuable information received from Kapu, an Hawaiian missionary on Drummond's Island, one of the Gilbert Group. Natives have been most cruelly carried away from this island.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 9—Italian bk Grinaldo, F Ropetto, 158 days from Boreford, Ireland.
 10—Haw ketch Lunaillo, Weeks, 8 days from sea.
 12—Am bktn Jane A Falkinburg, Forbes, 154 days from Columbia River.
 13—Norwegian ship St Petersburg, Hanson, 47 days from Melbourne.
 14—U S S Resaca, Nathaniel Green, 30 days from Apia, Navigator Islands.
 14—Norwegian ship Otto & Antonio, A O Gundersen, 47 days from Melbourne.
 18—Haw schr Kamalle, Dorety, 30 days from Jarvis Is.
 21—Am stmr Idaho, J D Howell, 94 days from San Francisco.
 23—Am stmr Nevada, J H Blithen, 17 days from Auckland.

DEPARTURES.

- Sept. 11—Italian bk Grinaldo, F Ropetto, for Baker's Island.
 19—Norwegian ship St Petersburg, Hansen, for Howland's Island.
 20—Norwegian ship Otto & Antonio, A O Gundersen, for Baker's Island.
 22—Haw bk R C Wylie, Haltermann, for San Francisco.
 24—Am bktn Jane A Falkinburg, Forbes, for Portland, Oregon.
 25—Am stmr Idaho, J D Howell, for San Francisco.
 25—Am stmr Nevada, Blithen, for Auckland.
 26—Brit ship Geo Thompson, Shepherd, for Starbuck Is.

MEMORANDA.

Cruise of the *Kamehameha V.* and *Discovery* of the Wreck of the North German Brig *Wanderer*.

By the politeness of Capt. E. Wood, we are enabled to give the following account of the recent two months' cruise of the *Kamehameha V.* to the westward, including the finding of the wreck of the German brig *Wanderer*, lost on Lisiansky Shoals in the month of May last:

"Sailed from Honolulu June 26th. July 4th at French Frigate Shoals. Saw there two large hogs on a sand spit, a quarter of a mile in circumference. They have been there since April, 1867. There is no fresh water there and very little vegetation. As soon as the boat landed, the hogs took to the water and swam off to some rocks just awash, and seemed perfectly at home in the water.

"July 11th, at 3 A M, struck on a reef not laid down in any chart in my possession, and I have the latest from the surveys of Capt Brooks, of the schooner *Fennimore Cooper*. The reef lays south of Maro's Reef, and is probably the same that the *Two Brothers* was lost on, over fifty years ago. I shall take the liberty of naming it, Dowssett's Reef, after the owner of this brig. Its position (centre) is in lat 25° 13' N, long 170° 38' W. It extends NW and SE about eight miles, from lat 25° 08' to 25° 16'. The weather side is a steep wall. It runs to a point to the NW and spreads out to the south about four miles wide, with a narrow strip of rocks even with the water. A very dangerous place, and only one of many in a WNW direction from French Frigate Shoals, to the coast of Japan. I was steering W by N at the time, fancying myself secure to pass Maro's Reef, twenty miles to the south. First saw breakers to leeward. Hauled to the wind, with courses up for an emergency. In twenty minutes she touched. Put the helm down and let go all halyards and anchored. Gave her 15 fathoms chain when she swung to her anchor and fetched up on the rocks. Dark as pitch. Furlled all sail and got a spare anchor and hawser ready. At daylight took it sixty fathoms ahead and hove her afloat. From the masthead, nothing in sight but sunken rocks in all directions. There was seven feet of water thirty feet from her stern, rocks close under the bow, and the question was, how in the world did she get there, and how was she to get out again? As the sun rose, it commenced to blow strong from the eastward, and at 1 P M it would be high water. Got a spring from the larboard quarter and clinched it on the hawser as far ahead as possible; put a purchase on the spring and hove it taught. Loosed the jibs and courses; canted her head into a hole of deep water to the south with a ledge of rocks all round; cut all clear and came out of that scrape. Now to get out of the pen. Went to the masthead and saw a hole in the reef, about 20 fathoms wide, that looked deep. Went through all right, with the lead going—ten fathoms—no bottom!

"July 24th, made the reefs at Lisiansky Island, and saw a wreck on the reef to the SE of the island. Came to an anchor, and at 3 P M sent off two boats for the sand spit, about two miles off. On the west side found a studdingsail boom, rigged as a flag-pole, with signal halyards rove. On the NE side found the long-boat on the beach, having drifted ashore. She had been rigged for sea, and been capsized or stove on the rocks. She had a canvas deck, a bowsprit, rigged; the mast with the rigging had been cut clear of the boat. She was badly stove. On the south end of the island found the place where the crew had landed. There was found her quarter boat, with a mast and remains of a sail, moored to two water casks, half full of fresh water, and a grapple off shore. She was a wreck, being badly stove. On the sand beach were the remains of clothing, some carpenter's tools, a box of bread, a box of Jenny Lind cakes, and three of soda crackers, all wet with rain water; a tin chart case, empty; some tins of pine apples, put up in New York; the poles that had been used for a tent; a topmast studdingsail, made up. The wreck was about four miles off, and it was too late for the boats to get to her that day, and as the weather looked threatening, we were compelled to go on board. There was the appearance of a flag at half mast on one of the masts that were standing,

and a boat's crew volunteered to make the attempt to board her that night, which however was not done. The next morning at 7 o'clock, started for the wreck, Mr Andrew J Cahill in charge of the boat, the wind blowing hard in squalls, with heavy rain. The boat was five hours in reaching the wreck, and three in getting back. Found the wreck to be a brig, laying with her head to the NW, full of water; the larboard rail out of water; the main topmast gone at the cap; main yard across, with remains of mainsail; the foremast, topmast and topgallant mast standing, with all the yards across; foretop-sail set; remains of topgallant sail flying, which was what had appeared like a flag at half mast the day before. Two casks of fresh water were lashed securely on the larboard quarter outside. She lays on the NE side of the reef, which extends ten or twelve miles to SE. No breakers in sight from the wreck. Mr Cahill cut a hole in the house on deck, and getting into a stateroom, found the vessel's log-book, which he brought away. By this it appears that the wreck was that of the North German brig *Wanderer*, of Hamburg, from San Francisco bound to Port May on the coast of Tartary. The last entry was dated May 9th. The log-book was brought to Honolulu and placed in the hands of the Acting German Consul. From the spot where the brig lay, soundings extend SW about 25 miles.

"During the cruise of the *Kamehameha V.* we saw sperm whales once, and took one, making about 40 barrels. Brings a lot of tortoise shell, shark oil and fins, etc."

KINGMAN'S REEF.—The following report in regard to this reef, has been received from the U. S. ship *Resaca*, Commander Green:

August 31st, 1872.—At 1 o'clock, P M, on a wind heading NE $\frac{1}{2}$ E, Kingman reef to windward bore SE $\frac{1}{2}$ E, distance seven miles, making centre of the reef in lat 6° 27' 30" N, long 162° 13' 30" W, which nearly corresponds with the position as given by Capt Kingman. It is certainly a dangerous reef, the discolored water being observed to extend eight or nine miles, the sea coming over the ridge of the reef for a space of about three miles in an ENE and WSW direction. Several patches of white sand and coral were observed from the top even with the water's edge.

REPORT OF BARK E. C. WYLIE, HALTERMANN, MASTER.—Left the River Weser on the 5th of May, strong SW winds compelling the ship to sail round the north of Scotland, instead of through the British Channel. Sighted the Shetland Islands on the 11th of May, in lat 60° N and long 5° W. Crossed the equator in long 294° W on the 6th of June. Passed lat 50° S and long 64° W the 6th of July; and sighted Staten Island on the 9th. From lat 50° S in the Atlantic to lat 50° S and long 88° W in the Pacific, it took us 12 days. Experienced a very heavy snowstorm from the east, which lasted for two days. Had nearly one uninterrupted calm for ten days in lat 23° S and long 92° W. Crossed the line in the Pacific in long 136° W on the 26th of August—113 days from Bremen. Got the NE trades in lat 13° N, and sighted Hawaii on the 5th of September, arriving in Honolulu the following morning, after a passage of 123 days.

PASSENGERS.

- FROM MANILA.—Per Lochnew, Aug. 31st—Capt C A French.
 FOR STARBUCK ISLAND.—Per Igo, Sept. 8d—Mr Barnard and wife, Mr Thompson, E Hall.
 FOR SAN FRANCISCO.—Per Comet, Sept. 5th—Dan Groff, Vincent Monater, Theodore Herbert, W M Davis and wife, A W Williams and wife, J A Quinan, Wm Johnson.
 FOR GUANO ISLANDS.—Per C. M. Ward, Sept. 6th—18 native laborers.
 FOR BAKER'S ISLAND.—Per Grinaldo, Sept. 11th—3 native laborers.
 FROM SAN FRANCISCO.—Per Idaho, Sept. 21st—Miss Ellen Brooks, J Boardman, L G Brooks, J S Christie, Jr, Chas Eckart and wife, H R Hollister, S Magnin, Mrs. McLean and 3 children, Ira Richardson, Mrs C E Williams, Miss Wood, 8 in steerage, and 47 in transitu for Auckland.
 FOR SAN FRANCISCO.—Per R. C. Wylie, Sept. 22d—A Tengstrom, James Ford.
 FROM AUCKLAND.—Per Nevada, Sept. 23d—P Schemmelpfennig, and 40 in transitu for San Francisco.
 FOR PORTLAND, O.—Per Jane A. Falkinburg, Sept. 24th—Mrs K Painter and 2 children.
 FOR SAN FRANCISCO.—Per Idaho, Sept. 25th—T J Visser, H V Palmer, G M Curtis, Geo Adams, A W Claffin, Mrs E H Allen and child, Mrs W Behrens, Mrs G A Smith and son, Jas H Wodehouse, 5 children and 2 servants, John Tucker, Mrs R Stirling, H Banning, H C Dimond, Miss H L Dickson, Geo Ryan, A W Grey, James Furness, Chas Wilson, Mr Abscu, Mr Aoun, and 40 in transitu from Auckland.
 FOR AUCKLAND.—Per Nevada, Sept. 26th—Wm Hyde, and 47 in transitu from San Francisco.
 FOR STARBUCK ISLAND.—Per Geo Thompson, Sept 26—12 native laborers.

MARRIED.

SYLVA—WATSON.—In this city, September 9, by the Rev. S. C. Damon, Mr JOSEPH SYLVA to Miss ENMALIA WATSON, both of Kaneohe, Oahu.

DIED.

CROLEY.—Suddenly of heart disease, on the 8th of August, 1872, at Kailua, Kona, Island of Hawaii, Hawaiian Islands, WILLIAM CROLEY, an American citizen, aged about 43 years, formerly of South Carolina, and more recently of California.

ST. JOHN.—In this city, at Iolani College, September 8th, of typhoid fever, HENRY ST. JOHN, son of the late Henry St. John, aged 16 years.

SYLVESTER.—In this city, September 11th, of consumption, ESTHER, wife of Mr. S. Sylvester, aged 19 years. The funeral was attended by the members of Queen Emma Lodge No. 2, of Good Templars, of which the deceased was a member.

TAYLOR.—In Pittsfield, Massachusetts, July 3d, Mrs. Lucy D. TAYLOR, aged 78 years, wife of Deacon Thomas Taylor, and mother of Mrs. Dr. Chas. Wetmore, of Hilo.

CLARK.—At Wailuku, Maui, September 20th, JAMES CLARK, a married by trade, a native of Canada, aged about 45 years.

SMITH.—In this city, Sept. 27th, suddenly of heart disease, Mrs. MARY NAOKAWA SMITH, aged 40 years.

PLEASANT ISLAND.—Captain Moore, commanding H. B. M.'s *S. Barossa*, lately visiting Pleasant Island, remarks in a letter dated Hongkong, June 19th: "On June 5th I was at Pleasant Island. Two white men came off. One, an American, keeps a book of arrivals, a copy of which I send you:

Brig *Carl*, J. Armstrong, arrived at Pleasant Island from Melbourne October 30th, 1871; four months from Levuka; trading for natives. Had 70 on board from various islands.

Sea Breeze, Wicks, arrived at Pleasant Island from Melbourne April 20th, 1872.

Brig *Nuunu*, P. W. Hughes, arrived at Pleasant Island May 9th, 1872. Sailed for Hongkong.

Whaling bark *Bartholomew Gensold*, J. M. Willis, six months out, arrived at Pleasant Island May 18th, 1872.

This man begged I would send a notice to you at Honolulu and other places for whalers, so as to caution them in coming to Pleasant Island not to go near the east end of the island, as the natives are at war with the west end, where these white men live. They are a desperate set, and if any number of them got on the deck of a ship they would try to take her, as they did a small vessel in 1852. Those natives are in great want of powder and muskets, and this man wishes to warn captains of whalers not to sell any, or some day some vessel will repent it. The day after I left, the 6th, I very fortunately fell in with H. B. M.'s *S. Blanche*, 25 days from Sidney, come on the same duty as myself."

A NEW FERTILIZER.—We copy the following from the "Edinburgh Review" for July, 1872:

"For twenty years past the production of rice has been diminishing, and now the lands round Charleston, South Carolina, on which this most unhealthy culture has been carried on, have been found to contain a vast mine of undeveloped wealth. The country people have long been carting from their soil loads of round chalky pebbles, which hindered the plow; they have even used them to pave the streets and mend the roads. These nodules are now found to yield from 45 to 65 per cent. of bone phosphate, and as they extend over an area sixty miles long by twenty broad, and an acre has been known to yield 1,300 tons of them, they constitute a most valuable product. Charleston is already becoming a great seat of the manufacture of super-phosphate manures, and the discovery has come just in time to supply the lands on the eastern slope of the American continent with natural fertilizers, which will enable them to compete with the richer lands which lie stretched out behind them. At the same time the possibilities of improved cultivation are rapidly developing."

The British Anti-Tobacco Society has unanimously resolved that smoking is the cause of heart disease, of insanity, of paralysis, of the diminished bulk and stature of the population, of cancer, and of a number of new and incurable diseases which the Society neglects to name.

DONATIONS.—From Mrs. (Capt.) G. A. Smith, \$5 for the *Friend*; from Capt. Shepherd, \$5 for the *Bethel*.

Music of the Sea.

The gray, unresting sea,
Adown the bright and belting shore,
Breaking in untold melody,
Makes music evermore.

Centuries of vanished time,
Since this glad earth's primeval morn,
Have heard the grand unpausing chime,
Momently new-born.

Like as in cloistered piles,
Rich bursts of massive sounds upswell,
Ringling along dim-lighted aisles,
With a spirit-trancing apell;

So on the surf-white strand,
Chants of deep peal the sea-waves raise,
Like voices from a viewless land,
Hymning a hymn of praise.

By times in thunder notes,
The booming billows shoreward surge;
By times a silver laugh it floats;
By times a low, soft dirge.

Souls more ennobled grow,
Listing the worldly anthem rise;
Discords are drowned in the great flow
Of Nature's harmonies.

Men change, and "cease to be,"
And empires rise, and grow, and fall;
But the weird music of the sea
Lives, and outlives them all.

The mystic song shall last
Till time itself no more shall be;
Till seas and shore have pass'd,
Lost in eternity. —Once a Week.

An Encouraging Word from Sailors.

It is very pleasant to feel that one's labors are appreciated. A few evenings since a sailor called at our residence, and, after very modestly introducing himself as one of the crew of the English clipper ship *George Thompson*, lying in port, remarked that he had been deputed by his shipmates in the fore-castle to call and thank the chaplain for his efforts in their behalf. He then referred to the Reading Room at the Home, supported by the Young Men's Christian Association, and to the privileges of the Bethel. He remarked that every evening they had spent at the Reading Room, and we had always noticed the master and some of his crew at church. Just before the vessel sailed, we found the following note on our office desk:

SHIP "GEORGE THOMPSON," }
HONOLULU, Sept. 23, 1872. }

REV. S. C. DAMON—Dear Sir:—We, the undersigned, crew of the ship *George Thompson*, cannot leave Honolulu without giving you our sincere thanks for the kindness you have shown to us during the short time we have been here; for the kind way which you have met us in the street, and your good advice; also for the use of the Reading Room, where we have passed many an hour reading papers and books, so kindly sent by your countrymen. We therefore wish you success in all your undertakings. * * * May God bless you. — We subscribe ourselves.

[Signed by one of the officers, the carpenter, three apprentices and seven of the crew.]

Most heartily do we appreciate the kind feelings expressed by these young men, and we hope other crews will be encouraged to avail themselves of the privileges of the Reading Room and Bethel. We hope, too, that the patrons of the Young Men's Christian Association will feel that it is of the highest importance to sustain the Reading Room, which is so carefully watched over

by Mr. Dunscombe. Let those also feel encouraged who supply us with papers and books for gratuitous distribution among seamen.

Two Brave Men.

The Royal Humane Society of England has just awarded its silver medallion to Mr. John Dodd, United States Consul at Tamsin, Formosa, and Mr. Augustus Margary, of Queen Victoria's consular service, for saving life under circumstances which demand, says the *London Times*, something more than a passing notice. During the raging of a violent typhoon which burst over the north coast of Formosa, three vessels, with crews numbering altogether forty men, were blown from their anchorage and driven upon the rocky shore of Kelung harbor. The night was very dark and rainy, and by the aid of a brilliant light of burning camphor the perilous situation of the ships was perceived. A rope was instantly made secure to the shore, and the two gentlemen attempted to carry it through the heavy surf to the assistance of the *Annie*, schooner, which had on board a crew of seven Englishmen. The rope, however, was too short, and both gentlemen had to swim to the vessel, which they reached after a narrow escape from being dashed on to the rocks. Accompanied by two of the crew, they attempted to convey a rope to the shore by the ship's boat, but it had hardly been launched when it was swamped, and they had again to swim for their lives. Their efforts to save the crew were, however, at last successful, and then they proceeded to the French bark *Adele*, which lay a mile further out, dashed, with the *Westward Ho!* another vessel, on the worst rocks in the harbor. After some persuasion on their part four of the crew were induced to trust themselves to the rope, and reached the shore in safety. After sustained efforts, extending over eight hours, all hands, with the exception of two men in the fore part of the ship, were rescued, and as the vessel was breaking in two it was difficult to get at them. Mr. Dodd made an attempt, however, but at first was unsuccessful, being washed overboard by a heavy sea, and sucked under a lot of wreck. It seemed almost as if he must be lost, but after some little time he freed himself from the wreck, cutting and bruising himself in his efforts to do so. Although in this sad plight, he again succeeded in reaching the ship, and by daylight—having begun his noble exertions at 9 o'clock the night before—had saved the whole of the crew.

"THE ADVOCATE OF PEACE."—This publication is the organ of the American Peace Society, and is now edited by Rev. J. B. Miles, late pastor of the old Congregational church, Charlestown, Massachusetts. We are right glad to add this periodical to the list of our exchanges, for it is well conducted, and breathes a spirit well symbolized by the dove "with an olive leaf in her mouth." The friends of the Peace Society may well feel jubilant in these days while the arbitrators are convened at Geneva. Who does not earnestly pray that war may come to a perpetual end?

List of Officers

Of H. B. M.'s *S. Barrosa*, 17 guns, 400 horse power, from Japan to the Marshall, Gilbert and Solomon Groups, from thence to Hongkong:

Captain—Lewis J Moore.
Senior Lieutenant—Edward J Bellett.
Gunnery Lieutenant—Harry F H Hallett.
Lieutenant—Robert R Jaffray.
Acting Lieutenant—Edward P Statham.
Acting Navigating Lieutenant—Theodore G Fenn.
Chaplain and Naval Instructor—Rev E J Hitchings.
Chief Engineer—Richard Williamson.
Paymaster—William E Chown.
Surgeon—William Anderson.
Sub-Lieutenant—Richard N Greeley, Charles E Morison.
Acting Sub-Lieutenant—Gasper J Baker.
Assistant Paymaster—Alfred N C King, Jas G Gordon.
Lieutenant Royal Marine—Frederick B Drury.
Assistant Surgeon—Robert Turner.
Engineers—Richard Mockett, John B Gibson, J T Coombs.
Assistant Engineer—James D Chater.
Acting Gunner—Henry Canning.
Boatswain—William Reed.
Carpenter—Edwin Efford.
Midshipmen—Albert W M Finlay, Radolph A A Lambert.
Navigating Midshipman—Francis T Barr.
Clerk—James W Dixon.

List of Officers

Of H. B. M.'s *S. Blanche*, 6 guns, 350 horse power, spoken at sea near Ebon, Marshall Islands, June 6:

Captain—Cortland H Simpson.
Senior Lieutenant—Walter B Bridges.
Lieutenants—F W B Praed, Thomas T A Smith.
Navigating Lieutenant—William F A Greet.
Chief Engineer—Edward Brown.
Surgeon—William H Adam.
Acting Paymaster—John K Morse.
Sub-Lieutenants—Henry M C Feasting, Henry F Hazard.
Acting Sub-Lieutenant—Frederick F Henderson.
Assistant Paymaster—William H F Kay.
Assistant Surgeon—William F Sweetnam, M D.
Engineer—Thomas Clark.
Assistant Engineer—George Elliot.
Gunner—George A Blackford.
Boatswain—Peter Holland.
Carpenter—George H Evans.
Midshipmen—H J Davison, Henry Evans, R H Walpole.

Rum-Burnt Brains.

"I can tell the brain of a drunkard the moment the knife touches it," said a medical professor to the students in the dissecting room. "It feels harder to the touch than a healthy brain."

The brain is fed with the blood from the heart. The heart gets its supply from the stomach. Hence bad food often produces pain in the head. Corrupt food produces unhealthy brains. A drunkard's blood becomes foul, thick and gross. The bright red life-color leaves his cheeks, and the purplish death-hue covers his nose.

And so, intemperate men lose their intellect, and become muddled, stupid, gross and brutal. The organs of the animal propensities lie nearest the base of the brain, while the portions of the brain which affect the moral and religious nature of man lies higher and nearer the top of the head.

When the brain is right the blood reaches all parts of it, and produces healthful mental conditions; but when the blood channels are clogged and ruined by alcohol, the blood, pumped from the heart, dams up about the base of the brain, stimulating the animal nature, while the moral and religious qualities remain dormant; and thus intelligent men are transformed into besotted, ferocious and unreasonable brutes.

KIDNAPPED NATIVES AT TAHITI.—A ship-master recently gave us information that he had seen natives of Strong's Island at Tahiti who had been forcibly carried away from Strong's Island, but who were desirous of returning home. We hope some way may be devised of returning the captured natives to their homes from Tahiti, Fiji, and other places where they have been employed.

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Honolulu, Oahu, H. I.

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Auction and Commission Merchant,
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Will continue the General Merchandise and Shipping business at the above port, where they are prepared to furnish the justly celebrated Kawaihae Potatoes, and such other recruits as are required by whalerships, at the shortest notice, and on the most reasonable terms.

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A. W. PIERCE & CO.,
(Successors to C. L. Richards & Co.)

Ship Chandlers and General Commission Merchants,

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Agents Pauloa Salt Works, Brand's Bomb Lances,
And Perry Davis' Pain Killer.

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17

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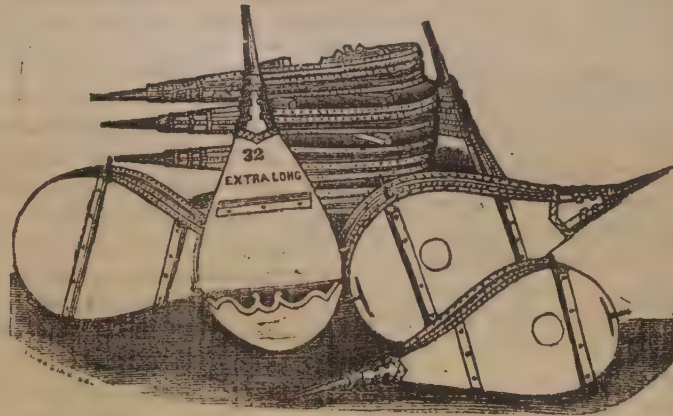
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DOUBLE AND SINGLE BARREL SHOT GUNS, HENRY'S CARBINES AND RIFLES,
PARLOR RIFLES, POWDER,

CARTRIDGES for Henry's Rifles, the Parlor Rifles and Revolvers, SHOT of all sizes, Shot Pouches,
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Cheap Files, all sizes and kinds, Butcher Knives, got out expressly for trade,
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A Full Assortment of Paints, Oils, Varnishes, Brushes of Every Description!

ALL OF WHICH WILL BE SOLD AT PRICES THAT WILL GIVE SATISFACTION

January, 1872.

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WHEELER & WILSON'S
FAMILY SEWING MACHINES,

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THE LATEST IMPROVEMENTS!

The HIGHEST PREMIUM GOLD MEDAL

Over all Others!

AWARDED AT THE GREAT WORLD'S EXPOSITION

AT PARIS, 1867!

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A LABOR-SAVING AND

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Can be attached to all Sewing Machines!

RECOMMENDED BY THE LADIES

On account of the perfect ease with which it operates, the very slight pressure of the foot that sets it in motion, its simplicity of construction and action, its practical durability.

Don't forget to Call and Examine for Yourself!

JOHN S. MCGREW, M. D.,

Late Surgeon U. S. Army,

Can be consulted at his residence on Hotel street, between
Alakea and Fort streets.

C. H. WETMORE, M. D.,

Physician and Surgeon,

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STATIONERY AND NEWS DEPOT,
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PACKAGES OF READING MATTER—OF
Papers and Magazines, back numbers—put up to order at
reduced rates for parties going to sea. 17

GEORGE WILLIAMS,
LICENSED SHIPPING AGENT.

CONTINUES THE BUSINESS ON HIS OLD Plan of settling with Officers and Seamen immediately on their Shipping at his Office. Having no connection, either direct or indirect, with any outfitting establishment, and allowing no debts to be collected at his office, he hopes to give as good satisfaction in the future as he has in the past.
Office on Jas. Robinson & Co's Wharf, near the U. S. Consulate. 566 gm

Photography.

IMPROVEMENT IS THE ORDER OF the day. Having constructed a new Sky-light, and made various other improvements, I hope now to be able to suit the most fastidious with

A Photograph,

Of any Size, from a Crystal to a Mammoth, taken in the best Style of the Art,

And on most reasonable terms. ALSO, for sale Views of the Islands, Portraits of the Kings, Queens, and other Notables, &c.
H. L. CHASE, Fort Street. 639 17

Young Men's Christian Association of Honolulu.

*Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.*

Edited by a member of the Y. M. C. A.

Fiction Used and Abused.

Almost co-eval with any recorded language is the use of fiction, either as a mode of instruction or as a means of recreation. Fable and allegory, poetry and drama have thus, for one purpose or the other, been employed from most ancient times; and the very antiquity of this general art affords leading evidence of its influence.

This evidence is strengthened by the fact that the use of fiction has at no time been exclusively, even distinctively, associated with any particular moral or religious tenets. The mythological creeds of the Greeks and Romans have consisted of an intimate mixture of absolute fiction with historic fact, in which the latter component, thereby proving itself to be the less influential element, has in a great measure disappeared: the sacred writings of Southern Asia, bearing traces of an origin as far back as that of the greater part of our Bible, preserve the form of little more than a series of allegories: while the idol worship of various disjected pagan beliefs is dependent upon far more outlandish and less elevating fiction than any we have named. And the Book as to the inspiration of whose authorship all Christendom has ever agreed, does not disdain the use of allegory and parable as means of supporting precept.

It is as subjects of the said Christendom that we are now called upon to consider the properties and influence of fiction. Receiving, as we do, our whole creed from writings which have preserved verbal integrity and purity since they were divinely sanctioned as "the Truth," we have not in our religious system any necessity for the use of fiction, although we are not excluded from calling in this art as an assistance in elucidating the teaching of our faith. In support of the last assertion we have but to suggest review of the invaluable work wrought by John Bunyan's "Pilgrim's Progress" as an allegorical application of Bible doctrine. But we may look at fiction as a mental and moral agency, in which capacity it is now more potent than ever in precisely the ratio of the means which the increased civilization and improved arts of this age provide for its circulation.

In view of what we have said as to the admitted influence of fiction, it is not surprising that from the birth of the art of printing so large a proportion of the matter diffused by this means should have been the product of imagination, that the poet and novelist should so compete with the historian and philosopher in the power they have re-

spectively wielded over the human intelligence. That fiction may be employed with evil as well as with good results is perfectly apparent in all history; but herein exists no argument against our recognition of it as a useful agency, for it would be absurd to deny the goodness of any good thing because it may be hurtful when mis-used.

It is hardly needful to allude to the evil effects of works which do not even pretend to the garb of decency and moral sentiment; nor on the other hand need we speak of writings which have a clearly-shown good moral aim, and whose usefulness is proportionate to the power they possess of attracting readers. But among the proper and seemly tales of many popular authors there is far less good and therefore far more evil than one who views the subject thoughtlessly may imagine.

The novel reader of the present day reads in a majority of instances for mental recreation, nothing more. He who reads with any other definite object, as a critic of plot, as a student of style, as an annotator in matters of historical circumstance, or otherwise, does not render himself the passive object of a writer's influence to any such extent as does the mere seeker for amusement. If by excellence in dramatic force, in elegance of language, or in historic truth, a writer can excite an interest for these things in the mind which has no such intuitive purpose, it is evident that mental good is done. If by power in the portrayal of character there be caused admiration of virtue, or abhorrence of vice, moral good is in some degree the result. Just as the higher or lower portions of the mental system are called into play is the effect more or less advantageous; and a lower position, though not necessarily a bad one, must be awarded to books whose attraction lies only in humor or pathos, and whose effect is merely innocent recreation of the emotions or the sentiments. Lowest of all, and narrowly approaching the boundary which separates good and innocent literature from doubtful and noxious, must rank that school of fiction which, having neither instructiveness as to history, nor beauty of style, nor a direct moral object of any kind, claims attention by attracting the abnormal sympathy called "sensation."

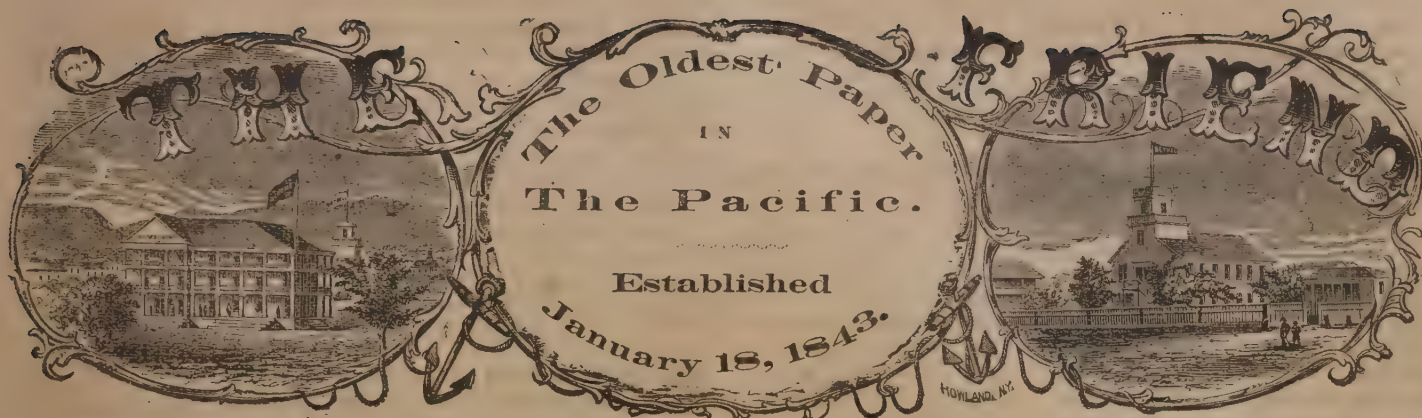
Surely in the art which has employed such minds as those of Spenser, Milton and Shakspeare, of Addison and Johnson, of Washington Irving and Sir Walter Scott, of Dickens, Hawthorne, Thackeray and Kingsley, there must be an ample field for the exercise of the loftiest talent in writing and the highest intelligence in reading. Among the works of the last mentioned authors we find the abundant presence of almost every higher element in literary art, and that with-

out any elevation of style which might prove unintelligible to the most ordinary reader, or (by paraphrase) to the most unthinking seeker after recreation.

The author of "Waverley," depicting in his tales such incidents as might without improbability occur in the history of any persons of given period and place, is an admirably true artist of genre, as well as a writer of very good English; his language will be old-fashioned before his influence as a historian has disappeared; and he can interest his reader from the first page to the last without any of those variously disguised selections from the "Newgate Calendar" which occupy so much of the space between book-backs upon many of our library shelves. Charles Dickens, humorous and pathetic, who tilted at public abuses in seeming jest and overturned them in real earnest, whose one object as a writer seemed to be the excitement of sensible sympathy and its direction into practical channels, never wrote a line which should make a man partial to absence of virtue, and yet his books possess such attraction that they are in the poorest homes, read by the least learned of readers. Looking at the happy-minded, nature-loving sketches of Irving, or at the robust and wholesome tales of Henry Kingsley, or at the works of a score or two of other writers, of whom we have cited a few marked examples, we need not complain of any lack of evidence with regard to our argument, which is that mental and moral improvement can go on simultaneously with recreation in the use of fiction; that the mind may be thoroughly amused without resource to character and incident which would lower the moral feeling of its possessor or render him discontented, unpractical or useless; and that therefore the reader who does not select his books, as well as the writer who does not make good use of the immense power he wields over unemployed mind, incurs a grave responsibility.

Of course it may be said that a man does not know what he reads until he has read it. But this is not absolutely the case. Half a book will generally indicate the character of the whole; one tale by an author will point out the probable peculiarities of his other writings, to the reader who uses his wits on the subject. To have met fine old "Colonel Newcome" is to know that you are safe in the hands of his biographer; to have admired the snow-covered country side and holly-decked church at Bracebridge is to be sure of very pure artistic pleasure in the continued company of the sketcher: while the early glimpse you obtain in one book of a mysterious purple flask, or the quick suspicion gained in another of some family "skeleton in the cupboard," or the occurrence of some ridiculously improbable display of (figurative) blue fire, will constitute sufficient advice as to the elements upon which your author depends for the interest he proposes to arouse in you, and the way in which he intends to do it. Common sense must direct your further course.

Topic Committee for April, 1872.
Y. M. C. A., Honolulu.



New Series, Vol. 21. No. 11.

HONOLULU, NOVEMBER 2, 1872.

{ Old Series, Vol. 31

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THE FRIEND.

NOVEMBER 2, 1872.

Rum and Murder.

"My ear is pained, my soul is sick with every day's report of wrong and outrage with which earth is filled" in consequence of the sale and use of intoxicating liquors. Our Supreme Court has been occupied nearly a week in trying criminal cases, the direct results of spirituous liquors. Ere the community had become quiet in view of the sentence of two murderers, another murder is reported, but rum is the foundation. It is most painful to us to report and comment upon murder cases. Ordinarily we fear the report of such trials exerts a baleful influence upon the community, but justice must be meted out to the guilty, and the public interests of society must be protected. The importation and sale of spirituous liquors on the Sandwich Islands is a terrible curse, and involves a grave responsibility on those who are engaged in the traffic. We have always thought a Boston firm engaged in the Honolulu trade took a wise course when they said they would refrain not only from sending out rum on their own account, but would not take it even on freight! We believe this was right. Others might send out rum; no matter, it should not go in their ships! Some people while acknowledging the evils of the rum traffic, endeavor to shield themselves under the plea, "if we do not sell, others will." Such a plea is utterly groundless. The importation and sale of spirituous liquors are evil, and only evil. We do hope that our police authorities

will be alert to arrest those selling rum to natives. There are features in each of the murder cases to which we have alluded that we should suppose would make the vendors of intoxicating liquors tremble, for if the laws were rigorously enforced, they might be arraigned as accessories to the crime of murder. The following Act was passed by the last Legislature:

AN ACT
To make all persons retailing Spirituous and Intoxicating Liquors liable in damages for injuries done or received by those becoming intoxicated on such liquors, and as the result of such intoxication.

Be it Enacted by the King and the Legislative Assembly of the Hawaiian Islands in the Legislature of the Kingdom assembled:

SECTION 1. Every husband, wife, child, parent, guardian, employer or other person who shall be injured in person or property or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, or who being himself or herself intoxicated shall be thus injured in consequence of such intoxication, shall have a right of action in his or her own name, severally or jointly against any retailer or retailers of spirituous and intoxicating liquors, who shall by selling or giving intoxicating liquors, have caused the intoxication, in whole or in part, of such person or persons, for all damages sustained and for exemplary damages. And a married woman shall have the same right to bring suits under this Act and to control the same and the amount recovered as a feme sole. And all damages recovered by a minor under this Act shall be paid either to such minor or to his or her parent, guardian or next friend as the Court shall direct.

SEC. 2. All suits for damages under this Act may be by any appropriate action in any of the Courts of this Kingdom having competent jurisdiction.

Approved this 29th day of July, A. D. 1872.

KAMEHAMEHA R.

Editor's Table.

"DAILY LIFE AND ORIGIN OF THE TASMANIANS." By James Bonwick, F. R. S., author of "The Last of the Tasmanians," and "Curious Facts of Old Colonial Days." London: Sampson, Low, Son & Marston. 1870.

In our last issue we noticed "Curious Facts of Old Colonial Days." The title of this book indicates that the author can write upon a subject lying beyond and outside of topics ordinarily discussed. The contents of this volume afford abundant proofs that Mr. Bonwick has made the natives of Tasmania a profound study. He believes in the idea of Pope, that "the proper study of mankind is man," no matter how low the race to which man may belong has sunk in ignorance, or how far it may have wandered from God.

When the Island of Tasmania was discovered, there were found upon it a few thousand natives, who have gradually died off, until now not one remains. In 1824, there were 340; in 1834, 111; in 1854, 16; in 1864, 6; but now all have disappeared. In

1865, the last male was away on board of a whale ship. Mr. Bonwick has gone among this wasting people, and from personal observation and the writings of others has gathered an amazing amount of valuable and curious information, which will prove vastly interesting to the ethnologist, phrenologist, linguist, theologian, and general reader. "I do not say," remarks our author on page 266, "or imply that the Tasmanians were the first people God made; but they may have been so, as far as we moderns perceive. No race presents itself to us of greater relative antiquity. They lived throughout all history. In their Euclypti retreats, they dreamed on as a people while the pyramids were reared, while Chinese struggled for a home in the Flowery Land; while the rudest huts of Nimrod rose by the Euphrates, while the ancestors of Pericles ate their acorn suppers, and alike during the infant weakness and maturer glories of old Rome. But the sweet fern-tree vales of Tasmania echo no more the laughter of the tribes. In ages to come they may be forgotten, and another curious population be recognized as the beginning of the Great One's mighty handiwork. But who can tell, amidst that gloomy night of the past, how many shades of nations—forming ethnological depths answering to the successive telescopic depths of the heavens around us—may have glided from the earth."

This interesting book is well printed and beautifully bound, as well as profusely illustrated. Although the native aboriginal Tasmanian belonged to a race destitute of a written language, and almost everything else accounted desirable among civilized nations, yet his language and manners give indications that he descended from the same original race of Adam. Not only have his manners and customs affinity with the degraded inhabitants of New Holland, but may also be traced out as having resemblances with some of the native tribes of India and Africa. To those fond of ethnological study and linguistic research we can recommend this volume, which evinces a wide range of reading and profound study.

The reading of Bonwick's book reminds us of the historian Bancroft's concluding remark at the close of his long chapter on the aborigines of America: "The indigenous population of America offers no new obstacle to faith in the unity of the human race." (Vol. 3, page 313.)

AN ACT

To Authorize the Appointment of Shipping Commissioners by the Several Circuit Courts of the United States, to Superintend the Shipping and Discharge of Seamen engaged in Merchant Ships belonging to the United States, and for the further Protection of Seamen.

[CONTINUED.]

SEC. 35. That the master or owner of any ship making voyages as hereinbefore described in section twelve of this act, except foreign-going ships, shall pay to every seaman his wages within two days after the termination of the agreement, or at the time such seaman is discharged, whichever first happens; and in the case of foreign-going ships, within three days after the cargo has been delivered, or within five days after the seaman's discharge, whichever first happens; and in all cases the seaman shall, at the time of his discharge, be entitled to be paid, on account, a sum equal to one-fourth part of the balance due to him; and every master or owner who neglects or refuses to make payment in manner aforesaid without sufficient cause shall pay to the seaman a sum not exceeding the amount of two days' pay for each of the days, not exceeding ten days, during which payment is delayed beyond the respective periods aforesaid; and such sum shall be recoverable as wages in any claim made before the court: *Provided*, That this section shall not apply to the masters or owners of any vessel where the seaman is entitled to share in the profits of the cruise or voyage.

SEC. 36. That any three or more of the crew of any merchant ship of the United States as described in section twelve of this act, may complain to any officer in command of any of the ships of the United States navy, or any American consular officer, or any shipping commissioner, or any chief officer of the customs, that the provisions or water for the use of the crew are at any time of bad quality, unfit for use, or deficient in quantity; such officer shall thereupon examine the said provisions or water, or cause them to be examined; and if on examination such provisions or water are found to be of bad quality and unfit for use, or be deficient in quantity, the person making such examination shall signify the same in writing to the master of the ship; and if such master does not thereupon provide other proper provisions or water, where the same can be had, in lieu of any so signified to be of a bad quality and unfit for use, or does not procure the requisite quantity of any so signified to be insufficient in quantity or uses, any provisions or water which have been so signified as aforesaid to be of bad quality and unfit for use, he shall, in every such case, incur a penalty not exceeding one hundred dollars; and upon every such examination as aforesaid the officers making or directing the same shall enter a statement of the result of the examination in the log-book, and shall send a report thereof to the district judge of the port at which such vessel is bound, and such report shall be received in evidence in any legal proceedings.

SEC. 37. That if the officer to whom any such complaint as last aforesaid is made, certifies in such statement as aforesaid, that there was no reasonable ground for such complaint, each of the parties so complaining shall be liable to forfeit to the master or owner, out of his wages, a sum not exceeding one week's wages.

SEC. 38. That if any seaman, as aforesaid, while on board any ship, shall state to the master that they desire to make complaint, as aforesaid, to any consular officer, or naval officer of any ship of the United States, or any shipping commissioner, against the master, the said master shall, if the ship is then at a place where there is any such officer as aforesaid, so soon as the service of the ship will permit, and if the ship is not then at such a place, so soon after her first arrival at such place as the service of the ship will permit, allow such seaman, or any of them, to go ashore, or send him or them ashore, in proper custody, so that he or they may be enabled to make such complaint; and shall in default incur a penalty not exceeding one hundred dollars.

SEC. 39. That in the following cases, that is to say, first, if, during a voyage, the allowance of any of the provisions which any seaman has, by his agreement, stipulated for is reduced, (except in accordance with any regulations for reduction by way of punishment, contained in the agreement, and also for any time during which such seaman wilfully, and without sufficient cause, refuses or neglects to perform his duty, or is lawfully under confinement for misconduct, either on board or on shore;) secondly, if it is shown that any of such provisions are, or have been during the voyage, bad in quality and unfit for use, the seaman shall receive by way of compensation for such reduction or bad quality, according to the time of its continuance, the following sums, to be paid to him in addition

to; and to be recoverable as, wages, that is to say: First, if his allowance is reduced by any quantity not exceeding one-third of the quantity specified in the agreement, a sum not exceeding fifty cents a day; secondly, if his allowance is reduced by more than one-third of such quantity, a sum not exceeding one dollar a day; thirdly, in respect of such bad quality, as aforesaid, a sum not exceeding one dollar a day. But if it is shown to the satisfaction of the court before which the case is tried that any provisions, the allowance of which has been reduced, could not be procured or supplied in sufficient quantities, or were unavoidably injured or lost, and that proper and equivalent substitutes were supplied in lieu thereof in a reasonable time, the court shall take such circumstances into consideration, and shall modify or refuse compensation, as the justice of the case may require.

SEC. 40. That every ship belonging to a citizen or citizens of the United States, as described in section twelve of this act, shall be provided with a chest of medicines; and every sailing ship bound on a voyage across the Atlantic or Pacific Ocean, or around Cape Horn, or the Cape of Good Hope, or engaged in the whale or other fisheries, or in sealing, shall also be provided with, and cause to be kept, a sufficient quantity of lime or lemon juice, and also sugar and vinegar, or other anti-scorbutics as Congress may sanction, to be served out to every seaman as follows, that is to say, the master of every such ship, as last aforesaid, shall serve the lime or lemon juice and sugar and vinegar to the crew, within ten days after salt provisions mainly have been served out to the crew, and so long afterward as such consumption of salt provisions continues, the lime or lemon juice and sugar daily at the rate of half an ounce each per day, and the vinegar weekly at the rate of half a pint per week for each member of the crew.

SEC. 41. That if on any such ship as aforesaid such medicines, medical stores, lime or lemon juice, or other articles, sugar and vinegar, as are hereinbefore required, are not provided and kept on board, as hereinbefore required, the master or owner shall incur a penalty not exceeding five hundred dollars; and if the master of any such ship as aforesaid neglects to serve out the lime or lemon juice and sugar and vinegar in the case and manner hereinbefore directed, he shall for each such offense incur a penalty not exceeding one hundred dollars; and if any master is convicted in either of the last mentioned penalties, and it appears that the offense is owing to the act or default of the owner, such master may recover the amount of such penalty, and the costs incurred by him, from the owner.

SEC. 42. That every master shall keep on board proper weights and measures for the purpose of determining the quantities of the several provisions and articles served out, and shall allow the same to be used at the time of serving out such provisions and articles, in the presence of a witness, whenever any dispute arises about such quantities, and in default shall, for every offense, incur a penalty not exceeding fifty dollars. And every vessel bound to any foreign port shall also be provided with at least one suit of woollen clothing for use during the winter months, and every such vessel shall be provided with fuel and a safe and suitable room in which a fire can be kept for the use of seamen.

SEC. 43. That whenever any seaman or apprentice belonging to or sent home on any merchant ship, whether a foreign-going ship or home-trade ship, employed on a voyage which is to terminate in the United States, dies during such voyage, the master shall take charge of all moneys, clothes and effects which he leaves on board, and shall, if he thinks fit, cause all or any of the said clothes and effects to be sold by auction at the mast or other public auction, and shall thereupon sign an entry in the official log-book, containing the following particulars, that is to say: First, a statement of the amount of money so left by the deceased; secondly, in case of a sale, a description of each article sold, and the sum received for each; thirdly, a statement of the sum due to deceased as wages, and the total amount of deductions, if any, to be made therefrom; and shall cause such entry to be attested by the mate and one of the crew.

SEC. 44. That in cases provided for by the last preceding section, the following rules shall be observed: First, if the ship proceeds at once to any port in the United States, the master shall, within forty-eight hours after his arrival, deliver any such effects as aforesaid remaining unsold, and pay any money which he has taken charge of, or received from such sale as aforesaid, and also the balance of wages due to the deceased, to the shipping commissioner at the port of destination in the United States; secondly, if the ship touches and remains at some foreign port before coming to any port in the United States, the master shall report the case to the United States

consular officer there, and shall give to such officer any information he requires as to the destination of the ship and probable length of the voyage; and such officer may, if he considers it expedient so to do, require the said effects, money and wages to be delivered and paid to him, and shall, upon such delivery and payment, give to the master a receipt; and the master shall, within forty-eight hours after his arrival at his port of destination in the United States, produce the same to the shipping commissioner there; and such consular officer shall in such case indorse and certify upon the agreement with the crew, the particulars with respect to such delivery and payment; thirdly, if such officer as aforesaid does not require such payment and delivery to be made to him, the master shall take charge of the said effects, money and wages, and shall, within forty-eight hours after his arrival at his port of destination in the United States, deliver and pay the same to the shipping commissioner there; fourthly, the master shall in all cases in which any seaman or apprentice dies during the progress of the voyage or engagement, give to such officer or shipping commissioner as aforesaid an account, in such form as they may respectively require, of the effects, money and wages so to be delivered and paid, and no deductions claimed in such account shall be allowed unless verified, if there is any official log-book, by such entry therein as hereinbefore required; and also by such other vouchers (if any) as may be reasonably required by the officer or shipping commissioner to whom the account is rendered; fifthly, upon due compliance with such of the provisions of this section as relates to acts to be done at the port of destination in the United States, the shipping commissioner shall grant to the master a certificate to that effect, and no officer of customs shall clear inward any foreign-going ship without the production of such certificate.

SEC. 45. That if any master fails to take such charge of the money or other effects of a seaman or apprentice during a voyage, or to make such entries in respect thereof, or to procure such attestation to such entries, or to make such payment or delivery of any money, wages or effects of any seaman or apprentice dying during a voyage, or to give such account in respect thereof as hereinbefore respectively directed, he shall be accountable for the money, wages and effects of the seaman or apprentice to the judicial circuit court in whose jurisdiction such port of destination is situate, and shall pay and deliver the same accordingly; and such master shall, in addition for every such offense, incur a penalty not exceeding treble the value of the money or effects, or, if such value is not ascertained, not exceeding two hundred dollars; and if any such money, wages or effects are not duly paid, delivered and accounted for by the master, the owner of the ship shall pay, deliver and account for the same, and such money and wages and the value of such effects shall be recoverable from him accordingly; and if he fails to account for and pay the same, he shall, in addition to his liability for the said money and value, incur the same penalty which is hereinbefore mentioned as incurred by the master for a like offense; and all money, wages and effects of any seaman or apprentice dying during a voyage shall be recoverable in the same courts and by the same modes of proceeding by which seamen are enabled to recover wages due to them.

SEC. 46. That if any such seaman or apprentice as last aforesaid dies at any place out of the United States, leaving any money or effects not on board of his ship, the United States consular or commercial agent at or nearest the place shall claim and take charge of such money and effects; and such officer shall, if he thinks fit, sell all or any of such effects, or any effects of any deceased seaman or apprentice delivered to him under the provisions of this act, and shall quarterly remit to the judge of the district court of the port from which such ship sailed, or the port where the voyage terminates, all moneys belonging to or arising from the sale of the effects or paid as the wages of any deceased seamen or apprentices, which have come to his hands under the provisions hereinbefore contained, and shall render such accounts thereof as the district judge requires.

SEC. 47. That whenever any seaman or apprentice dies in the United States, and is at the time of his death entitled to claim from the master or owner of any ship in which he has served any unpaid wages or effects, such master or owner shall pay and deliver, or account for the same, to the shipping commissioner at the port where the seaman or apprentice was discharged, or was to have been discharged.

SEC. 48. That every shipping commissioner in the United States shall, within one week from the date of receiving any such money, wages or effects of any deceased seaman or apprentice, pay, remit or deliver to the circuit court of the circuit in which he resides, the said

money, wages or effects, subject to such deductions as may be allowed by the circuit court for expenses incurred in respect to said money and effects; and should any commissioner fail to pay, remit and deliver to the circuit court within the time hereinbefore mentioned, he shall pay a penalty not exceeding treble the amount of the value of such money and effects.

SEC. 49. That if the money and effects of any seaman or apprentice paid, remitted or delivered to the circuit court, including the moneys received for any part of said effects which have been sold, either before delivery to the circuit court, or by its directions, do not exceed in value the sum of three hundred dollars, then, subject to the provisions hereinafter contained, and to all such deductions for expenses incurred in respect to the seaman or apprentice, or of his said money and effects, as the said court thinks fit to allow, the said court may, if it thinks fit so to do, pay and deliver the said money and effects either to any claimants who can prove themselves to the satisfaction of the court either to be his widow or children, or to be entitled to the effects of the deceased under his will (if any), or under the statute for the distribution of the effects of intestates, or under any other statute, or at common law, or to be entitled to procure probate, or take out letters of administration or confirmation, although no probate or letters of administration or confirmation have been taken out, and shall be thereby discharged from all further liability in respect of the money and effects so paid and delivered, or may, if it thinks fit so to do, require probate, or letters of administration or confirmation, to be taken out, and thereupon pay and deliver the said money and effects to the legal personal representatives of the deceased; and if such money and effects exceed in value the sum of three hundred dollars, then, subject to deduction for expenses, the court shall pay and deliver the same to the legal personal representatives of the deceased.

SEC. 50. That in cases of wages or effects of deceased seamen or apprentices received by the circuit courts, to which no claim is substantiated within six years after the receipt thereof by any of the said courts, it shall be in the absolute discretion of any of such courts, if any subsequent claim is made, either to allow or refuse the same; and each of the respective courts shall, from time to time, pay any moneys arising from the unclaimed wages and effects of deceased seamen, which, in the opinion of such court, it is not necessary to retain for the purpose of satisfying claims, into the treasury of the United States, which moneys shall form a fund for, and be appropriated to, the relief of sick and disabled and destitute seamen belonging to the United States merchant marine service.

DISCIPLINE OF SEAMEN

SEC. 51. That whenever any seaman who has been lawfully engaged, or any apprentice to the sea service, commits any of the following offenses, he shall be liable to be punished as follows, that is to say: first, for desertion, he shall be liable to imprisonment for any period not exceeding three months, and also to forfeit all or any part of the clothes or effects he leaves on board, and all or any part of the wages or emoluments which he has then earned; secondly, for neglecting and refusing, without reasonable cause, to join his ship, or to proceed to sea in his ship, or for absence without leave at any time within twenty-four hours of the ship's sailing from any port, either at the commencement or during the progress of any voyage, or for absence at any time without leave, and without sufficient reason, from his ship, or from his duty, not amounting to desertion, or not treated as such by the master, he shall be liable to imprisonment for any period not exceeding one month, and also, at the discretion of the court, to forfeit out of his wages a sum not exceeding the amount of two days' pay, and, in addition, for every twenty-four hours of absence, either a sum not exceeding six days' pay, or any expenses which have been properly incurred in hiring a substitute; thirdly, for quitting the ship without leave after her arrival at her port of delivery, and before she is placed in security, he shall be liable to forfeit out of his wages a sum not exceeding one month's pay; fourthly, for willful disobedience to any lawful command, he shall be liable to imprisonment for any period not exceeding two months, and also, at the discretion of the court, to forfeit out of his wages a sum not exceeding four days' pay; fifthly, for continued willful disobedience to lawful commands, or continued willful neglect of duty, he shall be liable to imprisonment for any period not exceeding six months, and also, at the discretion of the court, to forfeit, for every twenty-four hours' continuance of such disobedience or neglect, either a sum not exceeding twelve days' pay, or any expenses which have been properly incurred in hiring a substitute.

Cruise of the U. S. S. "Narragansett" among the Kingsmill and Marshall Islands.

U. S. S. "NARRAGANSETT," AT SEA, }
September 20th, 1872. }

MY DEAR MR. DAMON:—As we are approaching Sydney (126 miles at noon), I seat myself to write you a narrative of our cruise from Honolulu hither. * * * Squared away for Byron's Island, where we arrived on the 1st of August. Did not anchor there, but cruised along the coast taking observations and trading for souvenirs with the natives, who were off alongside in their canoes in great numbers. Sent a memorandum ashore by one of them who appeared to be somebody, giving name of ship, destination, etc. Continued on and made Peru Island that night, where we saw a schooner at anchor. Hove ship to for the night, and at daylight stood in and sent a boat aboard the schooner. We were immediately surrounded by canoes with natives to trade off their fruit, etc. We were not at all favorably impressed with the appearance of these natives in any way. They are very inferior apparently in every way to the Samoans; indeed the Peruvians scarcely compared with Byronians. In due time our boat returned from the schooner, reporting "all right," she being the *K. Grant*, of Auckland, at present in the labor trade between these islands and Levuka. The only apparent discrepancy in her papers was that they did not limit the number of emigrants to the capacity of the schooner! Squared away for Drummond's, sighting Clark's on our way, where we arrived the next day (3d), and came to anchor opposite what appeared to us to be the principal village. Our anchor was scarcely down when both sides of our vessel were completely occupied by canoes. We could see but little difference in these people from their brethren of Peru and Byron. We fancied, however, they were a little superior, on account of the canoes, etc. They were perfectly furious after our tobacco, being a little different (in fact it is) from the common English nigger-head that they get from traders. We were visited by Mr. Kapu, your Hawaiian teacher. It appears he has had rather a hard time of it in his Master's service, but he is nothing daunted, and if driven away from one place, he boldly sets up his Master's standard in another. I had occasion to pay him a visit in the afternoon, partly on duty, partly otherwise. Our captain not being morally satisfied with the character of the schooner at Peru, I suppose felt it proper to put these people on their guard by sending him a letter to this effect. Mr. McGrew and I went up there, and indeed it was well he did, for the letter being written in English, Mr. Kapu could not understand a word. They received us very kindly. He has his wife and two little children with him, has a very comfortable house with a good fence around it, and has succeeded I believe in obtaining from the necessary authorities an effective taboo. He, or rather I suppose I should say, they have about ten to fifteen, I should judge, young boys and girls belonging to the influential people of the island, educating them. They are kept altogether inside the enclosure, but they seemed very happy and contented; indeed I don't see how they could otherwise be, for I don't remember ever seeing a person

that was better calculated to inspire one with feelings of contentment, etc., than Mrs. Kapu, and I could not help feeling satisfied that here had been a very judicious selection both by Mr. Kapu and the Missionary Society. * * *

We left there the next morning; came up to Hall's Island on the 5th, cruised along one side of it, taking observations, etc., and after passing it hove to for the night; made sail at daylight, and shortly after we sighted Apaiang from the mast-head. About two o'clock we entered this magnificent lagoon under a full head of steam, with our navigator (Lieutenant Tanner) at the mast-head, and threaded our way among the numerous reefs till we came to anchor off the principal village. Found the trading brig *Lady Alicia* and schooner *Ida*, both of Sydney, at anchor. We were immediately surrounded as usual by canoes, but they brought nothing off to trade with; indeed we fancied they acted rather shy of us. We were visited by young King George, Mr. Aea the missionary, and the interpreter Joe, and shortly after we began to learn the nature of their troubles, to all of which it is said our captain promised them all the assistance in his power, as the sequel will show. We also heard tidings of our quondam friend, Capt. Hayes. It is said that he recently visited Apaiang, where he still has a trading post, and robbed the store of Capt. Randall of a quantity of goods. * * * Mr. Aea brought off a number of women and children to see the ship, which appeared to be a great treat to them.

The next day (9th) started fires, and with the King, Mr. Aea and Joe aboard we got under way, and went up to the village to call on this elegant King and people, who have not only refused to pay the *Jamestown* fine for the destruction of Mr. Bingham's property, and threatened to fight any ship that attempts to collect it, but also refuse to vacate Apaiang for their homes on Tarawa, where they belong. Anchored close in shore and sent a boat with an officer and Joe to invite the King aboard to a council, but lo! his valiant Majesty had made himself scarce. * * * A chief came off however in the boat, and by him our captain sent an ultimatum that he had come to collect their installment of the fine, either oil or money, and that they must prepare to vacate Apaiang for their homes on Tarawa, and launch their large canoes forthwith, otherwise they must abide by the consequences. He scrambled over our side into the boat, looking more dead than alive. I rather thought he considered himself lucky in getting off with his head. * * * A chief soon returned to the ship, bringing with him \$39, declaring it was every penny at present in their possession, but full of promises, and promising to vacate on the morrow, begging our captain to accompany them to Tarawa to intercede for them with their King for restoration to favor, etc. In the morning sent Joe ashore to enquire how long it would take them to launch their canoes, and received word that it could be done in about two hours. So about noon, finding that they had made no preparations in the matter, we fired a nine-inch shot over their heads, and sent Joe ashore to tell them that shot was fired to let them know that we could hurt them if we wanted to, but preferred not harming any one, but unless they hurried up, they would learn to their cost

that this was no child's play, and hoped for everybody's sake they would get their canoes in the water immediately. Boat returned, saying that they pleaded too much wind to venture outside with their wives and children. Sent boat to the *Morning Star* with an officer, and the money collected from the natives yesterday. Towards evening, finding that the natives (Tarawaians) had suspended operations, sent in a nine-inch shell screaming over their heads, but with a long fuze, so that it exploded on the other side of the island. Waited a while longer and sent another one in a little nearer. We could not see whether any damage was done (we had selected a clear space for aiming), but fancied they moved about a little livelier, and by five o'clock they had five of their largest canoes in the water. Early next morning sent a boat ashore to communicate, and learned that great haste was being made to vacate immediately, for our last shell had tore away the bow of one canoe, knocked down several trees, and nearly killed one of their men. By ten o'clock seven of their large canoes stood out of the lagoon, loaded down with passengers. Sent boat down to the *Morning Star* with this information, also to direct the King to send up a force of men to occupy the village and property. In the evening the King and two chiefs came aboard and had a "talk" with the captain, and saying his men were coming up to the beach to occupy the village. During the day a boat from Tarawa came aboard, pleading extreme poverty, and utter inability to pay their proportion of the *Jamestown* fine. * * * While these negotiations were in progress at Tarawa we heard again from Capt. Hayes, in the person of a poor forlorn looking individual, a white man named Prescott, who came aboard of us begging to be taken off the island. His story is that Hayes, who is much indebted to him, put him ashore about four months previous with some bad rice, etc., to trade for him, promising to return for him in two weeks. * *

Hunted around for forty-eight hours on the 16th for an island that was reported in that neighborhood, and actually crossed over it or the place assigned to it; indeed we have run directly over the precise localities assigned to Fayquin, Phœbè and some other islands since leaving Honolulu. On the 17th we sighted the islands of Pedder and Daniel, and on approaching them we sighted and spoke the schooner *Emily*, Capt. Pitman, flying the American flag and owned by Capt. Hayes. He told us he had not seen Hayes since he left him fourteen weeks previous at his station at Milli; that he was now short of provisions, with no money or trade to get any. We coasted around these two islands with a large force aloft taking observations, angles, etc., using up two days in doing it, and the consequence is we have a pretty accurate chart of it, but I believe the results of these observations are that instead of their being two islands, it is but one continuation of the other, and we call it North and South Arno, its native name. Shaped course for Milli, with the Island of Arrowsmith in sight, reaching there the next morning (19th), and anchored inside that great lagoon off the little village that Hayes has his station on. Remained there the next day and supplied Hayes' agent with some bread, for he was entirely destitute. * * * Arrived at Ebon

on the 26th. We were met outside the lagoon by a boat from a German trading schooner, then by another having Messrs. Snow and Whitney in it. Stood in to the lagoon with Mr. Tanner at the mast-head, and anchored about a mile and a half from the village, and were immediately taken possession of by the natives. In the afternoon the captain and a number of officers, including the doctor and myself with the camera, went ashore. The people of Ebon are very much in advance of any of the islanders we had yet seen in every way, and wherever we went and whatever we saw, the influence of the missionary was very manifest. The people—men, women and children—are all more or less clothed, indeed some of them were dressed very nicely, and in their trading with us, unlike their brethren of other islands, there was but a very few of them that would trade for tobacco if they could possibly get anything else. We got, but very few shells from them, not a single orange cowrie; indeed we have not succeeded in getting one of these rare shells in our entire cruise. We got some pretty specimens of coral, and some very handsome mats. All were very well at the Mission. The *Morning Star* had not arrived, but was daily expected, so that our files of papers were very acceptable, particularly the file of the *Friend* that I had saved, and more particularly the July number. I do think that Mr. and Mrs. Snow are just exactly my beau-ideals of what missionaries ought to be—kind, agreeable, so exceedingly sociable, that they cannot fail of success wherever they are stationed. Mr. and Mrs. Whitney I did not see much of, but have heard them spoken of in very flattering terms. We also soon got on very sociable terms with the Germans. I understand that Mr. Snow goes to Kusaie in the *Morning Star*. * * *

About noon of the 28th we got under way, after spending a very agreeable visit, everybody regretting our inability to stay a few days longer. We got in a splendid sea stock of pigs, chickens, cocoanuts, breadfruit, etc. They were very sorry in not being able to supply us with a still larger stock, but an English frigate, the *Barrosa*, having recently visited there, they had nearly cleaned them out. We had company aboard in leaving—Messrs. Snow and Whitney, and a number of the Germans. One of the latter was at our mast-head assisting our navigator to pilot us out of the lagoon. As soon as we got abreast of the German village, the German flag was hauled down, the American flag hoisted in its place and saluted with six guns; then the German flag was hoisted and dipped three times in salutation to us. We have had a very pleasant passage indeed, and instead of being thirty or thirty-five days making this passage as we expected to be, we are here on our twenty-third day. We are now abreast of Port Stephens' light, and expect a Sydney pilot aboard early in the morning.

Yours, etc.,

“*Lip*” Island, mentioned in Capt. Pitman's report, is that discovered by Capt. Moore, of the *Morning Star*, and called “Anderson,” after the Rev. Dr. Anderson. It is not on any of the North Pacific charts.

DONATIONS.—From Captain E. A. Pitman, for Bethel \$5, and the *Friend* \$5.

Thanksgiving Day—Proclamation by the President.

WASHINGTON, Oct. 11.—By the President of the United States of America:

WHEREAS, The revolution of another year has again brought the time when it is usual to look back upon the past and publicly thank the Almighty for His mercies and His blessings; and

WHEREAS, If any one people has more occasion than another for such thankfulness it is the citizens of the United States, whose Government is their creature, subject to their behests, who have reserved to themselves ample civil and religious freedom, and equality before the law; who during the last twelve months have enjoyed exemption from any grievances or general calamity, and to whom prosperity in agriculture, manufactures and commerce has been vouchsafed;

THEREFORE, By these considerations, I recommend that on Thursday, the twenty-eighth day of November next, the people meet at their respective houses of worship, and there make acknowledgments to God for his kindness and bounty.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done in the City of Washington, the eleventh day of October, in the year of our Lord 1872, and of the Independence of the United States the ninety-seventh.

U. S. GRANT, President.

By Hamilton Fish, Secretary of State.

UNITED STATES SHIPPING COMMISSIONER'S BILL.—We continue the publication of the new United States law relating to the shipping and discharge of seamen. We rejoice to learn from the “Sailor's Magazine” and other sources that the law has been successfully introduced. During the first half month of its operation in New York city, 98 vessels were supplied with 1,309 seamen. In other cities the law is operating equally well. We have met seamen shipped in San Francisco under the provisions of this law, and they speak in the highest terms of success. In many of its features the law exactly corresponds with the Hawaiian statute upon this subject, and which has been in operation here since 1856.

We would acknowledge having received papers for gratuitous distribution from Miss Helen Carpenter and Mrs. Chamberlain.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Sept. 28—Am brig Augusta, Rogers, 18 days from Portland, O.
Oct. 1—Haw bk Queen Emma, Jenks, 23 days from San Francisco.
1—Am bk Delaware, Rollins, 21 days fm Victoria, B. C.
9—Brit ship Ivanhoe, Phillips, 36 days from Yokohama, en route for Baker's Island.
9—Nor Ger bk Minerva, Lohr, 58 days from Hongkong.
12—Am bk D C Murray, Shepherd, 15½ days from San Francisco.
19—Am stmr Idaho, J D Howell, 10 days from San Francisco.
21—Haw bk Courler, Plesse, 132 days from Bremen.
21—Am stmr Nebraska, I Harding, 17 days from Auckland.
24—Am bktn Victor, Gove, 23 days from Port Gamble.
26—Am schr Emily, E A Pitman, 64 days from Arno, Marshall Islands.
29—Am bk Comet, A Fuller, 17 days fm San Francisco.
29—Am schr C M Ward, G W Rickman, 23 days from Howland's Island.
30—Haw wh bk Arctic, A N Tripp, 24 days fm Arctic, with 140 sp, 394 wal, 660 wh, and 12,000 bone.
31—Am wh ship Rainbow, Gray, 23 days from Arctic, with 70 whale.
31—Am wh bk Active, Campbell, 22 days from Arctic, with 776 whale, 11,000 bone.

DEPARTURES.

Sept. 28—Brit bk Lochmaw, Urquhart, for Valparaiso.
Oct. 1—U S S Resaca, Nathaniel Green, for San Francisco.
2—Haw schr Kamele, Dorety, for Guano Islands.
6—Haw bk Queen Emma, Jenks, for San Francisco.
12—Am brig Augusta, N L Rogers, for Portland, O.
13—Brit ship Ivanhoe, Phillips, for Baker's Island.
22—Am stmr Idaho, J D Howell, for San Francisco.
23—Am stmr Nebraska, I Harding, for Auckland.
23—Nor Ger bk Minerva, Lohr, for Hongkong.
25—Am bk Delaware, Rollins, for Victoria, B. C.

MEMORANDA.

From the Arctic Whaling Fleet.

The Haw wh bk Arctic, Capt Tripp, arrived Oct 30th, with 140 bbls sperm, 394 walrus, 660 whale oil, and 12,000 lbs bone. Left the Arctic Ocean Oct 4th, and came through Bhering's Straits in company with the Rainbow, bound for this port. She reports the season as being very poor, and the weather very stormy with plenty of ice. The Sea Breeze, reported as probably lost, was finally saved after having been abandoned twice. The following is the report from the Fleet:

Jireh Perry, Owen, 10 whales, 1,660 bbls, whaling in company with the Helen Snow, which vessel was saved by the mate of the Jireh Perry, after having been abandoned by her crew.

Josephine, Long, 1,150 bbls.
Bartholomew Gosnold, Willis, 6 whales.
Faraway, Herenden, 70 bbls.
Chance, Norton, 1 whale.
Jos Maxwell, Bickmott, 2 whales.
Triton, Heppingsstone, 3 whales.
Jas Allen, Kelley, 13 whales.
Live Oak, Whelden, 8 whales.
R W Wood, Whitney, 7 whales.
Progress, Dowden, 1,010 bbls.
Rainbow, Gray, 1 whale.
Marengo, Barnes, 1,100 bbls.
Midas, Hamill, 160 spm and 5 whales.
Illinois, Fraser, 14 whales.
Sea Breeze, Weeks, 3 whales.
Alaska, Fisher, 600 bbls spm and 600 bbls wh.
Arnold, Bauldry, 6 whales.
Trident, Cogan, 10 whales and 300 bbls other oil.
Camilla, Pulver, 9 whales.
Active, Campbell, 5 whales.
Europa, McKenzie, 8 whales.
Helen Mar, Koon, 700 bbls.
Helen Snow, 3 whales.
Northern Light, Smith, 6 whales.
Acors Barnes, Allen, 10 whales.
Lagoda, Swift, 3 whales and 470 spm.
Louisa, Nye, 7 whales.
Nautilus, Smith, 8 whales.
Tamerlane, Fordham, 3 whales.

REPORT OF WHALING BARK ACTIVE, CAMPBELL, MASTER.

—Left the ice Oct 8th, blowing a gale from NE and intensely cold—thermometer standing 20 degrees below freezing point in the wheel-house on ship board. Oct 9th still blowing, and the ship one mass of ice; kept off for the Straits, and passed Cape East on the 11th, and Fox Island on the 16th. The Europa, R W Wood and Rainbow came through the Straits the same day. Had strong winds from SW to NW to lat 40°. Took NE winds in lat 32°, and had them strong from NE to ESE to port. Took last whale Oct 5th in lat 69° 50' N, long 172° W. Struck 14 whales during the season, and saved 9 and 3 devil fish, making in all 776 bbls oil and 11,000 lbs bone.

REPORT OF SCHOONER EMILY, PITMAN, MASTER.—Left Mille Aug 15th, and Arno on the 22d. Had heavy gales followed by light baffling winds. Had suffered considerably on the passage for want of provisions, being obliged to subsist principally on cocoanuts and the preserved fruit of the pandanus tree. No provisions to be had at the Marshall group. Arrived at Honolulu Oct 26th.

Captain Pitman furnishes us with the following corrections of Admiralty Chart, sheet 6, (officially corrected to June, 1870): *Daniel* or *Pedder* I, native name *Arno*, in lat 7° 10' N, long 171° 53' E, is a double island connected by a reef, bare at low water, with lagoon inside. Entrance to lagoon, from S and SW by W. The Narragansett was standing on to pass through the apparent channel between the two islands when spoken by the Emily about the 19th of August, and warned off. Capt Pitman received the thanks of the Commander of the man-of-war.

Schan I, native name *Wodo*, is 35 miles further E than put down in the chart, the latitude being correct.
Lilel or *Lydia* I, native name *Ajai*, put down as a dot, is a long island extending NW and SE from lat 8° 53' N to lat 9° 12' N, long 165° 48' E.

Puterson I, native name *Lai*, put down as a long narrow string of islets, is circular in form composed of 30 islets, in long 168° 15' E, lat 8° 55' N.

Lip I, reported by the *Morning Star*, but not on the chart, is in lat 8° 15' N, long 167° 23' E. It has about 40 inhabitants.

North of *Odia* or *Elmore* I, and 20 miles distant, is a small island named *Jabut*.

Namerick I, called on the chart *Ebon* or *Baring* I, is in lat 5° 35' N, long 168° 23' E.

Ebon I, called *Boston* or *Corville* I on the chart, is in lat 4° 36' N, long 168° 50' E.

Hunter's I, sometimes called *Namerick*, is in lat 5° 40' N, long 169° 20' E.

Arecifos or *Providence* I, marked with a (?) note on the chart, is in lat 9° 28' N, long 161° 22' E. It is composed of 13 islands, being inhabited, and has a good lagoon inside. It abounds with cocoanut trees.

MARRIED.

RICE—WATERHOUSE.—In this city, October 17th, by Rev. S. C. Damon, Hon. WILLIAM H. RICE, of Lihue, Kauai, to Miss MARY WATERHOUSE, daughter of John Thomas Waterhouse, Esq. No cards.

DIED.

MAHONEY.—In Honolulu, on Monday, Oct. 23th, Mr. JAMES MAHONEY, aged about 70 years. He was a resident of these Islands for more than 40 years, and a native of Rotherhithe, London, England.

HUNT.—In this city, October 30th, of typhoid fever, Mrs. MIKALA KANOHOALITOIE, wife of Mr. William Hunt, of Ewa, aged 16 years, 4 months and 8 days.

DIED.

JUDD—In this city, October 2d, after an illness of one year and two months, Mrs. LAURA F. JUDD, wife of Dr. G. P. Judd, aged 68 years and 6 months. [New York papers please copy.]

In Memoriam.

MRS. G. F. JUDD.

Into the calm of God's beautiful night,
Floated our mother, an angel of light—
Gently she passed from the clasp of each hand,
Only to wake in the sweet morning land.

Long was her fading; feet tireless and still,
Soothed her last days down the long western hill.
Promises sweet, in her heart ever rung,
Echoes of songs, that in Heaven are sung.

Earthward, her words trembled faintly and few,—
Heavenward, her gaze saw celestial things new;—
How could frail speech to us e'er paint the scene,
How we interpret Heaven's language and mien?

Long had she stood on the verge of the tide,
Eager to cross to the fair other side;
Gently the waves oft rolled o'er her feet,
Seeming her coming with gladness to greet.

Yearning, our hands never loosed their fond hold,
Striving to check the deep waters so cold;
Farther she passed, till her dear voice was mute,
Only her gaze told of bliss past compute.

Gathered were all her loved children at last,
Husband and Father so true in the past,—
Mother so aged,—all witnessed her flight
Upward in glory, to realms of delight.

Lo! on the shore of that pure Eternity Land,
Two angel children awaiting her stand,
Heaven's holy radiance brimming them o'er;
Clasped to her heart,—they will leave her no more.

Treasured in love, are her sweet words and deeds,
Ever so ready for Life's sorest needs;
Following softly, Lord help us to come,
Ready to join her in yonder "Sweet Home."

COAN—At Hilo, Hawaii, September 29th, Mrs. FIDELIA COAN, wife of the Rev. Dr. Titus Coan, aged 62 years.

Mrs. Coan with her husband arrived at these islands in the ship *Hellespont*, from Boston, on the 6th of June, 1835, as missionaries of the A. B. C. F. M., and has ever since resided at Hilo, with the exception of a year recently spent in the United States. She was the daughter of Captain Samuel Church, of Churchville, town of Riga, Monroe County, N. Y. She was a sister of Mrs. Maria Robinson, of the Siam Mission, A. B. C. F. M. During her residence on these islands of over thirty-five years, Mrs. Coan has been an active, an earnest and a patient laborer in the missionary field. None knew her but to love, none named her but to praise. She was endeared to all classes of the community who were brought within reach of her gentle influences, but more particularly to the natives, by whom she will be held in grateful remembrance.

DEATH OF MRS. COAN.—We have received from the Rev. F. Thompson, of Hilo, the following tribute to the excellence and worth of Mrs. Coan:

Hilo, October 10, 1872.

MY DEAR BROTHER DAMON:—At last our beloved Mrs. Coan is gone—gone to her reward, to her Saviour whom she loved. She departed this life September 29th. It was a beautiful calm Sabbath day, and so like her own sweet life begun on earth, ended in heaven. Mrs. Coan was a rare woman, richly endowed intellectually, possessing rare gifts of mind and heart, such indeed as would have made her an ornament to any society. This lovely woman consecrated herself more than thirty years ago to the service of her Lord and Master in these islands. All these years she has imaged forth her Saviour with singular power and sweetness. Her's was a deeply spiritual nature—pure, spontaneous, as transparent as the crystal waters which issue from the "Throne." All who came in contact with her felt the power of her divine life. Intuitively wise, she always had words of wisdom and encouragement for the erring and distressed. Always calm and cheerful herself, she could sympathize with others' woes and point them to the star of hope. Possessing a heart of tenderest sympathy and love, she herself was beloved and cherished alike by foreigners and natives, by the youngest and the oldest. All loved her for her personal goodness, and all feel that in her removal they have lost a warm personal friend. The strength and the beauty of a godly life are rarely exhibited in this world of ours as they have been in the life and character of the late Mrs. Coan.

In Memoriam.

MRS. FIDELIA COAN.

An angel bright on joyful wing,
At God's behest went forth
To find amid His wide domain,
A spirit lent to earth.

For God required His own once more,—
Amid the seraph choir
A strain was mute,—a seat was void,—
There was an unstrung lyre.

Not every soul could tune its strings
To perfect harmony;
Not every hand could thrill its wires
With Heaven's sweet melody.

Remembering then His "chosen few,"
The spirits pure and rare
He lent to beautify the earth,
He sought a seraph there.

Within a cool sweet "Emerald Bower"
Bedewed with God's rich grace,
The angel found a waiting soul
Ripe for the heavenly place.

Long had her wings been plumed for flight,
Her eye been fixed above;
The furnace had been seven times tried,
The gold refined in love.

A thrill ran through the heavenly host,
As soft amid the choir,
Uprose the song her freed soul sang,
As first she swept the lyre.

Its echoes reached the listening earth,
Where heads bowed low in dust,
In agony of loss, yet heard,
And murmured "Lord we trust."

A nation mourns the spirit rare,
Transplanted thus from Earth—
Lord grant our end like hers, may be
Triumphant over Death.

Pitcairn's Island.

We are gratified to hear again from the Pitcairners. We have received two letters from our old friend, Mr. John Buffett, whose acquaintance we formed in Honolulu more than a quarter of a century ago. He was one of the company who returned from Norfolk Island to his old home on Pitcairn's Island. He is now a very old man, having great grandchildren. It is gratifying to learn that the inhabitants of this island still retain their simple Christian character, and amid all the changes through which they have passed, maintain a firm faith in those principles instilled into their minds by the old patriarch, John Adams. We are confident many will read with interest the following letter. We hope if this letter is read by any shipmaster sailing over that part of the Pacific where this island is situated, he will not fail to call, for he may find supplies for his ship, and at the same time confer a great blessing upon the isolated inhabitants:

PITCAIRN'S ISLAND, May 30, 1872.

REV. MR. DAMON—Dear Sir:—The last letter I wrote to you I sent by way of Tahiti by the Russian man-of-war *Vitiaz*, which called here on the 2d of July last, bound to New Guinea and Japan. The officers came on shore, by whom we were treated very kindly. She was thirty days from Valparaiso, and six from Easter Island. Very few ships call here, so we are very poorly off for clothing, soap, etc. Sometimes our young men make out to board a vessel bound from California to Europe. On the 7th of March last the American ship *Glory of the Seas*, Capt. Knowles, who some years ago lost his ship on Oeno Island, and came here and built a small craft and went to the Marquesas, called here on his way to Europe, and was very kind to us. He sent on shore bread, flour, rice and other articles, but he did not land, as he was in a hurry to be gone. No English man-of-war has called here since the *Reindeer* in December, 1869.

Thanks to a kind Providence, we generally enjoy good health. We have been twice visited by influenza since my return here; the first time shortly after the *Vitiaz* left, and again in March last. All suffered more or less, with the exception of myself and one or two others. There are now on the island seventy-three persons—thirty-three males and forty females. During the time I have been here there has been twelve births and two deaths—one an infant, the other a dear grandson of mine, Robert Young, aged twenty-two years, who died of consumption on the 27th of March last. He was a brother of him who was killed some years ago at Santa Cruz while with Bishop Patteson. But amid all our sorrows for his loss we have great consolation in a well grounded hope that he is

now with his Saviour. He suffered very much for about two weeks before his death, but he bore all with exemplary patience. He told me that when he felt pain he thought upon what his Saviour suffered, which enabled him better to bear it. A few days before he died (as it hurt him to speak much), he asked for a slate and wrote as follows: "Dear brothers and sisters, I warn you not to put off repentance to a dying day. Come to Christ now while you are in good health. When you come to die you will find your thoughts all wandering; it is Satan's work this; but dear brothers and sisters, put your whole trust in Jesus now, and he will guide you safely through. I have given myself to Him, fully believing that he has done all for me. When I lay down at night I never expect to see daylight. I am always expecting my end." He had only been married seven months, and the following he wrote for his wife: "My dear love, give yourself to Christ now; look unto Him as your only Saviour; trust in Him and he will never forsake you. I will leave you in the hands of those with whom you now are, and may you find in them the same as both you and I have found them since we have been together, true parents and brothers and sisters. Warn all young people against putting off repentance to a dying day, because it is very dangerous."

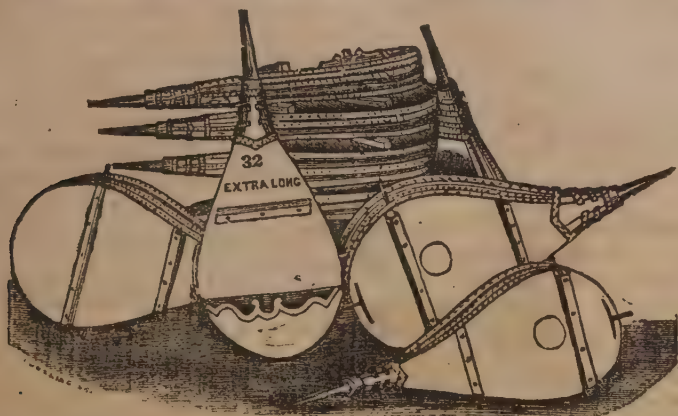
And now, dear sir, I have something to inform you, which I am certain you will be pleased to hear. When the *Reindeer* called here, as I informed you in my last letter, they brought a selection of books from kind friends in Valparaiso. Among them was a periodical edited by the Rev. William Reid, M. A., called the "British Evangelist," from which the dear departed one found great consolation, also another little book by the same author, the "Blood of Jesus," "God's Way of Peace," by Horatius Bonar, D. D., and several little works by Brownlow North, which have been instrumental, I trust, by the Holy Spirit of causing a revival of religion among us. Many appear to be very anxious about the salvation of their souls, and I hope have really come to Jesus. I have not for many years seen so much anxiety among us, and I trust, reverend sir, that you and other Christian friends at Honolulu will remember us at the Throne of Grace, that the revival may continue and increase, and that we all may become real disciples of a Crucified Redeemer.

We have not received any letters from Norfolk Island since I arrived here, but two whalers touched here in December last—the *Cleone*, Luce, and *Live Oak*, Beckerman. They were at Norfolk Island in 1870, and brought us the sad tidings of the death of many of our relations and friends. I know not if any of my children are among the number, but I feel very anxious to receive a letter from them. We have been hoping to see a man-of-war on her way from Valparaiso to the Islands, or from Honolulu to Valparaiso, as we think it probable we have letters at both places, but so far our hopes have been disappointed.

June 4, 1872.—Dear sir, a sail being in sight to the northward, standing in for the land, I hasten to conclude. Wishing, reverend sir, yourself and Mrs. Damon health and happiness, I remain your obdt. servant,

JOHN BUFFETT.

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Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

Edited, by a Committee of the Y. M. C. A.

In the Lists.

BY HAYARD TAYLOR.

I.
Could I choose the age and fortunate season
When to be born,
I would fly from the censure of your barren reason,
And the ecourges of your scorn:
Could I take the tongue, and the land, and the station
That to me were fit,
I would make my life a force and an exultation,
And you could not stifle it!

II.
But the thing most near to the freedom I covet
Is the freedom I wrest
From a time that would bar me from climbing above it,
To seek the East in the West.
I have dreamed of the forms of a nobler existence
Than you give me here,
And the beauty that lies afar in the dateless distance.
I would conquer, and bring more near.

III.
It is good, undowered with the bounty of Fortune,
In the sun to stand:
Let others excuse, and cringe, and importune,
I will try the strength of my hand!
If I fall, I shall fall not among the mistaken,
Whom you dare deride:
If I win, you shall hear, and see, and at last awaken
To thank me because I defied!

"Thinketh no Evil."

To repent,—to confess our sin and ask for its pardon, is a high and encouraging feature of our humanity: and it is our own, peculiar to ourselves; it is the saving possibility of a race that has fallen below the nobility of its birthright.

But to forgive,—to suffer wrong of others and yet to forgive them, this is of God. Made in his image which we have defaced and dishonored, man still, in this God-like deed may claim the divine relationship. In the act of forgiveness God and man stand together in a sympathy of tender and loving forbearance.

"Forgive us our trespasses, as we forgive them that trespass against us." So the Master taught us to pray, and in the prayer teacheth us also how to live, making God's forgiveness the model of our own, even as he made God's character the model for ours, "be ye therefore perfect even as your Father in heaven also is perfect."

Glorious indeed is the life that he hath bid us strive for: not only to repent and be forgiven, but also to forgive. To us who are marching through life's highway does this encouragement come. To us, who, amid the trials of success and failure, under the burdens of care and suffering and toil, are sorely wronged, are perchance almost crushed to the earth by the unsuspected blow, is it too much to forgive? Is it for us, because we have been injured, forever to bear down the repentant offender, whose wrong to himself perhaps is greater than his wrong to us, with the weight of our unforgiveness? Do not men often thus change places with those who ought to be forgiven of them?

Forgiveness means the restoration of the offender; anything less than this is a sham;

and this is why repentance is always made its condition; we are no-where commanded to forgive where it does not exist; it would be impossible. Repentance carries with it an effort at reformation, and this makes forgiveness, the restoration of the wrong doer, possible.

Christ teaches further, that a forgiving spirit among men is necessary to their acceptance with God; that it is utterly hopeless for one to ask the Divine forgiveness while refusing to forgive any wrong committed against him by another. "But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."

With wonderful estimation of the capacity of human nature, the Master requires of men a spirit of forgiveness that shall be inexhaustible; that shall be enough for all possible demands upon it. It is not surprising that the apostles could only answer to such a claim, "increase our faith." In His life more than in His words He upheld this surpassing standard of human intercourse, and left to us the inheritance and aid of His stainless example.

This subject is not one of abstract religious sentiment, but is a matter of practical, everyday importance to every one. Every day brings some test of its worth and of its necessity as a principle of human action. "Forgive as ye would be forgiven." It is a matchless rule of life, and applies with equal fitness to all life's relationships:—to the most sacred ties of kindred and friendship, to the more general intercourse of acquaintances and business competitors, to all circumstances whether of prosperity or of trial, work or recreation, will its practice bring peace and good will.

But we forget this, how easily. How many men and women wronged more or less severely, justify themselves in a revengeful spirit toward the offender, which is continually working, and hoping that evil may befall him. How many, from more insignificant causes, wounded pride, or unintentional and accidental slights to their self esteem, harbor and even cultivate low resentments with only demoralizing results upon themselves and others. It is not difficult to perceive that Christian manhood and womanhood becomes impossible with such indulgence; and on the other hand, that the spirit of forgiveness makes the highest attainment in courtesy and charity easy and natural.

Here a Little, There a Little.

The subject of temperance has gained new interest in our community from the late occurrence of several homicides, in which the chief circumstance was intoxication. The question of responsibility, outside of the chief actors, is mooted, and liquor sellers receive their full share of blame, perhaps more than their share. It is easy and comfortable for us all to shift disagreeable burdens upon convenient and prominent scapegoats. The man who allows himself to become genteely disguised, benignantly and witlessly merry upon

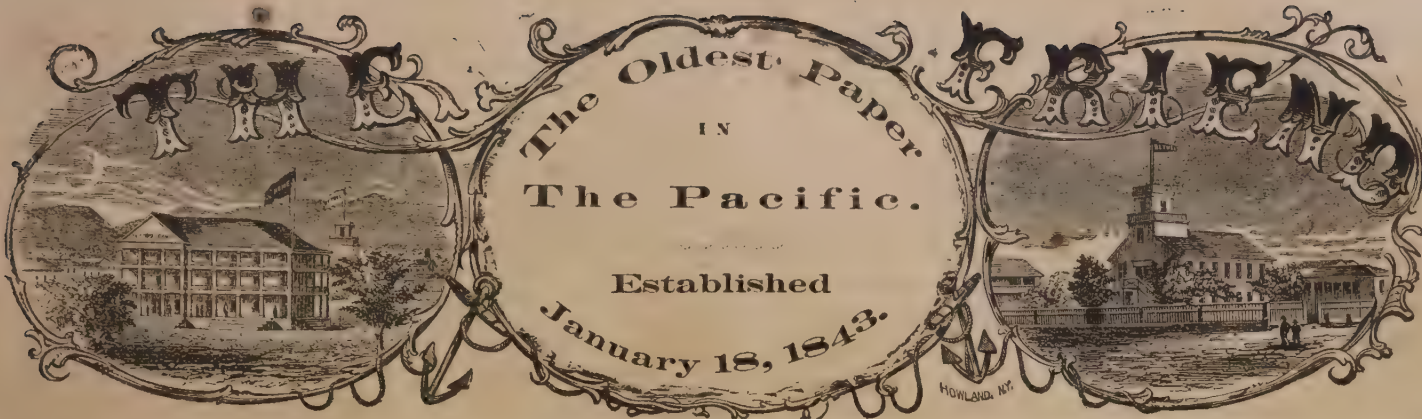
rare old vintages, sets an example which he is responsible for; and if it is an example which encourages that indulgence which makes it easy for a man to murder his friend or his wife, he cannot throw off the responsibility entirely on the uninfluential liquor seller who simply performs a mechanical part in the tragedy.

Among the new books, we have had the pleasure of reading *Mireio*, a love poem by Fred. Mistral, translated from the Provençal French. The metrical form of the translation reminds us of Morris' style of versification. The poem is a story, simply and beautifully told, of a courtship between two almost children, in which the wooing was mutual. A few blissful months and then the aristocratic parents of *Mireio* on learning of the attachment, separate the lovers, and forbid the plebian Vincen to enter the place, which conduct results in the tragic death of *Mireio*, who is true to the last, leaving poor Vincen at the close of the story rather unsatisfactorily bereaved.

The regular meeting of the Association took place as usual last month. The committee on topics being absent, there was no essay or discussion. Mr. P. C. Jones, the topic committee for November, announced as his subject, *Opium, and its use in these islands*.

During the months of August and September the meetings failed for want of quorums. It is worthy of thought by those who absent themselves on such occasions, how far they are, personally responsible for such failure. It is a matter of much importance that these meetings should be held regularly and be well sustained. After the Association has become so well organized and has gained its undeniably useful position in the place, it would be a subject of sincere regret if it should be permitted to become extinct for want of enthusiasm among its members.

MINDS WITH SKY-LIGHTS.—Oliver Wendell Holmes compares men's minds to houses. "All fact collectors," he says, "who have no aim beyond their facts, are one-story men. Two-story men compare, reason, generalize, using the labors of the fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the sky-light. There are minds with large ground floors, that can store an infinite amount of knowledge. Your great working lawyer has two spacious stories; his mind is clear, because his mental floors are large, and he has room to arrange his thoughts so that he can get at them. Poets are narrow below, incapable of clear statement, and with small power of consecutive reasoning, but full of light, if sometimes rather bare of furniture, in the attics."



New Series, Vol. 21. No. 12.}

HONOLULU, DECEMBER 2, 1872.

{Old Series, Vol. 29.

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THE FRIEND.

DECEMBER 2, 1872.

End of Volume Twenty-nine.

The years come and go so rapidly, that we hardly close our accounts for one year, ere those of another call for our attention. As our subscribers and patrons have enjoyed the reading of our little monthly sheet another year, we would respectfully request that they pay our carrier when he presents the bills. Our subscribers on the other islands will find their bills enclosed in the December number. If in any instance there are good reasons why payment should be withheld, please communicate with the publisher. A new volume will commence on the 1st of January, 1873, and we hope some who are now regular readers of the *Friend* will honor the publication by allowing their names to be added to our subscription list. Donations for gratuitous circulation of the paper gratefully received. Seamen and strangers will always be supplied *gratis* by calling upon Mr. Dunscombe at the office, or upon the publisher.

— Bound volumes for sale at the office, or by application to the publisher.

DR. WESTON'S LECTURE.—A few evenings since, this gentleman delivered a most interesting lecture before the pupils of Oahu College, who gathered at the Session Room of Fort Street Church. The public enjoyed the privilege of attending. His subject was *Sugar*. The lecture has since been published in the *Hawaiian*. We wish our literary and scientific gentlemen would afford us an occasional lecture.

Week of Prayer, 1873.

Sunday, January 5—SERMONS—Subject: The foundation, security and universal extension of the Christian church.

Monday, January 6—DEVOUT ACKNOWLEDGMENT—Remembrance of God's mercies to the Nation; to Families, and to the Churches; Providential and spiritual blessings to ourselves; Confession of Sin.

Tuesday, January 7—PRAYER—for the Christian Churches; their increase in love, activity, fidelity to the truth and the clearer manifestation of the unity in the faith; for Ministers, Missionaries and Evangelists.

Wednesday, January 8—PRAYER—for Families; for sons and daughters of Christian parents; for a blessing on home influence, and on the services and ordinances of "the Church of God;" for Schools, Colleges and Universities; for Children at Sea or in Foreign Lands; for young men in business and professions; for servants; and for all in sickness and tribulation.

Thursday, January 9—PRAYER—for Nations; for Kings, and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord and good will among all classes; for the discernment of God's hand in national judgments; and for the removal of intemperance, immorality and the sins which are "a reproach to any people."

Friday, January 10—PRAYER—for the out pouring of the Spirit in the Hawaiian Islands and in other lands; upon Pastors and Churches and Congregations; that professing Christians may be revived and sinners converted unto God.

Saturday, January 11—PRAYER—for Sunday schools; for Missionary, Tract, Bible and other religious societies; for the raising up and sending forth of more "laborers into His harvest," and for the removal of hindrances to the spread of the Gospel and the Conversion of the World.

Sunday, January 12—SERMONS—"Let the whole earth be filled with His glory. Amen, and Amen"

"THE SWORD AND THE TROWEL."—This is the title of the monthly publication by the Rev. C. H. Spurgeon, of London. Each number contains one of Mr. Spurgeon's sermons, besides much interesting matter relating to the enterprises supported by him and his church. We have read with much interest the file sent us by Mrs. Taylor, of London, a lady formerly residing in Honolulu, and we believe she was the first foreign lady who landed on the islands after the arrival of the ladies of the American Mission. She will be remembered by all the older class of foreign residents in Honolulu, and we are happy to state that she is enjoying a serene and happy old age in the family of her daughter, who will also be remembered as a resident of this place.

DONATIONS.—For *Friend* \$5, and Bethel \$5, from Capt. Willis of bark *Bartholomew Gosnold*. A sailor, fifty cents.

☞ The "San Juan" difficulty may appear to the present generation as a small affair—quite too insignificant for two great nations to go to war about, but not so a few years ago. Fortunate it was for the two countries that the British Admiral Baynes arrived just in time to arrest proceedings. See New York *Herald* of October 23d.

NOTICE TO SHIPMASTERS.—American shipmasters desirous of obtaining copies of the *Friend* containing the new United States law relating to seamen, will please call and they will be supplied gratis.

☞ Last Friday evening, at the Bethel, Mr. C. C. Bennett gave an interesting Temperance lecture before the members of the Honolulu Lodge of Good Templars.

☞ We are glad to welcome back our old friends engaged in the whale-fishery. We heard one ship-master remark, that after all that has been said about Honolulu, this was the best regulated port in the world!! Some of the best features of the new American law relating to seamen, we verily think, must have been copied from the Hawaiian Statutes!

☞ In glancing over the catalogues from several American Colleges, we are glad to see our Islands so well represented. At "Yale," Foster and Bond, now in the junior class; at "Michigan University," Cooke, Castle, Andrews, and Miss Andrews; at "Amherst," Damon, senior, and Bishop Freshman; young Corwin, formerly of Honolulu, at "Williams." Hillebrand, lately of "Cornell University," has just entered a German University; young Allen is studying in Lausanne, Switzerland; Miss Wetmore, South Hadley; Harry M. Black, F. Macfarlane and C. Macfarlane, at the Oakland Military Academy, Cal. Some names may have been omitted, which we cannot now recall. It is gratifying in recalling the names of those from these Islands who have graduated at American Colleges, that so many should now be known as occupying positions of honor and responsibility.

AN ACT

To Authorize the Appointment of Shipping Commissioners by the Several Circuit Courts of the United States, to Superintend the Shipping and Discharge of Seamen engaged in Merchant Ships belonging to the United States, and for the further Protection of Seamen.

[CONCLUDED.]

Sixthly, for assaulting any master or mate, he shall be liable to imprisonment for any period not exceeding two years; seventhly, for combining with any other or others of the crew to disobey lawful commands or to neglect duty, or to impede navigation of the ship, or the progress of the voyage, he shall be liable to imprisonment for any period not exceeding twelve months; eighthly, for willfully damaging the ship or embezzling or willfully damaging any of the stores or cargo, he shall be liable to forfeit out of his wages a sum equal in amount to the loss thereby sustained, and also, at the discretion of the court, to imprisonment for any period not exceeding twelve months; ninthly, for any act of smuggling of which he is convicted, and whereby loss or damage is occasioned to the master or owner, he shall be liable to pay such master or owner such a sum as is sufficient to reimburse the master or owner for such loss in damage, and the whole or any part of his wages may be retained or satisfaction on account of such liability, and shall also be liable to imprisonment for a period not exceeding twelve months.

SEC. 52. That upon the commission of any of the offenses enumerated in the last preceding section, an entry thereof shall be made in the official log-book, and shall be signed by the master, and also by the mate or one of the crew; and the offender, if still in the ship, shall, before the next subsequent arrival of the ship at any port, or if she is at the time in port, before her departure therefrom, either be furnished with a copy of such entry, or have the same read over distinctly and audibly to him, and may thereupon make such reply thereto as he thinks fit; and a statement that a copy of the said entry has been so furnished or that the same has been so read over as aforesaid, and the reply (if any) made by the offender, shall likewise be entered and signed in manner aforesaid; and in any subsequent legal proceedings the entries hereinbefore required shall, if practicable, be produced or proved, and in default of such production or proof, the court hearing the case may, at its discretion, refuse to receive evidence of the offense.

SEC. 53. That whenever, either at the commencement or during the progress of any voyage, any seaman or apprentice neglects or refuses to join, or deserts from or refuses to proceed to sea, in any ship in which he is duly engaged to serve, or is found otherwise absenting himself therefrom without leave, the master, or any mate, or the owner, or consignee, or shipping commissioner may, in any place in the United States, with or without the assistance of the local public officers or constables, who are hereby directed to give their assistance if required, and also at any out of the United States, if and so far as the laws in force at such place will permit, apprehend him without first procuring a warrant, and may thereupon, in any case, and shall in case he so requires, and it is practicable, convey him before any court of justice or justices of any State, city, town or county within the United States capable of taking cognizance of offenses of like degree and kind of the matter, to be dealt with according to the provisions hereinbefore contained in reference to such cases; and may, for the purposes of conveying him before such court of justice, detain him in custody for a period not exceeding twenty-four hours, or shorter time, as may be necessary, or may, if he does not so require, or if there is no such court at or near the place, at once convey him on board; and if such apprehension appears to the court of justice before which the case is brought to have been made on improper or on insufficient grounds, the master, mate, consignee or shipping commissioner who makes the same, or causes the same to be made, shall incur a penalty not exceeding one hundred dollars; but such penalty, if inflicted, shall be a bar to any action for false imprisonment.

SEC. 54. That any master of, or any seaman or apprentice belonging to, any merchant ship who, by willful breach of duty, or who, by reason of drunkenness, does any act tending to the immediate loss, destruction or serious damage to such ship, or tending immediately to endanger the life or limb of any person belonging to or on board of such ship, or who, by willful breach of duty, or by

reason of drunkenness, refuses or omits to do any lawful act proper and requisite to be done by him for preserving such ship from immediate loss, destruction or serious damage, or for preserving any person belonging to or on board of such ship from immediate danger to life or limb, shall, for every such offense, be deemed guilty of a misdemeanor, and shall be liable to imprisonment for a period not exceeding twelve months.

SEC. 55. That all clothes, effects and wages which, under the provisions of this act, are forfeited for desertion, shall be applied in the first instance, in payment of the expenses occasioned by such desertion to the master or owner of the ship from which the desertion has taken place, and the balance (if any) shall be paid by the master or owner to any shipping commissioner resident at the port at which the voyage of such ship terminates; and the shipping commissioner shall account to and pay over such balance to the judge of the circuit court within one month after said commissioner receives the same, to be disposed of by him in the same manner as is hereinbefore provided for the disposal of the money, effects and wages of deceased seamen; in all other cases of forfeiture of wages, under the provisions hereinbefore contained, the forfeiture shall be for the benefit of the master or owner by whom the wages are payable; and in case any master or owner neglects or refuses to pay over to the shipping commissioner such balance aforesaid, he shall incur a penalty of double the amount of such balance, which shall be recoverable by the commissioner in the same manner that seamen's wages are recovered.

SEC. 56. That any question concerning the forfeiture of, or deductions from, the wages of any seaman or apprentice may be determined in any proceeding lawfully instituted with respect to such wages, notwithstanding that the offense in respect of which such question arises, though hereby made punishable by imprisonment as well as forfeiture, has not been made the subject of any criminal proceeding.

SEC. 57. That whenever in any proceeding relating to seamen's wages, it is shown that any seaman or apprentice has, in the course of the voyage, been convicted of any offense by any competent tribunal, and rightfully punished therefor by imprisonment or otherwise, the court hearing the case may direct a part of the wages due to such seaman, not exceeding fifteen dollars, to be applied in reimbursing any costs properly incurred by the master in procuring such conviction and punishment.

SEC. 58. That every ship making voyages as described in section twelve of this act shall have an "official log-book;" and every master of such ship shall make, or cause to be made therein, entries of the following matters, that is to say: First, every legal conviction of any member of his crew, and the punishment inflicted; secondly, every offense committed by any member of his crew for which it is intended to prosecute, or to enforce a forfeiture, together with such statement concerning the reading over of such entry, and concerning the reply, if any, made to the charge, as hereinbefore required; thirdly, every offense for which punishment is inflicted on board, and the punishment inflicted; fourthly, a statement of the conduct, character and qualifications of each of his crew, or a statement that he declines to give an opinion of such particulars; fifthly, every case of illness or injury happening to any member of the crew, with the nature thereof, and the medical treatment (if any); sixthly, every case of death happening on board, with the cause thereof; seventhly, every birth happening on board, with the sex of the infant, and the names of the parents; eighthly, every marriage taken place on board, with the names and ages of the parties; ninthly, the name of every seaman or apprentice who ceases to be a member of the crew otherwise than by death, with the place, time, manner and cause thereof; tenthly, the wages due to any seaman or apprentice who dies during the voyage, and the gross amount of all deductions to be made therefrom; eleventhly, the sale of the effects of any seaman or apprentice who dies during the voyage, including a statement of each article sold, and the sum received for it.

SEC. 59. That every entry hereby required to be made in the official log-book shall be signed by the master and by the mate, or some other one of the crew, and every entry in the official log-book shall be made as soon as possible after the occurrence to which it relates, and, if not made on the same day as the occurrence to which it relates, shall be made and dated so as to show the date of the occurrence, and of the entry respecting it; and in no case shall any entry therein in respect of any occurrence happening previously to the arrival of the ship at her final port be made more than twenty-four hours after such arrival.

SEC. 60. That if any case the official log-book is not kept in the manner hereby required, or if any entry hereby directed to be made in any such log-book is not made at the time and in the manner hereby directed, the master shall, for each such offense, incur a penalty not exceeding twenty-five dollars; and every person who makes, or procures to be made, or assists in making any entry in any official log-book in respect of any occurrence happening previously to the arrival of the ship at her final port of discharge, more than twenty-four hours after such arrival, shall, for each offense, incur a penalty not exceeding one hundred and fifty dollars.

PROTECTION OF SEAMEN.

SEC. 61. That no wages due or accruing to any seaman or apprentice shall be subject to attachment or arrestment from any court; and every payment of wages to a seaman or apprentice shall be valid in law, notwithstanding any previous sale or assignment of such wages, or of any attachment, incumbrance or arrestment thereon; and no assignment or sale of such wages, or of salvage made prior to the accruing thereof, shall bind the party making the same, except such advanced securities as are provided for in this act.

SEC. 62. That every person who, not being in the United States service, and not being duly authorized by law for the purpose, goes on board any ship about to arrive at the place of her destination before her actual arrival, and before she has been completely moored, without permission of the master, shall, for every such offense, incur a penalty not exceeding two hundred dollars, and shall be liable to imprisonment for any period not exceeding six months; and the master or person in charge of said ship may take any such person so going on board as aforesaid into custody, and deliver him up forthwith to any constable or police officer, to be by him taken before any justice of the peace, and to be dealt with according to the provisions of this act.

SEC. 63. That if, within twenty-four hours after the arrival of any ship at any port in the United States, any person, then being on board such ship, solicits any seaman to become a lodger at the house of any person letting lodgings for hire, or takes out of such ship any effects of any seaman, except under his personal direction, and with the permission of the master, he shall, for every such offense, incur a penalty not exceeding fifty dollars, or shall be liable to imprisonment for any period not exceeding three months.

SEC. 64. That all penalties and forfeitures imposed by this act, and for the recovery whereof no specific mode is hereinbefore provided, shall and may be recovered with costs, either in any circuit court of the United States, at the suit of any district attorney of the United States, or at the suit of any person by information to any district attorney in any port of the United States, where or near to where the offense shall be committed or the offender shall be; and in case of a conviction under this act, and the sum imposed as a penalty by the court shall not be paid either immediately after the conviction or within such period as the court shall at the time of the conviction appoint, it shall be lawful for the court to commit the offender to prison, there to be imprisoned for the term or terms hereinbefore provided in case of such offense, the commitment to be terminable upon payment of the amount and costs; and all penalties and forfeitures mentioned in this act, for which no special application is hereinbefore provided, shall, when recovered, be paid and applied in manner following, that is to say: so much as the court shall determine, and the residue shall be paid to the court and be remitted from time to time, by order of the judge, to the treasury of the United States, and appropriated as provided for in section fifty of this act. *Provided always*, That it shall be lawful for the court before which any proceeding shall be instituted for the recovery of any pecuniary penalty imposed by this act, to mitigate or reduce such penalty as to such court shall appear just and reasonable; but no such penalty shall be reduced to less than one-third of its original amount: *Provided also*, That all proceedings so to be instituted shall be commenced within two years next after the commission of the offense, if the same shall have been committed at or beyond the Cape of Good Hope or Cape Horn, or within one year if committed elsewhere, or within two months after the return of the offender and the complaining party to the United States; and there shall be no appeal from any decision of any of the circuit courts, unless the amount sued for exceeds the sum of five hundred dollars.

SEC. 65. That to avoid doubt in the construction of this act, every person having the command of any ship belonging to any citizen of the United States shall, within the meaning and for the purposes of this act, be deemed and taken to be the "master" of such ship; and

that every person (apprentices excepted) who shall be employed or engaged to serve in any capacity on board the same shall be deemed and taken to be a "seaman" within the meaning and for the purposes of this act; and that the term "ship" shall be taken and understood to comprehend every description of vessel navigating on any sea or channel, lake or river, to which the provisions of this law may be applicable; and the term "owner" shall be taken and understood to comprehend all the several persons, if more than one, to whom the ship shall belong.

SEC. 66. That in no case shall the salary, fees and emoluments of any officer appointed under this act be more than five thousand dollars per annum; and any additional fees shall be paid into the treasury of the United States.

SEC. 67. That all acts or parts of acts inconsistent with the provisions of this act are hereby repealed.

SEC. 68. That this act shall take effect in sixty days after its passage, but its provisions in regard to appointments under it shall take effect immediately.

SCHEDULE.

TABLE A. (Section 5.)

Scale of fees for matters transacted at shipping commissioners' offices:	
First. Fee payable on engaging crew, for each member of the crew (except apprentices).....	\$2.00
Secondly. Fee payable on discharging crew, for each member of crew discharged.....	50 cents.

TABLE B. (Section 6.)

Sums to be deducted from wages of seamen in partial repayment of the fees payable in table A:	
In respect of engagements, from the wages of each member of the crew.....	25 cents.
In respect of discharges, from the wages of each member of the crew.....	25 cents.

TABLE C. (Section 7.)

Fees payable by the master or owner for apprenticing boys to the sea-service:	
For each boy so bound, including the indenture.....	\$5.00

TABLE D. (Section 12.)

Form of Articles of Agreement.

UNITED STATES OF AMERICA:

(Date and place of first signature of agreement, including name of shipping office.)

It is agreed between the master and seamen or mariners, of the ———, of which ——— is at present master, or whoever shall go for master, now bound from the port of ——— to ———, (here the voyage is to be described, and the places named at which the ship is to touch, or, if that cannot be done, the general nature and probable length of the voyage is to be stated.)

And the said crew agree to conduct themselves in an orderly, faithful, honest and sober manner, and to be at all times diligent in their respective duties, and to be obedient to the lawful commands of the said master, or of any person who shall lawfully succeed him, and of their superior officers, in everything relating to the said ship, and the stores and cargo thereof, whether on board, in boats, or on shore; and in consideration of which service, to be duly performed, the said master hereby agrees to pay to the said crew, as wages, the sums against their names respectively expressed, and to supply them with provisions according to the annexed scale. And it is hereby agreed that any embezzlement or wilful or negligent destruction of any part of the ship's cargo or stores shall be made good to the owner out of the wages of the person guilty of the same. And if any person enters himself as qualified for a duty which he proves himself incompetent to perform, his wages shall be reduced in proportion to his incompetency. And it is also agreed that if any member of the crew considers himself to be aggrieved by any breach of the agreement or otherwise, he shall represent the same to the master or officer in charge of the ship in a quiet and orderly manner, who shall thereupon take such steps as the case may require. And it is also agreed that (here any other stipulations may be inserted to which the parties agree, and which are not contrary to law.)

In witness whereof the said parties have subscribed their names, hereto on the days against their respective signatures mentioned.

Signed by ———, master, on the ——— day ——— eighteen hundred and ———.

TABLE D.—Continuation of agreement.

Signature of crew.	Birth-place.	Age.	Height.	Description.	Wages per month.	Advance wages.	Amount monthly allotment.	Time of service.	Hospital money.	Whole wages.	Wages due.	Place and time of entry.	Time at which he is to be on board.	In what capacity.	Shipping commissioner's signature or initials.	Alotment payable to—	Conduct qualifications.
			Feet.	Inches.	Complexion.	Height.		Months.	Days.								

NOTE.—In the place for signatures and descriptions of men engaged after the first departure of the ship the entries are to be made as above, except that the signatures of the consul, vice-consul, officer of customs, or witness before whom the man is engaged, is to be substituted for that of the shipping master.

ACCOUNT OF APPRENTICES ON BOARD.

Christian and surname of apprentice, in full.	Date of registry of indenture.	Port at which indenture was registered.	Date of register of assignment.	Port at which assignment was registered.

TABLE D.—(TO BE INSERTED IN AGREEMENT).—SCALE OF PROVISIONS TO BE ALLOWED AND SERVED OUT TO THE CREW DURING THE VOYAGE.

	Bread.	Beef.	Pork.	Flour.	Peas.	Rice.	Barley.	Tea.	Coffee.	Sugar.	Water.
	Lbs.	Lbs.	Lbs.	Lbs.	Pts.	Pts.	Pts.	Ozs.	Ozs.	Ozs.	Qts.
Sunday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
Monday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
Tuesday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
Wednesday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
Thursday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
Friday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½
Saturday.....	1	1½	1½	1½	1½	1½	1½	1½	1½	1½	1½

(Here any stipulation for changes, or substitution of one article for another, may be inserted.)

SUBSTITUTES.

One ounce of coffee, or cocoa, or chocolate, may be substituted for one-quarter ounce of tea; molasses for sugar, the quantity to be one-half more; one pound of potatoes or yams; one-half pound of flour or rice; one-third pint of peas or one-quarter pint of barley may be substituted for each other. When fresh meat is issued, the proportion to be two pounds per man per day, in lieu of salt meat. Flour, rice and peas, beef and pork, may be substituted for each other, and for potatoes, onions may be substituted.

TABLE E.—CERTIFICATE OF DISCHARGE. (Section 24.)

Name & official number of ship.	Port of registry.	Tonnage.	Description of voyage or employment.	Name of seaman.	Place of birth.	Date of birth.	Character.	Declines to give statement of character.	Capacity.	Date of entry.	Date of discharge.	Place of discharge.

I certify that the above particulars are correct, and that the above-named seaman was discharged accordingly.

Dated — day of —, eighteen hundred and —.

(Signed,) —, Master.

(Countersigned,) —, Seaman.

Given to the above-named seaman in my presence this — day of —, eighteen hundred and —.

(Signed,) —, Shipping Commissioner.

Approved June 7, 1872.

Meeting of the American Board at New Haven.

DEAR "FRIEND:"—I had hoped to have been able to write you from New Haven during the meeting of the Board, but correspondence seemed quite impossible in the midst of the many meetings and exercises of that most interesting anniversary time. Now that this has come to be a very pleasant, profitable memory with us, I am somewhat afraid that it will seem far back in the past before it reaches you.—Yet I don't know of anything that seems to me just now more deserving of thought, and full of interest than this great Board of ours, and its still greater work.

You will remember perhaps that at Salem last year, the next meeting was appointed to be held in Chicago; but shortly after came the "fire" which so changed the prospects of that city and its people. So this fall instead, all the goodly missionary people came to their meeting in the "City of Elms." Somehow it seems singularly appropriate that we should come together to talk about the Master's

work in the shadow of the old College from which so many workers have gone. As it was, New Haven never seemed to us more beautiful, and the elm avenues never more leafy and vista-like. The visitors came in good force, some four thousand strong, and full as many, I imagine, as the New Haven people cared to see. Yet places were procured for all, and if we might judge from the very enthusiastic resolutions passed at the close of the meetings, every one went away quite satisfied.

The session was opened on Tuesday evening in Music Hall by the annual address from Professor Bartlett, of Chicago, grounded upon the thought that "the Divine forces which centre in the Gospel of Christ are the only ultimate reliance for the world's conversion." He traced very clearly and eloquently the march of Christianity during the ages, and pointed to the time of its complete supremacy throughout the world.

Wednesday brought us the two papers from Dr. Clark and Dr. Treat, which contained the leading thoughts of the meetings—the key-note of most of the addresses. The paper of Dr. Clark was peculiarly interesting, on the "Ministration of the Spirit." He enumerated the various hindrances to the Spirit's work, and proved how averse the spirit of many professing Christians was to the advance of Christ's kingdom. Dr. Treat's call for new laborers for the field was very urgent. "In our hands is placed the high privilege of doing much to aid in the redemption of a lost world, yet are we willing to take up our cross and follow Christ? The heathen world never called more loudly for the 'Light' than it calls to-day, but there are few to bear it to them. The call—the cry is sounding with intense distinctness. Will we obey it?"

I mention these two papers, as they constituted so largely the basis of the discussions and addresses. If I mistake not, the great central thought of this year's meeting was, "The need of new men,—where shall they be found?" With great fervency did all the returned missionary speakers call for helpers. Especially marked in this particular were the speeches of Mr. Capron of the Madura, and Mr. Barnum of the Turkey Mission. With almost righteous indignation did Mr. Capron refer to the repeated calls in the past history of the Board for new men and the disappointment that has attended them. Hon. W. E. Dodge and Professor Gilman spoke from a home stand-point on the same theme.

I never have before felt so thoroughly, so all-absorbingly the grandeur of Christ's work, and the certainty of its ultimate victory and triumph. There was something almost contagious, if I might so say, in the grand whole-souled faith of these men of Christ who came to us with their records. That this was in the hearts of all, was brought out finely in the course of the meeting.

Despatches were received in Washington from Japan relative to the recall of the Japanese now in this country for the purpose of education, and also to an increasing spirit in Japan against progress and Christianity. These reports have since been proved to be much exaggerated, but coming as they did with indications of truth, it might have been supposed that they would have disheartened even those stout-hearted men who are laboring to build up the missionary interest and work in Japan. But to a man they rose up, inspired with a stronger purpose to carry forward the work so successfully begun, confident in a higher strength. The present darkness seemed only to make them more aware of the dawn that was to follow.

The discussion on Japan was in some respects the most interesting during the session. It was opened by President Stearns. Mr. Northrop, who is so largely connected with the educational interests of Japan, made some most important and encouraging statements. Dr. Hopkins thrilled us all by his hope and courage.

The meetings of the missionaries were as usual of peculiar and touching interest. The number of returned workers was unusually large, and each had to tell the other of all the rich experience there was to be found in their far-away homes. These Christians with their earnest, purified faces and quiet lives seem most at home in these gatherings. I have always found more comfort in thinking of Christ as the twilight visitor at the cottage in Bethany, than as the King of the line of David who was welcomed by the throng with the palm branches.

The communion services were celebrated in the various churches. Reports were made from most of the fields, and addresses by active but now resting workers in them. The number and eloquence of the speakers drew out immensely large houses.

The financial condition of the Board is most encouraging. The total expenditures for the past year were \$416,012; the receipts were \$428,693.

The Board now turns with renewed exertions to the prosecution of the work in nominally Christian lands. In Italy, in Austria, in Spain, may we not hope yet to restore once more the pure faith of the primitive church to peoples who have borne so long the corruptions of Catholic power? Two pastors have left their churches in Connecticut and have gone to this European work. They counted it indeed high privilege thus to serve Christ. During the week in which the Board held its session eleven new missionaries started for their respective fields of labor.

The music during the meetings was especially noticeable—grandly congregational, and led by a full band and piano. The heartiness and sympathy of the hundreds of voices could not fail to impress one.

The meeting next year is to be held in Minneapolis, quite in the frontier lands. May the year coming be as full of rich blessing as the year past has been. Even now may we not clearly see on the mountain tops the coming of "the feet of Him who bringeth good tidings?"

NOMAD.

Amherst, October 11, 1872.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Nov. 3—Haw wh bk R W Wood, Whitney, 24 days fm Arctic, with 550 wh, 12,000 bone, 2,000 lbs walrus teeth.
 10—Am bk Garibaldi, Noyes, 23 days from Portland, O, with flour and lumber, en route for Hongkong.
 10—Nor Ger ship Madura, F Storm, 68 days from Newcastle, N S W.
 12—Haw schr Kamale, Dority, 27 days from Jarvis Is.
 13—Haw brig Wm H Allen, Schneider, 19 days from Tahiti.
 15—Am wh bk Bartholomew Gosnold, Willis, from Arctic, with 600 blbs wh, 6,000 lbs bone.
 17—Am wh bk Arnolda, G F Baudry, from Arctic, with 500 blbs wh, 7,000 lbs bone.
 17—Am missionary brig Morning Star, Hallett, 24 days from Gilbert Islands.
 17—Brit wh bk Chance, Norton, from Arctic, with 80 blbs wh.
 20—Am steamship Ajax, J D Howell, 10 days from San Francisco.
 20—Am str Nevada, J H Blethen, 18 days from Auckland.
 21—Am ship Ceylon, Woods, 136 days from Boston.
 21—Brit bk Excelsior, Edgar, 120 days from Liverpool.
 22—Am wh bk Triton, Heppingsstone, from Arctic, via Kawaihae, 10 months out from home, with 15 blbs spm, 250 blbs wh, 5,000 lbs bone.
 30—Am ship Alice Ball, from Newcastle, N S W.
 30—Brit wh bk Faraway, Herendeen, from Arctic, via Hilo, lying "off and on."
 Dec. 1—Am wh bk Jas Allen, Kelly, 21 days fm S Francisco.

DEPARTURES.

- Nov. 2—Am bk D C Murray, Shepherd, for San Francisco.
 6—Am bk Victor, Gove, for Nansimo.
 8—Am schr C M Ward, G W Rickman, for Guano Is.
 9—Haw ketch Lunallo, English, for Navigator Islands.
 9—Haw schr Luka, Ballastier, for Starbuck Island.
 14—Am bk Garibaldi, Noyes, for Hongkong.
 16—Haw brig Wm H Allen, Schneider, for Tahiti, via Kawaihae.
 19—Haw bk Courier, Plesse, for Bremen.
 22—Am str Ajax, J D Howell, for San Francisco.
 25—Am str Nevada, J H Blethen, for Auckland, N Z.
 25—Am bk Comet, A Fuller, for San Francisco.

MEMORANDA.

REPORT OF SCHOONER C. M. WARD, G. W. RICKMAN, MASTER.—Left Honolulu Sept 6th with wind from ENE for first 16 hours; then calm for 24 hours. Saw the light from the volcano on Hawaii on the 8th. Sept 9th took light wind from E up to lat 6° N, long 155° 50' W. From thence strong wind from ENE to Christmas Island, arriving there Sept 17th. Left Christmas Island next day, and arrived at Jarvis Island Sept 19th. Left there next day, wind light from E, arriving at Enderbury Island Sept 24th. Found here the ship George Green with 1,300 tons guano. Left there same day, wind strong from E, arriving at Baker's Island Sept 27th. Left Baker's Island Sept 29th, wind light from E, and arrived at Howland's Island afternoon of the same day. Left Howland's for Honolulu at 3 P M Oct 1st, wind light from E. Fell calm, and drifted to lat 3° N, long 177° 56' W; then took light winds from SE. Had wind light from ENE to SE to lat 8° N, long 157° 40' W. From thence light winds to the islands.

REPORT OF MISSIONARY BRIG MORNING STAR, HALLETT, MASTER.—Sailed from Honolulu July 3d for the Micronesian Islands, with Rev W P Alexander as Delegate, and Rev J W Kanou and two children, as passengers, for Butaritari. July 19th touched at Arorai, 20th at Byron, 21st at Tamana, 23d at Peru, 24th at Francis, 26th at Drummond's, 29th at Nou-uti, Aug 2d at Maiana, 6th at Marake, and 9th at Apuian. Took on board Rev J D Ahia with his three children, Mr D Tekauene and wife, and Mr Tuteke and wife, for Honolulu. Aug 16th arrived at Butaritari and landed Rev J W Kanou and family; 23d arrived at Mille, taking on board Rev S Helemauna and wife for Ebon. Sept 2d arrived at Ebon; landed Rev S Helemauna and wife, and took in Rev B G Snow and wife for Strong's Island. Sept 5th arrived at Namerik; 9th at Strong's, and landed passengers. Saw lying at Strong's Island, ship "Emma C Jones," of New Bedford, Gifford, master, 14 months out, with 500 blbs oil. Sept 14th arrived at Wellington and took 21 passengers for Ponape. Arrived at Ponape on the 16th; took on board Mrs E T Doane for Honolulu, 25 passengers for Wellington, and 3 for McAskill. Oct 4th arrived at Wellington and landed passengers; 5th at McAskill and landed passengers; 9th at Strong's Island, taking in Rev B G Snow and wife for Ebon; 14th at Namerik; 16th at Ebon, landed passengers, and took in Rev S Helemauna and wife for Mille. Spoke bark "Benjamin Cummings," of New Bedford, Brown, master, 16 months out, 300 blbs sperm. Oct 24th arrived at Mille and landed Rev S Helemauna and wife, and at 1 P M set sail for Honolulu, arriving Nov 17th at 5 P M.

REPORT OF WHALING BARK ARNOLDA, G. F. BAUDRY, MASTER.—Sailed from New Bedford 2d day of January. Had very heavy gales the first 5 days out, losing starboard boat and davits, stove in the after part of round house, and partly filled the cabin with water. Touched at Cape Verde Islands, 22 days from home. From thence to Cape Horn had light drizzly weather from SE, arriving off there 82 days from home. Was off there 20 days with strong NW gales. From thence to the Arctic Ocean had fine weather, arriving there the 10th day of July. Laid in St Lawrence Bay with the barks "Arctic" and "R W Wood." Worked north as far as Cape Lisbon. Saw no whales. Arrived off Icy Cape the 23d of July. Here the natives had just taken 4 whales, but we saw none. We understood by signs from the natives that there was but three of the abandoned ships left. We could not proceed any further at present, as the ice made clear to the shore. Provisioned two boats and sent them as far as they could go, thinking they might come up with the whales and catch some before they got round Point Barrow. On the 26th took our anchor and proceeded 10 miles further north, the ice having worked to the northward. On the night of the 27th boats returned and reported no whales, they having gone as far as Point Belcher. There they found Capt Smith of the brig "Uranie," two boats from the bark "Florence," and six of the hulls of the fleet which was left in the Arctic last season, being badly used up. The natives had burnt the best part of the fleet, some of which was smoking when Capt Smith arrived there. The following are the names of the ships that are left: Bark "Minerva," off the mouth Wainwright's Inlet, taken by the bark "Florence," not ashore; "Thomas Dickason," two miles further north, taken charge of by Capt Smith, and is ashore and bilged, water flowing in and out of her; brig "Kohola," high and dry on the beach; ship "Raindeer," five miles south of Point Belcher, bilged and full of water, taken charge of by bark "Florence"; bark "Emily Morgan," one mile north of Point Belcher, ashore and masts gone, claimed by the "Florence"; bark "Seneca," three miles north of Point Belcher, ashore, and taken charge of by Capt Smith. The ice now began to work to the northward with the ships. Shortly afterwards took a gale from the SW and NW. Ice began to pack on shore again. Anchored and parted our chain, losing an anchor and 60 fathoms chain. Aug 13th struck our first whale and lost him in the ice. Saw several other whales, but could not get to them on account of the heavy ice. The fleet was now here off the Sea Horse Islands, some working to the N and some to the SW. Came to the conclusion that it was not safe to go to the northward with the ice so near the shore, the current running at the rate of four or five miles per hour. Cruised to the southward and westward of the Sea Horse Islands. Saw but very few whales. Came back to the Sea Horse Islands again, and found that most of the fleet had gone to the northward. Aug 25th spoke bark "Arctic," from Point Barrow, who reported the loss of the bark "Roscoe," being crushed in the ice and became a total wreck, also the abandonment of the "Helen Snow" and "Sea Breeze," which were both taken charge of again. From this time until the last of Sept, saw but very few whales, and they were very shy. It has been the firm opinion of the oldest shipmasters that they have never known the ice to lay in such shape as this season, it being impossible to get on the whaling ground, where we have got in former seasons. Up to Oct 4th saw several whales, taking 5½ up to that time. Oct 5th, while cruising in the ice for whales, accidentally struck a piece, which stove the ship, breaking off seven timbers and four planks. The ship now began to fill with water very fast. Called for assistance, and the barks "Sea Breeze" and "Midax" promptly came and helped us. Had it not been for their help, the ship would have been filled with water. We now cut away the broken timbers and got to the leak from the inside. With blankets and oakum, we succeeded in getting the leak under control. At 10 P M got all the water out of the ship. For the kind help and assistance of Captains Hamill and Weeks and their crews, I return my heartfelt thanks. On the 7th put away for Plover Bay, arriving there on the 12th. Found the following ships lying there: "Live Oak," 8 whales; "Marengo," 11; "Jireh Perry," 11 and 800 walrus; "James Allen," 13; "Alaska," 3, all bound to San Francisco. Here we broke out our ship and planked over the stove bow. Sailed again on the 18th, and passed through the 72d passage in company with the bark "Alaska." Had a pleasant passage as far as lat 35° N, long 155° W. Here experienced heavy gales from the SE and SW on the night of Nov 7th, a heavy squall striking the ship, which hove her down and took off all the boats, davits and cranes on the larboard side. From thence to the islands had light westerly and southerly winds. Arrived in Honolulu Sunday, Nov 17th.

REPORT OF GERMAN SHIP MADURA, F. STORM, MASTER.—Left Newcastle, N S W, Sept 3d, with coal to H Hackfeld & Co, agents U S, N Z & A S S Line. Had good weather with calms during the voyage. Crossed the line Oct 30th and 31st, in long 141° 07' W. Arrived off Honolulu Nov 10th.

PASSENGERS.

- FOR VALPARAISO.—Per Lochnew, Sept. 28th—Capt French.
 FROM SAN FRANCISCO.—Per Queen Emma, Oct. 1st—S Cullen and wife, R Raffley, Thos Cummins, Catherine Daud, Albert Smith.
 FROM HONGKONG.—Per Minerva, Oct. 10th—20 Chinese laborers.
 FROM SAN FRANCISCO.—Per D. C. Murray, Oct. 12.—J Tam, B Gethen, S B Stoddard and wife, Allee, Achong, Mrs L D Bailey and child, Mrs A Christian and child, J M Buddington, and 3 Chinamen.
 FOR PORTLAND, O.—Per Augusta, Oct. 12th—W Robinson.
 FROM SAN FRANCISCO.—Per Idaho, Oct. 19th—E P Adams, Mrs Atherton and child, Mrs Blodgett, Oscar Una, A Loues, E R Folsom and wife, B Kinchlow, 8 in steerage, and 49 in transitu for Auckland.
 FROM AUCKLAND.—Per Nebraska, Oct. 21st—Mr Strange, Mrs D Quenten, Mrs M Quenten and 4 children, and 36 in transitu for San Francisco.
 FOR SAN FRANCISCO.—Per Idaho, Oct. 22d—J T Waterhouse, wife and grandchild, Mrs H Dimond and grandchild, C A Williams and nephew, Mrs Dr McGrew, Z S Spaulding and wife, N W Tallant, Sam Norris, Barrington Gethin, E L Harvey, F P Raffley, John Francis, Antonio Jose, Manuel Enos, George Tripp, John Dougherty, G Kirkwood, H Andresen, B F Dunbar, and 36 in transitu from Auckland.
 FOR AUCKLAND.—Per Nebraska, Oct. 23d—N Feeney, Thos Sheen, S Sax, and 49 in transitu from San Francisco.
 FOR HONGKONG.—Per Minerva, Oct. 23d—6 Chinese.
 FROM PORT GAMBLE.—Per Victor, Oct. 26th—John Benson.
 FROM SAN FRANCISCO.—Per Comet, Oct. 29th—Mr and Mrs Mitchell, Mrs E W Hitchings, Fanny Morgan Phelps and child, Jos Rayner, Alfred A Enguist, S Gawley, L B Jones, wife and 2 children.
 FROM HOWLAND'S ISLAND.—Per C. M. Ward, Oct. 29th—48 Hawaiian laborers.
 FOR SAN FRANCISCO.—Per D. C. Murray, Nov. 2d—Capt C Behrens, Mrs Mix and daughter, Mr Buddington, Mr Thompson, Chas F Shed, J Doyle, L Hansin, Alex Davidson, Henry Bird, L Spenger, F W Spencer.
 FOR GUANO ISLANDS.—Per C. M. Ward, Nov. 8th—George A Bridges, A J Kinney, Mr Wright, Mr Hines, J E Weaver, and 20 laborers.
 FOR STARBUCK ISLAND.—Per Luka, Nov. 9th—John Tarn, Thos Thrum.
 FOR ISLANDS IN THE PACIFIC.—Per Lunallo, Nov. 9th—Edward Probat, Peter Mallinger, 7 Manahili men and 2 women returning home.
 FROM GILBERT ISLANDS.—Per Morning Star, Nov. 17th—Mrs E T Doane, W P Alexander, Rev J D Ahia and 3 children, 4 Gilbert Islanders, Mr Manuel.
 FROM SAN FRANCISCO.—Per Ajax, Nov. 20th—Miss Park, Miss Bigelow, W Schraubstadter, G de La Vergne, wife and 2 children, Mrs Hobbs and boy, Miss Mandeville and nephew, A Larco, Miss Grey, H Corndoff, Miss Hobron, Mrs Parke and daughter, Mrs Davis, F Banning and wife, J D Brewer and wife, Capt Mist, wife, 4 children and servant, C B Tate, Mrs McCully and 2 children, 12 in steerage, and 55 in transitu for Auckland.
 FROM AUCKLAND.—Per Nevada, Nov. 20th—M Marshall, Mr and Mrs J W Fox, and 37 in transitu for San Francisco.
 FOR SAN FRANCISCO.—Per Ajax, Nov. 22d—Dr G E Weston, G W Meyer, Wm Duncan, wife, child and servant, J W Widdfield, Capt A Enquist, Capt E A Pitman, T Cummins, Mrs B Silva and 2 children, Jas Brooks, A Francisco, J H Le Roy, Jas W Fox, and 36 in transitu from Auckland.
 FOR AUCKLAND.—Per Nevada, Nov. 25th—Mrs Fanny Morgan Phelps and child, Mr J Rayner, and 26 in transitu from San Francisco.
 FOR SAN FRANCISCO.—Per Comet, Nov. 25th—Mrs Paty, A Gallagher, M Larks.
 DIED.
 FREDENBERG.—At Koloa, Island of Kauai, November 3d, HIRAM FREDENBERG, a native of New York State, aged about 66 years. He leaves a wife and 4 children to mourn his loss.
 PEIRCE.—At Petropaulski, on the 23d of August last, HENRY E. PEIRCE, Esq., of the firm of W. H. Boardman, of Boston, aged 39 years and 5 months. Mr. Peirce was a native of Honolulu.
 WALKER.—At sea, September 6th, JAMES WALKER, second officer of British bark *Excelsior*, on the voyage from Liverpool to this port, accidentally fell overboard while engaged in setting a lower studding-sail, and was drowned. Every effort was made to save him, but all in vain. He was a native of Leeds, England, aged about 25 years.
 LEDINGHAM.—Washed overboard and drowned at sea, November 12th, GEORGE LEDINGHAM, one of the crew of British bark *Excelsior*. A boat was lowered to rescue him, but he sank before he could be reached. Was a native of Montrose, Scotland, 18 years of age.
 GILBERT.—In Honolulu harbor, on board American whaling bark *Bartholomew Gosnold*, November 11th, BENJAMIN GILBERT, a native of Strong's Island. It was gratifying to see Capt. Willis, his officers and so many of the crew leave the ship, thus respecting the remains of the poor islander from Micronesia.
 PHELPS.—At sea, on the 14th of November, killed by the falling from aloft of a block on board the United States mail steamer *Araucan*, Mr. RALPH MORGAN PHELPS. His remains were brought on shore and deposited in Nuuanu Valley Cemetery. He leaves a wife and daughter to mourn his loss. Was a native of Granby, Connecticut.
 EBERHARDT.—At Hilo, Hawaii, on the 19th of November, Mr. C. W. EBERHARDT, a native of Saar, Prussia, aged 42 years. Mr. Eberhardt came to these islands in 1855, and has lived here steadily since 1858. He was well known in Honolulu. (Staats Zeitung, of New York city, please copy.)

Editor's Table.

THE MIDNIGHT SKY. Familiar Notes on the Stars and Planets. By Edwin Dunkin. Religious Tract Society, London. 324 pages.

ELEMENTS OF ASTRONOMY. By Rev. John Davis. Pittsburgh, Pennsylvania.

ELEMENTS OF ASTRONOMY. By J. Newman Lockyer. New York: 1870.

NICHOLS' ARCHITECTURE OF THE HEAVENS. Edinburgh.

FIFTEEN WEEKS' COURSE IN ASTRONOMY. By J. Dorman Steele. New York: 1872.

Any one carefully examining these elementary works on the science of astronomy, will be impressed with the wonderful progress which has been made during the last few years. "School astronomies" in use one generation ago, have been entirely cast aside. The last mentioned book, "Fifteen Weeks' Course in Astronomy," may be obtained at Whitney's book-store, and although intended for a school book, yet its perusal will richly reward the general reader. These other books have their merits, and especially "Lockyer's Elements." This volume is accompanied with a map, entitled, "Spectrum of the Sun, Stars and Nebulae," which exhibits in a very clear and satisfactory manner the effects of experiments upon rays of the sun and stars. The results of spectral analysis are marvelously grand and wonderful. Astronomers can even tell of what the sun and stars are composed; and furthermore, that those stars hitherto spoken of as "fixed," are now moving with astonishing rapidity,—some are approaching our earth and others are retiring at a speed the human mind cannot appreciate. Truly may we exclaim with the Psalmist David, "The heavens declare the glory of God, and the firmament sheweth His handiwork." It has always appeared very strange to us that the ancient astronomers could calculate eclipses and note other phenomena without the aid of the telescope. What may we not expect to learn as that instrument shall be still further increased in power!

Good Advice to the Micronesians by Capt. Meade.

In our last issue we published a letter relating to the cruise of the United States ship *Narragansett* among the Micronesian Islands. If any of our readers inferred from that letter that when a shot was fired at Apaiang, a native was "hit, hurt or killed," they were mistaken. No one was injured, although a certain chief and his people were frightened in a wholesome manner. From letters received from missionaries and other sources, we infer that Capt. Meade managed in a most judicious manner the affair respecting the indemnity promised by the Gilbert Islanders to Capt. Truxton for the destruction of the property of the Mission. When about to leave the group, Capt. Meade paid over a certain amount of money which he had collected to Capt. Hallett, of the *Morning Star*,

accompanied by a letter, from which we are permitted to copy a paragraph:

"August 10, 1872.—I question much if there will be any future trouble here. I have talked to the king and chiefs, and have given them some wholesome advice, which backed by the appearance of so large a ship, has I think produced the full moral effect. The purport of my advice is this: These people have cocoanut trees on the island to the number of twenty, perhaps thirty thousand. Each tree can be made to produce annually at least \$5 worth of oil, or cobra, in trade, and with this large sum instead of buying muskets, powder and shot to kill each other, they should purchase clothing, food and books; teach their children to read and write, keep themselves clean, which the proverb says is next to being godly, and keep the peace between each other; erect school houses and churches, and learn to be useful to themselves and the outside world. That is about the pith of my mission here, and I hope it may have its effect."

Letter from Rev. J. F. Whitney.

EBON, MARSHALL ISLANDS, }
October 16, 1872. }

BROTHER DAMON—Dear Sir:—Thanks for the numbers of the *Friend*, and I can assure you it was a friend indeed. Owing to the kindness of Mr. Foster, gunner of the *Narragansett*, we were permitted to read the first six numbers for 1872, and then he gave them to us, as he said he had read them. Almost the first thing upon which Mr. Snow's eye fell was the article headed, "Death of Rev. H. Aea." "Not our Aea," said Mrs. Snow, who was sitting by. But the story was soon told, for on reading the article through, there was no doubt left as to who was meant. We had a gathering the next Sabbath with special reference to the event, and our church was well filled, and all felt the loss of their friend. * * * *

I was going to tell you of the "three warriors" who have been here. Do your readers know that owing to the labors of the missionaries and explorations of the *Morning Star*, it is perfectly safe for vessels like the United States ship *Narragansett*, or H. B. M.'s ships *Blanche* and *Barrosa*, to visit these islands? Such is the fact, and we think it worthy of record.

We are glad to know of the efficient way in which Captain Meade arranged matters at Apaiang and Tarawa. We think the surveying done by the *Narragansett* will bring well to light some islands hardly known before. They showed us a drawing of Arno which was made from a running survey, and during the two days they were here with us they were by no means idle. They will furnish an accurate map of this island and give the exact location, as they had splendid weather for work. Perhaps the other vessels did as much in the same line, but we did not know of it. * * * *

But such a welcome and treat as we had on board H. B. M.'s ship *Blanche* is worth mention. Captain Simpson made it a visit long to be remembered both by myself and wife. We saw all the machinery and had the various motions pointed out. Then, in honor of one of the high chiefs who was on board, he ordered a big gun to be fired, after

which we partook of such a repast as an Englishman knows how to provide. But I must close. Our record for the year is as follows:

Jan. 2.—Ketch Lillian, Hammond, from Gilbert Islands.
Mch. 15.—Schooner Samoa, from Samoan Islands.
May 1.—Brig E S Bates, Keats, from Sydney.
May 10.—H B M ship Barrosa, Moore.
June 1.—Schooner Savai, Milne, from Ebon.
June 9.—Brig —, Levison, from Samoan Islands.
Aug. 23.—Brig Lady Elisia, Daly, from Sydney.
Aug. 26.—U S ship Narragansett, Meade.
Sept. 2.—Brigantine Morning Star, Hallett, from Honolulu.
Sept. 17.—Canoes from northern Islands, with chiefs.
Sept. 23.—Whaleship Emma C Jones, Gifford.
Oct. 2.—H B M ship Blanche, Simpson.
Oct. 16.—Brigantine Morning Star, Hallett.

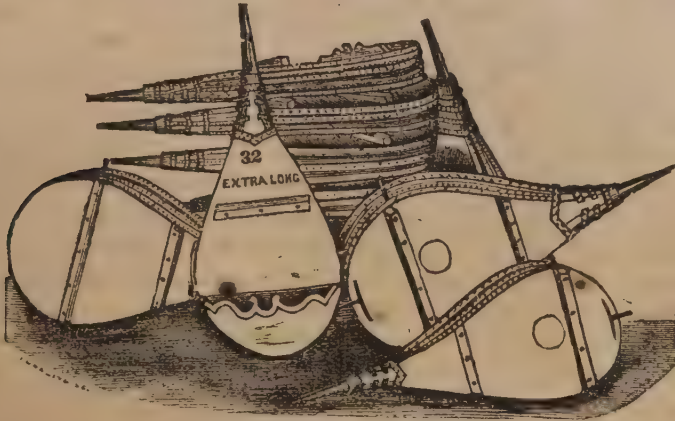
BRITAIN DEFENDS HER MISSIONARIES.—

The Government of Great Britain has replied to the intimation given by Chinese officials a little time ago of a desire on their part to restrict the liberty of missionaries, especially in respect to their work among the women of China. In his dispatch, Lord Granville distinctly lays down that Her Majesty's Government will not deprive our missionaries of the protection afforded by the treaty. On this subject he says: "Her Majesty's Government cannot allow the claim that the missionaries residing in China must conform to the laws and customs of China to pass unchallenged. It is the duty of a missionary, as of every other British subject, to avoid giving offense as far as possible to the Chinese authorities or people, but he does not forfeit the rights to which he is entitled under the treaty as a British subject because of his missionary character." The noble Earl is careful to explain that, although conversion to Christianity on the part of the natives gives no title to British protection against their own laws, yet Her Majesty's Government cannot be indifferent to the persecution of Christians for professing the Christian faith; and he reminds the Chinese Government through our minister, that the free exercise of the Christian religion in China is stipulated for by the 8th article of the treaty of June 20, 1853.

Rev. E. E. Hale, of Boston, is reported to have said: "It is the function of a minister to do those things for suffering, sick, lonely, ignorant, unhappy or wicked men and women which must be done, and which nobody except the church will see to. This is what they are for." Whereupon, with other remarks, somebody comments thus: "Would not brother Hale serve his people better by putting some of the time and power into preaching that he now squanders in choring? In other words: Is it just the thing for a first-rate mind to spend itself in doing fourth-rate work, while scores of fourth-rate minds are actually suffering for something to do?" As the result of some little observation and experience, our notion corresponds to that of Mr. Hale. It takes a first-rate mind to do even fourth-rate work well, and fourth-rate minds usually have nothing to do, and have never found exactly the right thing for them. A minister who can "do chores" for his people, does them a benefit far beyond the immediate good. He conciliates, educates and elevates them. He helps them toward heaven, while teaching them how to get on.—*The Pacific*.

We have several communications on hand, but which are omitted for the want of space.

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and trembling with their mission, bear
from the bowed worshippers their prayer.

There where the shaded sunlight falls
within the hallowed temple walls,
and time and place to worship calls,

God listens to the clear-toned hymn
which, floating through the arches dim,
bears up His children's praise to Him.

All silent in the holy calm,
the altar flowers in bloom and balm,
offer their pure unuttered psalm.

And as their humble presence bright
shines in the soft descending light,
'mid organ roll and priestly rite,
their sweet and silent song of praise,
rehearsed through patient nights and days,
ascending, awaits the Lord always.

O flowers of God, amid the throng
of worshippers, in prayer and song,
unspoken truths to you belong:

wide wandering in the mists of creed,
your simple faith I learn to read;
my "heavenly Father knoweth my need."

NEBCLA.

Association Papers.

It is becoming the custom for Young Men's Christian Associations to conduct and publish papers as means for extending their field of Christian work, as well as a convenience for carrying on their special operations. The idea is a good one for many reasons, though, considering the number of religious papers of high standard already in circulation, it is doubtful if many organs of Associations, as such, can ever win a full share of patronage, against the competition larger journals. The conditions are not favorable for such success; very few associations are rich enough to organize and carry on enterprises of this kind; very few can control the requisite literary talent. The Christian public want full and comprehensive religious newspapers, just as the general public must have exhaustive general newspapers. At the same time it is important and perhaps necessary that each Association should control some portion of the press for the aid in their enterprise, thereby obtainable.

The general feeling among the Associations in favor of making religious journalism a regular feature of their Christian work is perfectly sound, but it seems probable that the best results can be obtained by the publication of a first-class paper, in the support of which all the Associations should join. In this way the highest excellence might be reached and a paper produced, which for interest and influence would lead the religious press. Such a journal would represent the

best working Christian element in the country or in the communities whence it derived its support, and for catholicity of tone and the expression of earnest Christian enthusiasm it ought to be unexcelled.

The *Association Monthly*, published in New York city by the Executive Committee of the Young Men's Christian Associations of the United States and British Provinces, is a step in the right direction. It is well edited, and contains news from Associations from all parts of the world. In literary character, the paper has not yet attained to a standard of excellence sufficient to give it a leading influence among the religious journals of the time. If all the Associations should unite in giving the *Association Monthly* their hearty support and sympathy; if it should be changed from a monthly to a weekly, and more definite arrangements made for obtaining news from all parts of the world, and with the assistance of the best writers enlisted for its pages, it is not difficult to see that it would become a journal of great usefulness and influence, and one which would be almost a necessity to all Christians.

The Young Men's Christian Association of Toledo, Ohio, have just commenced the publication of a monthly paper of eight pages, containing one full-page illustration. The subscription price is sixty cents a year. The greater part of the paper is taken up with short moral and religious anecdotes: a space, about equal to our page of the *Friend*, is occupied with the special business of the Association, notices, &c., together with the leader. We are not acquainted with the circumstances of the Toledo Association, nor of the place, but on general principles, it would seem doubtful whether a paper making almost no pretensions, either literary or as a compiler of news, and yet published evidently with considerable expense, can be made to pay for itself on a subscription price of sixty cents or any number of cents a year. Still we suppose the Toledo Association must have the control of about a page of printed matter each month for the most favorable prosecution of their business. The plan which our Association have adopted, of subsidizing a space in a local journal, recommends itself to other Associations with similar needs.

Y. M. C. A.—The November meeting of the Association took place as usual. The *Optim* essay and discussion were unavoidably postponed to the next meeting. After the regular business of the evening, there was an impromptu discussion in relation to the sale of low newspapers in the place.

Here a Little, There a Little.

The Association Library in the Reading Room is already increasing in size, and, though still small, contains a large variety of very interesting reading matter. Thanking the kind donors who have, from time to time, added to the number of volumes, we would further request all interested in the institution to bear its needs in mind, and to give it the benefit of what books they may be able to spare from their own collections.

Communion Service was celebrated at Fort Street Church on Sunday the 1st inst., on which occasion three persons were admitted to the church by confession, and two by letter.

A number of "*Our Paper*," a new monthly, and the organ of the Toledo (Ohio) Young Men's Christian Association, has been received. It is illustrated with a full-page picture on the first page. We hope to receive it regularly for the Reading Room.

The Association have lately ordered a new illustrated paper, which promises to be a valuable addition—the "*Christian Monthly*." It is a new feature of the religious press, aiming, it would seem, for a position there like that of "*Harper's Weekly*" or the "*Illustrated London News*" in the secular press. Whether there is any principle in the idea of a distinction between religious and non-religious pictures may perhaps be questioned. The truth would seem to be that a picture, not vicious in itself, must depend for its moral character upon the text which it illustrates.

English-Chinese books have been received from San Francisco for the Chinese Sunday-school here.

The 28th ultimo, a kind of double-headed holiday, was appropriately observed in its several characters as a day of public thanksgiving and the Hawaiian national independence-day: services were held at the Kawai-ahao, Fort Street and St. Andrew's churches: a noon salute was fired from the battery on Punchbowl: thanksgiving-dinners, picnic and riding parties flourished in the afternoon and evening. It is a matter of regret to many that our Government does not see fit to recognize our indebtedness to the Divine Ruler for national blessings, by the appointment of a day of public thanksgiving. Perhaps this year, however, the proclamation of a day of fasting and prayer would be more consistent with the national condition as well as with the prevailing state of mind.

SUPPLEMENT TO

THE FRIEND.

New Series, Vol. 21. No. 12.}

HONOLULU, DECEMBER 10, 1872.

{Old Series, Vol. 29.

THE FRIEND.

DECEMBER 10, 1872.

Honolulu, Nov. 29th, 1872.

REV. S. C. DAMON—*Dear Sir*:—We, the undersigned, desire to return our sincere thanks for the very able, gratifying and interesting discourse delivered by you on yesterday, on the occasion of the National Thanksgiving by the people of the United States; and we respectfully request you to furnish a copy of the same for publication.

With great regard and esteem, your friends and obedient servants,

HENRY A. PEIRCE,

C. S. MATTOON,

ALEX. J. CARTWRIGHT,

S. N. CASTLE,

H. A. P. CARTER,

P. C. JONES, Jr.

The American Government, the Creation of the People.

A THANKSGIVING DISCOURSE,

Preached in the Fort-Street Church, in Honolulu, November 28th, 1872, by REV. S. C. DAMON.

50 Psalm, 14: "Offer unto God Thanksgiving."

We are gathered this morning, agreeable to the recommendation of the President of the United States, in his annual proclamation, issued on the 11th of October. He, therein, recommends that the people of the United States "meet in their respective houses of worship, and there make acknowledgments to God for His kindness and bounty." For this purpose he appointed this 28th day of November. In order to impress the people of America with a due sense of their obligation to acknowledge the kindness and bounty of God, the President thus words his proclamation: "*Whereas*, If any one people has more occasion than another for such thankfulness it is the citizens of the United States, whose Government is their creature, subject to their behests, who have reserved to themselves ample civil and religious freedom, and equality before the law; who during the last twelve months have enjoyed exemption from any grievances or general calamity, and to whom prosperity in agriculture, manufactures and commerce has been vouchsafed."

The President has in these words furnished as good a text for a Thanksgiving discourse as any one could wish. He expresses the opinion, that,

if any people are under obligation to acknowledge the kindness and bounty of God, they are hearts are fully in sympathy with our fellow citizens dwelling happily and securely under the mild rule of Ulysses S. Grant, President of the great North American Republic. Many are the reasons why American citizens residing on the Hawaiian Islands, should on this occasion, as formerly, observe this annual day of Thanksgiving.

The theme of my remarks will be that suggested by the President, in the words: "Whose Government is their creature, subject to their behests, who have reserved to themselves ample civil and religious freedom, and equality before the law."

THE AMERICAN GOVERNMENT—THE CREATION OF THE PEOPLE.

In the words of the proclamation: "*It is their creature.*" These words are in accordance with the opening words of the preamble to the Constitution of the United States; "We, the people of the United States, in order to form a more perfect Union—do ordain and establish this Constitution for the United States of America." This is the key-note of the American Government and of all American legislation, in both the State and National Legislatures. "We, the people," ordain and establish the laws, appoint our own officers, and it is from us—the people—that all civil and political power emanates. Every true and loyal American citizen feels under special obligation to God for the privilege of living under a Government organized and administered by the people, or those elected by the people. This is the crowning feature of America. This has been the ruling idea or principle of the American people, throughout all their colonial history, as well as since the adoption of the Constitution. It was, "We, the people," when in the cabin of the "May Flower," the Pilgrims, bound to seek a home in America, signed their names to that immortal document, which called forth from the historian Bancroft the remark: "In the cabin of the May Flower humanity recovered its rights and instituted Government on the basis of equal laws for the general good." There was the germ of all Democratic institutions in America. Forever after, it was the same, in all the other colonies. This is a point to which we cannot too often refer, because it is the controlling idea, which subsequently gathered such strength, that it resulted in severing the colonies from the Mother Country. When President Grant asserts that the Government of the United States is a *creature* of the people, he describes what the people of the United States have been doing during the last two hundred and fifty years. There has been a growth during that long period of this Government of the people. The work is not finished. Only recently have they added to its growth in the abolition of negro slavery, forced upon them originally by the Mother Country. The people of the United

Government of Great Britain which compelled the colonies to receive those slaves, and one English Sovereign—Queen Anne—claimed the privilege of subscribing for one quarter part of the stock of the African Company, Philip V., of Spain, took another quarter, and the people of England were allowed to subscribe for the remaining half. According to the treaty of Utrecht, "Her Britannic Majesty did offer and undertake to transport from Africa to the New World, 144,000 negroes, during the space of thirty years." The results of that negotiation are agitating the body-politic of the United States, and the people of that land are now experiencing the sad effects of those transactions. The united sentiment of the inhabitants of America, is; that, "We, the people," are determined to put an end to such nefarious proceedings, and so far as American influence, is now felt at home or abroad, it is in opposition to slavery and all involuntary servitude. Mark you, it is a Government of the people, which has accomplished these and many other most happy results and salutary reforms. With much force does President Grant speak of the United States Government, as subject to the *behests* of the people. The Government is under the people's control and command. Count De Gasperin saw this, when he wrote that volume, entitled "The Uprising of a Great People." De Toqueville, in his great work on Democracy in America, testified to this fact, and most honorable testimony does he bear to the ability of the American people for self-government. He made the history and genius of the people a profound study and hence writes knowingly. The people arose in their majesty and said: "The slave holders' rebellion must be put down. If an army of 100,000 will not do it, then double the number, and if that would not suffice, then put a million of soldiers under arms." [The total number called for 2,942,748, and obtained 2,690,401.] This is what "the people" said to their rulers. Now is it not a matter for devout Thanksgiving, that the very man who commanded that million of soldiers, is at the head of the Government, and ready modestly to say, "this Government is the people's creature and subject to their behests." I am aware of a feeling existing, quite extensively, among Americans, that a military man ought not to be elected to the Presidency of the United States, but I must confess that I cannot fully sympathize with that feeling. Is it not a high compliment to the people's Government, when a Washington, a Jackson, a Harrison, a Taylor, a Grant, lays aside the sword and all the pageantry of the camp, and quietly makes his home for a period of four years in the White House, admitting the humblest citizen of the Republic to enjoy his hospitality? When the subjects of European Sovereigns and the advocates of monarchical powers of Government visit the people over whom he presides. Although we are not gathered on American soil, yet our

the sin of negro slavery, but originally it was the States subsequently became deeply involved in America, and witness this transfer of the Military Chieftain to the office of Chief Magistrate of the Republic, they are compelled to admit, there is something truly sublime and morally grand in the rule of the people.

REPUBLICAN FORM OF GOVERNMENT, ADAPTED TO THE AMERICAN PEOPLE.

For an educated, thinking and intelligent people, a Republican form of Government is admirably suited. The Government of the United States is the creation of such a people, who did not model it after any form with which they were conversant in the old world, or had become acquainted with, by the perusal of history. The American Government is something entirely new in the world's history. We read of ancient republics, but they were unlike *this* creation of the people! We read of modern European Republics, but they are not like *this* creation of the people! Hence, President Grant, I think is correct, when he says, "If any people has more occasion than another for thankfulness it is the citizens of the United States."

As a special ground for Thanksgiving, may it not now be added that President Grant has been re-elected by an overwhelming majority, thus approving of the principles of the Republican party, which has given tone to the Government, and triumphantly carried the country through the perils of the great civil war, and the emancipation of 4,000,000 of slaves. America has surely reason for Thanksgiving with Grant and Wilson bearing aloft their country's banner, and when Mr. Greeley, the unsuccessful candidate, can so gracefully retire from an excited political campaign, and resume the editorial chair of the *Tribune*, which he has occupied with so much usefulness and honor during the last quarter of a century.

Let it be remembered that now our country has safely passed through twenty-two general Presidential elections. Although the elections have often, as in the present instance, been sharply contested, yet in every instance, as soon as the excitement was over, the country quietly subsided into its normal condition. Millions of votes dropping from the hands of so many intelligent freemen, no more disturbed the peace and prosperity of the country at large, than would so many snow-flakes dropping from the clouds, and gently covering the broad Continent, disturb the revolution of the sun or the succession of the seasons.

Not until a person has carefully studied the history of America and thoughtfully compared the principles of its Government with those of the old world, will he arrive at a correct view of this subject, or appreciate the radical transfer of political power from the king and aristocracy to the people. Perhaps no living author has given this subject a longer or more profound study than Bancroft, the historian, who remarks: "In the old civilization of Europe, power moved from the superior to inferiors and subjects; a priesthood transmitted a common faith, from which it would tolerate no dissent; the Government esteemed itself by compact or divine right, invested with Sovereignty, dispensing protection, and demanding allegiance. But a new principle far mightier than the church and State of the middle ages, was forcing itself into power. It was the office of America to substitute for hereditary privilege, the natural equality of man; for the irresponsible authority of a Sovereign, a dependant Government emanating from the concord of opinion,—and as she moved forward in her high career, the multitudes of every clime gazed towards her example with hopes of untold happiness, and all the nations of the earth sighed to be renewed." America has advanced in her career until the great Republic has fully, on land and sea, in the Halls of Legislation, Courts of law and justice, the Republic of letters and in other ways, established its place by the side of the proudest empires of the old world!

"The colonists from England brought over the forms of the Government of the Mother Country, and the purpose of giving them a better development and a fairer career in the Western World. The English emigrants retained what they called English privileges, but left behind in the parent country, English inequalities, the monarch, the nobility and prelacy. English America had English liberties in greater purity, and with far more of the power of the people than in England."—Bancroft, vol. 4, p. 450.

SETTLED AMERICAN PRINCIPLES.

The following may be enumerated among the settled principles of Government in America, but which are more or less agitating and revolutionizing the nations of Europe:

1. Separation of Church and State.
2. Voluntary support of the gospel or the church.
3. Abolition of the law of Primogeniture.
4. Perfect equality before the Courts.
5. Universal Suffrage.
6. Establishment of Free Schools.
7. Ample endowment of higher Seminaries of Learning.
8. The highest offices in the Republic open to all.
9. Standing Army abolished.
10. Right of Expatriation.

These principles involve what may be enumerated under the rights and privileges which the people have reserved to themselves, as referred to in President Grant's proclamation.

This last mentioned principle is one for which America has always contended, but which the nations of the old world were most reluctant to yield. "Once an Englishman, always an Englishman," has never been yielded, until Mr. Bancroft, the American Minister at Berlin, secured the right of Germans to transfer their allegiance to America. When that powerful nation in the heart of Europe shaped her policy in harmony with America, then Great Britain fell into line, Americans leading the van. For more than two centuries this had been an open, disputed and unsettled question between America and the Mother Country. Bancroft referring to events in 1664, remarked: "The inhabitants of Massachusetts had already adopted views which are now a part of the public opinion of the country, but which are not yet received into the system of international law. In regard to obedience due to a Government they distinguished between natural and voluntary subjection. They held to the original right of expatriation; that any man may withdraw from the land of his birth and renounce all duty of allegiance and all claim to protection." This principle has become a part of international law, since the publication of Bancroft's history in 1852.

EFFECTS OF THE CIVIL WAR UPON THE WORLD.

For many other principles America has been contending, but for no one more vigorously than the natural equality of man. All men are born free and equal, and hence would follow the universal brotherhood of mankind. It is as true of nations, as of families or the church of Christ, "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Never was there a more striking illustration of this principle than that afforded by our late civil war. The effects of that war were felt in England, throughout Europe, aye and extended to the remote tribes of Africa, and to the nations of India and China. The agitation which that war created among the nations of the earth has not as yet subsided. Great and lasting good will be the result. While that struggle was in progress, other nations became partially involved. In accordance with the policy of the martyred President, America must deal with only one nation at a time. After the war had closed a French army was fighting in Mexico. It was well known, that the presence of that army was partially for the purpose of encouraging rebellion. Through the diplomacy of that great Statesman, and diplomatist—William H. Seward—whose death was

reported by the last mail, and in honor of whom flags have been lowered in our city,—France was informed that the American people were not satisfied with the proceedings of the Emperor of France in Mexico, and the army of France was quietly removed from the country, although the Emperor Maximilian met an untimely and inglorious fate; and the poor Empress Carlotta, now has her home in an Insane Retreat. America was next called upon to settle with England, the affair of the *Alabama's* depredations. Year after year, the affair remained unsettled, but during the year now closing, a satisfactory settlement has been made. For this, if for no other reason, ought Americans, at home and abroad, to render Thanksgiving to God. Englishmen too, have occasion to render Thanksgiving. As all serious questions of dispute between the two countries are now settled, may they long live in harmony with each other, as they should when we reflect upon their common origin, and common language, and common faith! Never has our country stood higher before the face of the civilized world, than when she received the award of \$15,500,000 in gold, from the Geneva Tribunal. Scarcely had the public mind of England, America and the world, acquiesced in and accepted that award, ere it was followed by the decision of the Emperor of Germany, approving of the claim of the United States in the affairs of the Island of San Juan, in the Straits of Juan de Fuca, and of course debarring all right on the part of England to that Island, about which the two countries have been contending during the last quarter of a century. The principles in both cases have been acknowledged, as right, for which America had been contending. These are admirable illustrations of the Miltonic sentiment:

"Peace hath her victories
No less renown'd than war."

ARBITRATION A GOOD METHOD OF SETTLING NATIONAL DIFFICULTIES.

There is no good reason why nations, as well as individuals or private citizens, should not settle their difficulties without resorting to war and blood-shed. It is the expressed opinion of writers in Europe and America, that the amicable settlement of the *Alabama* affair will have a powerful influence to bring about this most desirable result. It is a precedent which will not be forgotten, or its influence lost upon the world. It appeals to the common sense of mankind. An idea like that inculcated and established by the Geneva Tribunal will do much to batter down and render useless forts, and arsenals, and ships of war. Three centuries ago, from Geneva went forth ideas which have agitated and revolutionized the Christian world. May the idea that nations can settle their difficulties by peaceful arbitration, go forth on a mission equally wide-spread and salutary. "The pen is mightier than the sword."

What now is wanted is to create a public sentiment, before which nations must bow. Let this public sentiment find expression in international law, and the time may come, and we hope it is not far distant, when enlightened nations will no more presume to violate the laws of nations than enlightened individuals would violate the established law of the land. Paul was a good Statesman and lawyer, when he said: "The law is good if a man use it lawfully, but the law is not made for the righteous man, but the lawless and disobedient."

If nations are lawless, as private citizens are sometimes, then by the laws of nations or international law, let them be summoned before a Tribunal, where arbitrators shall assess the amount of damages, or otherwise adjust the point in dispute.

Ideas are more potent than cannon-balls projected by rifled guns. Ideas, more enlightened than those of former ages, respecting Government, education, and religion, are now finding their way among the nations of the earth.

They are diffused abroad by travelers, Missionaries, Consuls, Ambassadors, merchants, and flashed along the telegraphic wire, to the very centre of India, China and Japan. America

stands forth in the front rank of nations, distinguished for progress and intelligence.

INFLUENCE OF AMERICA UPON THE WORLD.

In acknowledgment of the foregoing statements, the youth of China and Japan, under the Governmental patronage of those nations, are now seeking an education in the American Colleges; while other subjects of those countries, are investigating every department of manufactures, laws, trade and commerce of America. Those old oriental nations are becoming rapidly Americanized, or permeated with American ideas. Other nations of the earth are undergoing a similar revolution. The influence of American institutions is becoming widely extended. Her past history and present position clearly indicate that our country has a noble mission to perform among the nations of the earth. Generations of men pass away, but not so with nations, they live on from age to age. Remarks Taine, the popular French writer: "A nation lives twenty, thirty centuries and longer, but a man, lives but sixty or seventy years. Nevertheless a nation has a good many points in which it is like a man. For, in a career so long and almost interminable, a nation has its own character, both mental and moral, which manifests itself at the beginning, and develops from epoch to epoch, preserving the same fundamental qualities from its origin to its decline."

AMERICA A YOUTHFUL NATION.

As yet, America is a youthful nation, but she has given glorious promise of what she will be in her maturity. Not one century has elapsed since she put forth the Declaration of Independence. During the nation's existence it has never taken one step backward. It is a nation of progress. This is apparent, not only in her population, increasing from 3,000,000 to 40,000,000, during the century now closing, but also in all those elements of wealth, intelligence, and whatever else, go to form a great strong, vigorous, self-reliant and powerful nation. The recent census discloses some startling facts. Even should foreign immigration now cease, from the natural increase of its present population, at the end of this century, 1900, A. D., our population would amount to 77,000,000 and over; but supposing the foreign immigration of 200,000 per annum to go on, our population will amount to 85,000,000, in the year of our Lord 1900.

Some now listening to my voice, will doubtless live to witness this result. Remarks Daniel Webster: "While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil." I feel the fullest confidence that the Union will last for many years and ages to come. It is hardly possible to conceive of that Union experiencing a more terrible shock than befell it, during the late civil war. It is a source of devout Thanksgiving that hitherto our country has been true to her mission. Her progress has been onward and upward. The people of America have afforded and are now affording the most convincing proofs of their capability for self-Government. They are now working out a noble experiment, and right nobly are they doing the work. I have full confidence in the people, educated and trained under such influences as are now operating upon the people of the United States.

AMERICANS ZEALOUS FOR THE SPREAD OF CHRISTIANITY.

Some would taunt our countrymen as worshippers of Mammon or the "Almighty Dollar," but have they not inscribed upon their coin; "In God is our trust?" Are they not as ready and willing as the people of any other land, to invest their surplus funds, in enterprises of a benevolent, philanthropic, educational and missionary character? The friends of foreign missions in America have invested at least 1,000,000 of dollars in elevating and educating Hawaiians, and they are now doing a similar work for the inhabitants of Asia, Africa, and other parts of the world. The reading public has recently been electrified by the announcement, that the correspondent of an

American newspaper, has made a bold dash into the heart of Africa, and conveyed glad tidings to an English explorer, supposed to have been lost in its jungles or perished upon its desert, but happily he has returned to tell the world that Livingstone still lives. Crowned heads, and scientific societies vie with each other to honor the bold and dashing young man who succeeded in discovering the lost explorer, but America has many of her sons and daughters abroad on a nobler mission than Stanley achieved. Let us not forget that American missionaries—men and women are now laboring in Western and Southern Africa, and also in Egypt, having joined hands with Livingstone to explore and labor in spreading throughout that dark continent the blessings of civilization and Christianity. At the last meeting of the American Board, held in New Haven, among the items of expenditure amounting to nearly a half million of dollars, I notice one of \$29,000 for the Zulu mission of South Africa. Livingstone appreciates the labors of American missionaries in behalf of Africa, as well as the efforts of Mr. Stanley. A touching and noble compliment to our country, we find in a late letter to his daughter: "I have written, 'he writes her,' two letters to Mr. Bennett. I meant to keep their materials to myself, but because this expedition was so expensive, I gave Mr. Stanley what would help him to write a book. In his hands it is harmless, for the Americans are good and generous friends."

Our country appeared in the person of the good Samaritan Stanley, before the veteran missionary explorer. It was under the protection of our country's flag, for the first time displayed in that region, that supplies had been safely conveyed to Uji on the shores of Lake Tanyanyeka, when the heart of Livingstone was made glad. On the 10th of November, 1871, when Livingstone and Stanley met, England and America also met. It is a meeting long to be remembered in the annals of the world. The one toil-worn, sick and destitute, is met most unexpectedly by the other resolute, buoyant and laden with ample supplies. All honor to Livingstone, the explorer, and to Stanley the discoverer, but while honoring these men, let us not forget that some of our countrymen are laboring in the same noble work as originally took Livingstone and his father-in-law, Moffat, to Southern Africa to elevate the degraded Hottentots and Bechuanas. While England and America have done so much to enslave the sons and daughters of ill-fated Africa, I rejoice that some have gone from both countries, animated with the zeal of the Apostles, to spread among her inhabitants the blessings of Christianity. Not altogether in vain hath Ethiopia stretched forth her hands unto God. As our country has become so deeply involved in the sin of African slavery, I deem the facts to which I have alluded, not unworthy of recognition on this day of national Thanksgiving.

I speak the honest conviction of my heart, when asserting my belief that America has yet a noble work to perform in the history of a world's redemption. Whoever listens to "the footsteps of Providence along the line of centuries" will learn that during the last two hundred and fifty years, there has been gradually maturing a nation in America, now stretching from the lakes to the gulf, and from the Atlantic to the Pacific, which is to wield an influence not only in political, civil and commercial affairs, but also in those of religion and the Bible, second to no other on the globe. Our country speaks out in the Annual Meeting of the American Board of Foreign Missions, indicating that she is following the lead of the Apocalyptic Angel having the everlasting Gospel to preach among the nations of the earth.

HAWAIIAN INDEPENDENCE.

Let us bear in mind that this is not only the day for celebrating our American National Thanksgiving, but also, that of Hawaiian Independence. Twenty-nine years ago to-day, in the City of London, Eng., the Hawaiian Commis-

sioners—Messrs. Richards and Haalilio, obtained a joint declaration to the effect, that the Queen of England and the King of the French would reciprocally acknowledge the Sandwich Islands as an Independent State, and that neither England or France would ever take possession of any part of these Islands "under the force of a Protectorate or any other form." This was an important concession on the part of those Governments when both were sending their fleets into this ocean to take possession of islands and groups of islands in a manner not altogether creditable to great and enlightened nations. I need only allude to the seizure of the Marquesas, Tahiti and Caledonia by the French and New Zealand by the English. I need only refer to what France threatened to do at these Islands and what England refused to acknowledge as having been done by Lord George Paulet. We ought to be thankful to-day that the Hawaiian Islands unquestionably secured their final independence in good part through the sharp jealousy of those two great nations. We would honor those nations, so far as their Governments and Rulers merit our commendation, but let it not be forgotten in speaking of Hawaiian Independence, that in our humble opinion, the 31st of December would have been fully as appropriate a day for celebrating Hawaiian Independence as the 28th of November, because it was on the 31st of December, 1842, that the President of the United States transmitted to Congress a message fully recognizing this Kingdom as independent. Mr. Tyler was then President, and Daniel Webster Secretary of State. The United States, acting in conformity with this declaration, appointed on the 3rd of March, 1843, George Brown, Esq., Commissioner to these Islands with diplomatic powers, thus America antedates her declaration eleven months prior to that of Great Britain and France. It should also be remembered that the United States Government was the first of the Great Nations to negotiate a treaty with this people. Considering the efforts of American Missionaries and merchants before and since these events to build up and perpetuate this Kingdom, might not every Hawaiian, from the King to his humblest subject, echo the sentiment of Livingstone in the heart of Africa,—"I can trust Americans, for they are good and generous friends." It is a singular and noteworthy fact recorded in letters bold and unfaceable on the page of history while two great and monarchical nations of Europe have deposed many of the native Kings and chiefs of Polynesia and undermined their governments, that Americans and their Government, known as Republican and Democratic, have uniformly sustained and upheld the Kingly or Monarchical Government of these Islands. This is a most remarkable anomaly in the history of nations and no one can but say that it is highly creditable to Americans with all their Republican or Democratic principles, tendencies and prejudices, that they should have uniformly and persistently upheld the Kingly form of Government on the Hawaiian Islands. Under the circumstances they regarded the old form of Government as the best for this people and all those who came hither to cast in their lot among them. It is also a most noteworthy fact that Hawaiians, Americans, and the subjects of other nationalities, have all dwelt in peace together under the mild reign of the Kamehamehas. There may have been temporary alienations and differences, but no collisions resulting in open war and bloodshed during the last seventy years. It is not now my object to enquire for the causes of this long reign of peace among various races cast together on Hawaiian shores, but the historic fact is most significant and calls for devout Thanksgiving on this day of American Thanksgiving and Hawaiian Independence. All born on these Islands, all coming hither from other lands to reside permanently or temporarily among this people, may join in the sentiment of the Psalmist David, surely the lines have fallen unto us in pleasant places, yea, we have a goodly heritage, for all of which let us "offer unto God Thanksgiving."

Origin of American Thanksgiving.

"Perhaps you do not all know the origin on this continent of these annual thanksgiving days. It was on this wise, and on the point under review is altogether instructive. When the New England colonies were first planted, the settlers endured many privations and difficulties. Being piously disposed they laid their distresses before God in frequent days of fasting and prayer. Constant meditation on such topics kept their minds gloomy and discontented, and made them disposed even to return to their father-land, with all its persecutions. At length when it was again proposed to appoint a day of fasting and prayer, a plian, common-sense old colonist rose in the meeting, and remarked, that he thought they had brooded long enough over their misfortunes; and that it seemed high time they should consider some of their mercies. That the colony was growing strong—the fields increasing in harvests—the rivers full of fish, and the woods of game—the air sweet—the climate salubrious—their wives obedient—and their children dutiful. Above all that they possessed, what they came for, full civil and religious liberty. And therefore, on the whole, he would amend their resolution for a Fast, and propose, in its stead, a day of Thanksgiving. His advice was taken, and from that day to this, whatever may have been the disastrous experience of New England, the old stock of the Puritans have ever found enough of good in their cup to warrant them in appointing this great annual festival."—*Dr. Wadsworth's Sermons.*

George Third's Thanksgiving Day.

"When our national independence had been triumphantly achieved, the Colonies, of Course, held great general jubilee. And good King George, who had been sadly worsted in the conflict, thinking himself quite as pious as his disloyal subjects—and not to be outdone in goodness by such rebels against the Divine right—appointed also a day of thanksgiving for the restoration of peace to his long disturbed empire. In the vicinity of the monarch's residence, then Windsor Castle, dwelt a most estimable minister of the Church, who shared his sovereign's intimacy, and conversed with him freely. On this occasion the worthy divine ventured to say:

"Your majesty has sent out a proclamation for a day of thanksgiving. For what are we to give thanks? Is it because your majesty has lost thirteen of the fairest jewels from your crown?"

"No, no," replied the monarch, "not for that!"

"Well, then, shall we give thanks because so many millions of treasure have been spent in this war, and so many millions added to the public debt?"

"No, no," again replied the king, "not for that!"

"Shall we, then, give thanks that so many thousands of our fellow-men have poured out their life-blood in this unhappy and unnatural struggle, between those of the same race and religion?"

"No, no," exclaimed George, for the third time; "not for that!"

"For what, then, may it please your majesty, are we to give thanks?" asked again the pious divine.

"THANK GOD!" cried the king most energetically; "THANK GOD THAT IT IS NOT ANY WORSE!"

Yes, and here is a reason for thankfulness in all circumstances, since it is never so bad with us as it might be. And even if God be pouring out the vials of his anger, yet blessed be his name! He never empties them to the utmost."—*Dr. Wadsworth's Sermons.*

An American's Reason for Thanksgiving.

"Our forefathers make manifest their thankfulness to God for his mercies! And shall we be less thankful? Why, you will keep this festival in homes, and amid luxuries such as old monarchs never dreamed of! Upon your boards will be viands and spicery from all earth's islands and continents. In your wardrobes, the woods of Saxony, the linens of Ireland, the silks of Italy, and the furs of the frozen zones. And crowding your chambers, furniture and bijoutry, wrought of woods from the forests of Ceylon and Domingo; and of metals from the mines of Potosi and the Ural; and of gems from Brazilian caverns and Indian streams; and of costly stuffs from the looms of Manchester and Lyons; and of plumes from the groves of Araby the blest; and of the magnificent marbles of Egypt and Italy. And if, in such homes, you cannot be thankful, it must be as the sated Sybarite, pained with his displaced rose-leaf. Meanwhile, in your homes, are better things than these. Those beloved forms that sit by its board. Those gentle voices, sweeter to your soul than the voices of angels, that make blessed its chambers. Yes, and more. That precious Bible that shines there as a heavenly lamp. That family altar, at whose side there lifts a new ladder, from Bethel to the skies, with its descending seraphim. And then, all those unnumbered social and civil and national and religious beatitudes which surround that mortal tabernacle, as shekinah-lustres round the tents of the Exodus. All these means of grace! All these hopes of glory!"

Living here in America—in this nineteenth century—free men—free Christians—so that your lot seems the veritable realization of the golden dreams of the old Hebrew prophets—those gleaming and distant millennial glories, that colored the page of Isaiah, and made lustrous the clouds of the Apocalypse! Verily, you have cause for gratitude."—*Dr. Wadsworth's Sermons, preached in San Francisco.*

A young Japanese, Sasoumi Satoo, son of the chief physician of the Mikado, arrived at Berlin, in November, 1869, to study medicine; he did not know a word of German at the time, but he learned it in five months, and Latin in six. He recently passed in a brilliant manner his third examination for a doctor's degree.

CHICAGO, Nov. 12.—The contributions of Chicago for the relief of Boston are already nearly a quarter million. This includes \$100,000 from the Chicago Relief Society and \$50,000 from Cook county.

Rev. M. Frear's Temperance Sermon.

LAST SABBATH evening we listened with a great and somewhat startled interest to a very able discourse by the Rev. Mr. Frear, of Fort Street Church, on intemperance.

Probably there was not one amongst those who listened to that sermon, who did not fully endorse, as a terrible truth, the declaration made that—"The drinking of intoxicating liquor had become recognized as one of the greatest sins wherewith the earth was afflicted;" and yet, if the speaker had confined himself to this general statement and the proofs of its correctness, we have no doubt but that the impression produced would have been no more lasting than former ones have been. We would all have been as willing as ever to deplore the fact that the indulgence in strong drink is the cause of three-fourths of the misery, destitution, diseases, crimes and deaths that the mortal world bewails, but at the same time many who are not influenced by the teachings of the press might have secretly hugged to themselves the comfortable thought that Hawaii nei was without the range of this dread curse, and they therefore needed the pulpit declaration that intemperance is with us a material curse.

The particular truth enforced in the discourse to which we refer is, that the law prohibiting the selling of liquor to the native Hawaiian is not enforced. True, this has been known for some time, and each morning levee at the Police Court but makes the truth plainer; but never before has it been deemed necessary to call attention to it from the pulpit.

Now, we who profess and call ourselves Christians have it placed fairly and squarely before us whether we shall continue to countenance this laxity in the enforcement of a statute law, or whether we shall make an effort to remedy an evil that grows apace. If we conclude that we can do nothing, then we may be able to dismiss the subject until we are summoned before the bar of God. But if, on the contrary, we feel that we must exert ourselves to arrest the growth of drunkenness in our midst, the remedy is at hand. Enforce the law! There is scarcely one amongst our many readers who, if he saw a brute maltreated would not call upon the police to arrest the offender, and an adequate punishment would be sure to be administered; still how often we see a native reeling through our streets without an effort being made to discover who has reduced him to a level below the brute whose tyrant we punish!

We jealously guard against the introduction of any law that can possibly infringe upon the rational freedom of the Hawaiian, and gaze with dull apathy upon the agency that robs him of his reason!

We are stirred to our inmost depths of feeling by a thoughtless act that looks toward the desecration of the ashes of the dead, and only shrug our shoulders when we see the living fire of the soul of the Hawaiian extinguished by strong liquor, the sale of which, to him, we know to be a crime!

And why is this? Can it be because the victim is a native? or must we confess that as the bar-rooms could not keep open did they not sell to natives, therefore the law prohibiting such traffic must be a dead letter?—*Semi Weekly Advertiser, Dec. 10th.*

SUPPLEMENT TO



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HONOLULU, DECEMBER 13, 1872.

{Old Series, Vol. 29.

THE FRIEND.

DECEMBER 13, 1872.

Honolulu, Nov. 29th, 1872.

REV. S. C. DAMON—*Dear Sir*:—We, the undersigned, desire to return our sincere thanks for the very able, gratifying and interesting discourse delivered by you yesterday, on the occasion of the National Thanksgiving by the people of the United States; and we respectfully request you to furnish a copy of the same for publication.

With great regard and esteem, your friends and obedient servants,

HENRY A. PEIRCE,

C. S. MATTOON,

ALEX. J. CARTWRIGHT,

S. N. CASTLE,

H. A. P. CARTER,

P. C. JONES, Jr.

The American Government, the Creation of the People.

A THANKSGIVING DISCOURSE,

Preached in the Fort-Street Church, in Honolulu, November 28th, 1872, by REV. S. C. DAMON.

50 Psalm, 14: "Offer unto God Thanksgiving."

We are gathered this morning, agreeable to the recommendation of the President of the United States, in his annual proclamation, issued on the 11th of October. He, therein, recommends that the people of the United States "meet in their respective houses of worship, and there make acknowledgments to God for His kindness and bounty." For this purpose he appointed this 28th day of November. In order to impress the people of America with a due sense of their obligation to acknowledge the kindness and bounty of God, the President thus words his proclamation: "Whereas, If any one people has more occasion than another for such thankfulness it is the citizens of the United States, whose Government is their creature, subject to their behests, who have reserved to themselves ample civil and religious freedom, and equality before the law; who during the last twelve months have enjoyed exemption from any grievances or general calamity, and to whom prosperity in agriculture, manufactures and commerce has been vouchsafed."

The President has in these words furnished as good a text for a Thanksgiving discourse as any one could wish. He expresses the opinion, that,

if any people are under obligation to acknowledge the kindness and bounty of God, they are the people over whom he presides. Although we are not gathered on American soil, yet our hearts are fully in sympathy with our fellow citizens dwelling happily and securely under the mild rule of Ulysses S. Grant, President of the great North American Republic. Many are the reasons why American citizens residing on the Hawaiian Islands, should on this occasion, as formerly, observe this annual day of Thanksgiving.

The theme of my remarks will be that suggested by the President, in the words: "Whose Government is their creature, subject to their behests, who have reserved to themselves ample civil and religious freedom, and equality before the law."

THE AMERICAN GOVERNMENT—THE CREATION OF THE PEOPLE.

In the words of the proclamation: "*It is their creature.*" These words are in accordance with the opening words of the preamble to the Constitution of the United States; "We, the people of the United States, in order to form a more perfect Union—do ordain and establish this Constitution for the United States of America." This is the key-note of the American Government and of all American legislation, in both the State and National Legislatures. "We, the people," ordain and establish the laws, appoint our own officers, and it is from us—the people—that all civil and political power emanates. Every true and loyal American citizen feels under special obligation to God for the privilege of living under a Government organized and administered by the people, or those elected by the people. This is the crowning feature of America. This has been the ruling idea or principle of the American people, throughout all their colonial history, as well as since the adoption of the Constitution. It was, "We, the people," when in the cabin of the "May Flower," the Pilgrims, bound to seek a home in America, signed their names to that immortal document, which called forth from the historian Bancroft the remark: "In the cabin of the May Flower humanity recovered its rights and instituted Government on the basis of equal laws for the general good." There was the germ of all Democratic institutions in America. Forever after, it was the same, in all the other colonies. This is a point to which we cannot too often refer, because it is the controlling idea, which subsequently gathered such strength, that it resulted in severing the colonies from the Mother Country. When President Grant asserts that the Government of the United States is a *creature* of the people, he describes what the people of the United States have been doing during the last two hundred and fifty years. There has been a growth during that long period of this Government of the people. The work is not finished. Only recently have they added to its growth in the abolition of

negro slavery, forced upon them originally by the Mother Country. The people of the United States subsequently became deeply involved in the sin of negro slavery, but originally it was the Government of Great Britain which compelled the colonies to receive those slaves, and one English Sovereign—Queen Anne—claimed the privilege of subscribing for one quarter part of the stock of the African Company, Philip V., of Spain, took another quarter, and the people of England were allowed to subscribe for the remaining half. According to the treaty of Utrecht, "Her Britannic Majesty did offer and undertake to transport from Africa to the New World, 144,000 negroes, during the space of thirty years." The results of that negotiation are agitating the body-politic of the United States, and the people of that land are now experiencing the sad effects of those transactions. The united sentiment of the inhabitants of America, is; that, "We, the people," are determined to put an end to such nefarious proceedings, and so far as American influence, is now felt at home or abroad, it is in opposition to slavery and all involuntary servitude. Mark you, it is a Government of the people, which has accomplished these and many other most happy results and salutary reforms. With much force does President Grant speak of the United States Government, as subject to the *behests* of the people. The Government is under the people's control and command. Count De Gasperin saw this, when he wrote that volume, entitled "The Uprising of a Great People." De Tocqueville, in his great work on Democracy in America, testified to this fact, and most honorable testimony does he bear to the ability of the American people for self-government. He made the history and genius of the people a profound study and hence writes knowingly. The people arose in their majesty and said: "The slave holders' rebellion must be put down. If an army of 100,000 will not do it, then double the number, and if that would not suffice, then put a million of soldiers under arms." [The total number called for 2,942,748, and obtained 2,690,401.] This is what "the people" said to their rulers. Now is it not a matter for devout Thanksgiving, that the very man who commanded that million of soldiers, is at the head of the Government, and ready modestly to say, "this Government is the people's creature and subject to their behests?" I am aware of a feeling existing, quite extensively, among Americans, that a military man ought not to be elected to the Presidency of the United States, but I must confess that I cannot fully sympathize with that feeling. Is it not a high compliment to the people's Government, when a Washington, a Jackson, a Harrison, a Taylor, a Grant, lays aside the sword and all the pageantry of the camp, and quietly makes his home for a period of four years in the White House, admitting the humblest citizen of the Republic to enjoy his hospitality? When the

subjects of European Sovereigns and the advocates of monarchical powers of Government visit America, and witness this transfer of the Military Chieftain to the office of Chief Magistrate of the Republic, they are compelled to admit, there is something truly sublime and morally grand in the rule of the people.

REPUBLICAN FORM OF GOVERNMENT, ADAPTED TO THE AMERICAN PEOPLE.

For an educated, thinking and intelligent people, a Republican form of Government is admirably suited. The Government of the United States is the creation of such a people, who did not model it after any form with which they were conversant in the old world, or had become acquainted with, by the perusal of history. The American Government is something entirely new in the world's history. We read of ancient republics, but they were unlike *this* creation of the people! We read of modern European Republics, but they are not like *this* creation of the people! Hence, President Grant, I think is correct, when he says, "If any people has more occasion than another for thankfulness it is the citizens of the United States."

As a special ground for Thanksgiving, may it not now be added that President Grant has been re-elected by an overwhelming majority, thus approving of the principles of the Republican party, which has given tone to the Government, and triumphantly carried the country through the perils of the great civil war, and the emancipation of 4,000,000 of slaves. America has surely reason for Thanksgiving with Grant and Wilson hearing aloft their country's banner, and when Mr. Greeley, the unsuccessful candidate, can so gracefully retire from an excited political campaign, and resume the editorial chair of the *Tribune*, which he has occupied with so much usefulness and honor during the last quarter of a century.

Let it be remembered that now our country has safely passed through twenty-two general Presidential elections. Although the elections have often, as in the present instance, been sharply contested, yet in every instance, as soon as the excitement was over, the country quietly subsided into its normal condition. Millions of votes dropping from the hands of so many intelligent freemen, no more disturb the peace and prosperity of the country at large, than would so many snow-flakes dropping from the clouds, and gently covering the broad Continent, disturb the revolution of the sun or the succession of the seasons.

Not until a person has carefully studied the history of America and thoughtfully compared the principles of its Government with those of the old world, will he arrive at a correct view of this subject, or appreciate the radical transfer of political power from the king and aristocracy to the people. Perhaps no living author has given this subject a longer or more profound study than Bancroft, the historian, who remarks: "In the old civilization of Europe, power moved from the superior to inferiors and subjects; a priesthood transmitted a common faith, from which it would tolerate no dissent; the Government esteemed itself by compact or divine right, invested with Sovereignty, dispensing protection, and demanding allegiance. But a new principle far mightier than the church and State of the middle ages, was forcing itself into power. It was the office of America to substitute for hereditary privilege, the natural equality of man; for the irresponsible authority of a Sovereign, a dependant Government emanating from the concord of opinion, and as she moved forward in her high career, the multitudes of every clime gazed towards her example with hopes of untold happiness, and all the nations of the earth sighed to be renewed." America has advanced in her career until the great Republic has fully, on land and sea, in the Halls of Legislation, Courts of law and justice, the Republic of letters and in other ways, established its place by the side of the proudest empires of the old world!

"The colonists from England brought over the forms of the Government of the Mother Country, and the purpose of giving them a better development and a fairer career in the Western World. The English emigrants retained what they called English privileges, but left behind in the parent country, English inequalities, the monarch, the nobility and prelacy. English America had English liberties in greater purity, and with far more of the power of the people than in England."—Bancroft, vol. 4, p. 450.

SETTLED AMERICAN PRINCIPLES.

The following may be enumerated among the settled principles of Government in America, but which are more or less agitating and revolutionizing the nations of Europe:

1. Separation of Church and State.
2. Voluntary support of the gospel or the church.
3. Abolition of the law of Primogeniture.
4. Perfect equality before the Courts.
5. Universal Suffrage.
6. Establishment of Free Schools.
7. Ample endowment of higher Seminaries of Learning.
8. The highest offices in the Republic open to all.
9. Standing Army abolished.
10. Right of Expatriation.

These principles involve what may be enumerated under the rights and privileges which the people have reserved to themselves, as referred to in President Grant's proclamation.

This last mentioned principle is one for which America has always contended, but which the nations of the old world were most reluctant to yield. "Once an Englishman, always an Englishman," has never been yielded, until Mr. Bancroft, the American Minister at Berlin, secured the right of Germans to transfer their allegiance to America. When that powerful nation in the heart of Europe shaped her policy in harmony with America, then Great Britain fell into line, Americans leading the van. For more than two centuries this had been an open, disputed and unsettled question between America and the Mother Country. Bancroft referring to events in 1664, remarked: "The inhabitants of Massachusetts had already adopted views which are now a part of the public opinion of the country, but which are not yet received into the system of international law. In regard to obedience due to a Government they distinguished between natural and voluntary subjection. They held to the original right of expatriation; that any man may withdraw from the land of his birth and renounce all duty of allegiance and all claim to protection." This principle has become a part of international law, since the publication of Bancroft's history in 1852.

EFFECTS OF THE CIVIL WAR UPON THE WORLD.

For many other principles America has been contending, but for no one more vigorously than the natural equality of man. All men are born free and equal, and hence would follow the universal brotherhood of mankind. It is as true of nations, as of families or the church of Christ, "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Never was there a more striking illustration of this principle than that afforded by our late civil war. The effects of that war were felt in England, throughout Europe, and extended to the remote tribes of Africa, and to the nations of India and China. The agitation which that war created among the nations of the earth has not as yet subsided. Great and lasting good will be the result. While that struggle was in progress, other nations became partially involved. In accordance with the policy of the martyred President, America must deal with only one nation at a time. After the war had closed a French army was fighting in Mexico. It was well known, that the presence of that army was partially for the purpose of encouraging rebellion. Through the diplomacy of that great Statesman, and diplomatist—William H. Seward—whose death was

reported by the last mail, and in honor of whom flags have been lowered in our city,—France was informed that the American people were not satisfied with the proceedings of the Emperor of France in Mexico, and the army of France was quietly removed from the country, although the Emperor Maximilian met an untimely and inglorious fate; and the poor Empress Carlotta, now has her home in an Insane Retreat. America was next called upon to settle with England, the affair of the *Alabama's* depredations. Year after year, the affair remained unsettled, but during the year now closing, a satisfactory settlement has been made. For this, if for no other reason, ought Americans, at home and abroad, to render Thanksgiving to God. Englishmen too, have occasion to render Thanksgiving. As all serious questions of dispute between the two countries are now settled, may they long live in harmony with each other, as they should when we reflect upon their common origin, and common language, and common faith! Never has our country stood higher before the face of the civilized world, than when she received the award of \$15,500,000 in gold, from the Geneva Tribunal. Scarcely had the public mind of England, America and the world, acquiesced in and accepted that award, ere it was followed by the decision of the Emperor of Germany, approving of the claim of the United States in the affairs of the Island of San Juan, in the Straits of Juan de Fuca, and of course debarring all right on the part of England to that Island, about which the two countries have been contending during the last quarter of a century. The principles in both cases have been acknowledged, as right, for which America had been contending. These are admirable illustrations of the Miltonic sentiment:

"Peace hath her victories
No less renown'd than war."

ARBITRATION A GOOD METHOD OF SETTLING NATIONAL DIFFICULTIES.

There is no good reason why nations, as well as individuals or private citizens, should not settle their difficulties without resorting to war and blood-shed. It is the expressed opinion of writers in Europe and America, that the amicable settlement of the *Alabama* affair will have a powerful influence to bring about this most desirable result. It is a precedent which will not be forgotten, or its influence lost upon the world. It appeals to the common sense of mankind. An idea like that inculcated and established by the Geneva Tribunal will do much to batter down and render useless forts, and arsenals, and ships of war. Three centuries ago, from Geneva went forth ideas which have agitated and revolutionized the Christian world. May the idea that nations can settle their difficulties by peaceful arbitration, go forth on a mission equally wide-spread and salutary. "The pen is mightier than the sword."

What now is wanted is to create a public sentiment, before which nations must bow. Let this public sentiment find expression in international law, and the time may come, and we hope it is not far distant, when enlightened nations will no more presume to violate the laws of nations than enlightened individuals would violate the established law of the land. Paul was a good Statesman and lawyer, when he said: "The law is good if a man use it lawfully, but the law is not made for the righteous man, but the lawless and disobedient."

If nations are lawless, as private citizens are sometimes, then by the laws of nations or international law, let them be summoned before a Tribunal, where arbitrators shall assess the amount of damages, or otherwise adjust the point in dispute.

Ideas are more potent than cannon-balls projected by rifled guns. Ideas, more enlightened than those of former ages, respecting Government, education, and religion, are now finding their way among the nations of the earth.

They are diffused abroad by travelers, Missionaries, Consuls, Ambassadors, merchants, and flashed along the telegraphic wire, to the very centre of India, China and Japan. America

stands forth in the front rank of nations, distinguished for progress and intelligence.

INFLUENCE OF AMERICA UPON THE WORLD.

In acknowledgment of the foregoing statements, the youth of China and Japan, under the Governmental patronage of those nations, are now seeking an education in the American Colleges; while other subjects of those countries, are investigating every department of manufactures, laws, trade and commerce of America. Those old oriental nations are becoming rapidly Americanized, or permeated with American ideas. Other nations of the earth are undergoing a similar revolution. The influence of American institutions is becoming widely extended. Her past history and present position clearly indicate that our country has a noble mission to perform among the nations of the earth. Generations of men pass away, but not so with nations, they live on from age to age. Remarks Taine, the popular French writer: "A nation lives twenty, thirty centuries and longer, but a man lives but sixty or seventy years. Nevertheless a nation has a good many points in which it is like a man. For, in a career so long and almost interminable, a nation has its own character, both mental and moral, which manifests itself at the beginning, and develops from epoch to epoch, preserving the same fundamental qualities from its origin to its decline."

AMERICA A YOUTHFUL NATION.

As yet, America is a youthful nation, but she has given glorious promise of what she will be in her maturity. Not one century has elapsed since she put forth the Declaration of Independence. During the nation's existence it has never taken one step backward. It is a nation of progress. This is apparent, not only in her population, increasing from 3,000,000 to 40,000,000, during the century now closing, but also in all those elements of wealth, intelligence, and whatever else, go to form a great strong, vigorous, self-reliant and powerful nation. The recent census discloses some startling facts. Even should foreign immigration now cease, from the natural increase of its present population, at the end of this century, 1900, A. D., our population would amount to 77,000,000 and over; but supposing the foreign immigration of 200,000 per annum to go on, our population will amount to 85,000,000, in the year of our Lord 1960.

Some now listening to my voice, will doubtless live to witness this result. Remarks Daniel Webster: "While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil." I feel the fullest confidence that the Union will last for many years and ages to come. It is hardly possible to conceive of that Union experiencing a more terrible shock than befell it, during the late civil war. It is a source of devout Thanksgiving that hitherto our country has been true to her mission. Her progress has been onward and upward. The people of America have afforded and are now affording the most convincing proofs of their capability for self-Government. They are now working out a noble experiment, and right nobly are they doing the work. I have full confidence in the people, educated and trained under such influences as are now operating upon the people of the United States.

AMERICANS ZEALOUS FOR THE SPREAD OF CHRISTIANITY.

Some would taunt our countrymen as worshippers of Mammon or the "Almighty Dollar," but have they not inscribed upon their coin; "In God is our trust!" Are they not as ready and willing as the people of any other land, to invest their surplus funds, in enterprises of a benevolent, philanthropic, educational and missionary character? The friends of foreign missions in America have invested at least 1,000,000 of dollars in elevating and educating Hawaiians, and they are now doing a similar work for the inhabitants of Asia, Africa, and other parts of the world. The reading public has recently been electrified by the announcement, that the correspondent of an

American newspaper, has made a bold dash into the heart of Africa, and conveyed glad tidings to an English explorer, supposed to have been lost in its jungles or perished upon its desert, but happily he has returned to tell the world that Livingstone still lives. Crowned heads, and scientific societies vie with each other to honor the bold and dashing young man who succeeded in discovering the lost explorer, but America has many of her sons and daughters abroad on a nobler mission than Stanley achieved. Let us not forget that American missionaries—men and women are now laboring in Western and Southern Africa, and also in Egypt, having joined hands with Livingstone to explore and labor in spreading throughout that dark continent the blessings of civilization and Christianity. At the last meeting of the American Board, held in New Haven, among the items of expenditure amounting to nearly a half million of dollars, I notice one of \$29,000 for the Zulu mission of South Africa. Livingstone appreciates the labors of American missionaries in behalf of Africa, as well as the efforts of Mr. Stanley. A touching and noble compliment to our country, we find in a late letter to his daughter: "I have written, 'he writes her,' two letters to Mr. Bennett. I meant to keep their materials to myself, but because this expedition was so expensive, I gave Mr. Stanley what would help him to write a book. In his hands it is harmless, for the Americans are good and generous friends."

Our country appeared in the person of the good Samaritan Stanley, before the veteran missionary explorer. It was under the protection of our country's flag, for the first time displayed in that region, that supplies had been safely conveyed to Ujiji on the shores of Lake Tanyanyeka, when the heart of Livingstone was made glad. On the 10th of November, 1871, when Livingstone and Stanley met, England and America also met. It is a meeting long to be remembered in the annals of the world. The one toil-worn, sick and destitute, is met most unexpectedly by the other resolute, buoyant and laden with ample supplies. All honor to Livingstone, the explorer, and to Stanley the discoverer, but while honoring these men, let us not forget that some of our countrymen are laboring in the same noble work as originally took Livingstone and his father-in-law, Moffat, to Southern Africa to elevate the degraded Hottentots and Bechuanas. While England and America have done so much to enslave the sons and daughters of ill-fated Africa, I rejoice that some have gone from both countries, animated with the zeal of the Apostles, to spread among her inhabitants the blessings of Christianity. Not altogether in vain hath Ethiopia stretched forth her hands unto God. As our country has become so deeply involved in the sin of African slavery, I deem the facts to which I have alluded, not unworthy of recognition on this day of national Thanksgiving.

I speak the honest conviction of my heart, when asserting my belief that America has yet a noble work to perform in the history of a world's redemption. Whoever listens to "the footsteps of Providence along the line of centuries" will learn that during the last two hundred and fifty years, there has been gradually maturing a nation in America, now stretching from the lakes to the gulf, and from the Atlantic to the Pacific, which is to wield an influence not only in political, civil and commercial affairs, but also in those of religion and the Bible, second to no other on the globe. Our country speaks out in the Annual Meeting of the American Board of Foreign Missions, indicating that she is following the lead of the Apocalyptic Angel having the everlasting Gospel to preach among the nations of the earth.

HAWAIIAN INDEPENDENCE.

Let us bear in mind that this is not only the day for celebrating our American National Thanksgiving, but also, that of Hawaiian Independence. Twenty-nine years ago to-day, in the City of London, Eng., the Hawaiian Commis-

sioners—Messrs. Richards and Haalilio, obtained a joint declaration to the effect, that the Queen of England and the King of the French would reciprocally acknowledge the Sandwich Islands as an Independent State, and that neither England or France would ever take possession of any part of these Islands "under the force of a Protectorate or any other form." This was an important concession on the part of those Governments when both were sending their fleets into this ocean to take possession of islands and groups of islands in a manner not altogether creditable to great and enlightened nations. I need only allude to the seizure of the Marquesas, Tahiti and New Caledonia by the French and New Zealand by the English. I need only refer to what France threatened to do at these Islands and what England refused to acknowledge as having been done by Lord George Paulet. We ought to be thankful to-day that the Hawaiian Islands unquestionably secured their final independence in good part through the sharp jealousy of those two great nations. We would honor those nations, so far as their Governments and Rulers merit our commendation, but let it not be forgotten in speaking of Hawaiian Independence, that in our humble opinion, the 31st of December would have been fully as appropriate a day for celebrating Hawaiian Independence as the 28th of November, because it was on the 31st of December, 1842, that the President of the United States transmitted to Congress a message fully recognizing this Kingdom as independent. Mr. Tyler was then President, and Daniel Webster Secretary of State. The United States, acting in conformity with this declaration, appointed on the 3rd of March, 1843, George Brown, Esq., Commissioner to these Islands with diplomatic powers, thus America antedates her declaration eleven months prior to that of Great Britain and France. It should also be remembered that the United States Government was the first of the Great Nations to negotiate a treaty with this people. Considering the efforts of American Missionaries and merchants before and since these events to build up and perpetuate this Kingdom, might not every Hawaiian, from the King to his humblest subject, echo the sentiment of Livingstone in the heart of Africa,—"I can trust Americans, for they are good and generous friends." It is a singular and noteworthy fact recorded in letters bold and unfaceable on the page of history while two great and monarchical nations of Europe have deposed many of the native Kings and chiefs of Polynesia and undermined their governments, that Americans and their Government, known as Republican and Democratic, have uniformly sustained and upheld the Kingly or Monarchical Government of these Islands. This is a most remarkable anomaly in the history of nations and no one can but say that it is highly creditable to Americans with all their Republican or Democratic principles, tendencies and prejudices, that they should have uniformly and persistently upheld the Kingly form of Government on the Hawaiian Islands. Under the circumstances they regarded the old form of Government as the best for this people and all those who came hither to cast in their lot among them. It is also a most noteworthy fact that Hawaiians, Americans, and the subjects of other nationalities, have all dwelt in peace together under the mild reign of the Kamehamehas. There may have been temporary alienations and differences, but no collisions resulting in open war and bloodshed during the last seventy years. It is not now my object to enquire for the causes of this long reign of peace among various races cast together on Hawaiian shores, but the historic fact is most significant and calls for devout Thanksgiving on this day of American Thanksgiving and Hawaiian Independence. All born on these Islands, all coming hither from other lands to reside permanently or temporarily among this people, may join in the sentiment of the Psalmist David, surely the lines have fallen unto us in pleasant places, yea, we have a goodly heritage, for all of which let us "offer unto God Thanksgiving."

THE FRIEND.

DECEMBER 13, 1872.

DEATH OF THE KING.

The vague rumors which had for a week past filled the public ear as to the condition of His Majesty's health, received a startling confirmation on Wednesday morning, when it was authoritatively stated that he had been insensible throughout the previous night. He however rallied again at about 8 o'clock on that morning, sufficiently to authorize the report that his symptoms were improving, but at 10 o'clock he became again insensible, and expired at 20 minutes past 10.

The disease which was the immediate cause of the King's death is now said to have been dropsy on the chest, the serious nature of which appears to have been either misapprehended by the medical attendants, and by His Majesty himself, or to have been withheld.

—Semi-Weekly Advertiser, Dec. 12.

THERE having been a failure to appoint a successor to the Throne during the lifetime of His late Majesty, in accordance with the provisions of Article 22 of the present Constitution it became necessary to convene the Legislative Assembly, upon which body devolves the duty of electing by ballot, "Some native Alii of the Kingdom, as successor to the Throne." Accordingly, the following official proclamation appeared in the *Government Gazette* of Wednesday:

Immediately upon receiving the intelligence of the demise of His late most lamented Majesty Kamehameha V., a Cabinet Council was assembled at Iolani Palace, on Wednesday, Dec. 11, 1872, at 11 o'clock A. M. at which all the members were present, and after considering the provisions of the Constitution of the Kingdom in such case made and provided, it was

Ordered, That a meeting of the Legislative Assembly be caused to be holden at the Court House, in Honolulu, on Wednesday, which will be the Eighth day of January, A. D. 1873, at 12 o'clock noon; and of this order all members of the Legislative Assembly will take notice and govern themselves accordingly.

FERD. W. HUTCHISON,
Minister of the Interior.
STEPHEN H. PHILLIPS,
Attorney General.
ROBERT STIRLING,
Minister of Finance.

—Semi-Weekly Advertiser, Dec. 12.

Origin of American Thanksgiving.

"Perhaps you do not all know the origin on this continent of these annual thanksgiving days. It was on this wise, and on the point under review is altogether instructive. When the New England colonies were first planted, the settlers endured many privations and difficulties. Being piously disposed they laid their distresses before God in frequent days of fasting and prayer. Constant meditation on such topics kept their minds gloomy and discontented, and made them disposed even to return to their father-land, with all its persecutions. At length when it was again proposed to appoint a day of fasting and prayer, a plain, common-sense old colonist

rose in the meeting, and remarked, that he thought they had brooded long enough over their misfortunes; and that it seemed high time they should consider some of their mercies. That the colony was growing strong—the fields increasing in harvests—the rivers full of fish, and the woods of game—the air sweet—the climate salubrious—their wives obedient—and their children dutiful. Above all that they possessed, what they came for, full civil and religious liberty. And therefore, on the whole, he would amend their resolution for a Fast, and propose, in its stead, a day of Thanksgiving. His advice was taken, and from that day to this, whatever may have been the disastrous experience of New England, the old stock of the Puritans have ever found enough of good in their cup to warrant them in appointing this great annual festival."—*Dr. Wadsworth's Sermons.*

George Third's Thanksgiving Day.

"When our national independence had been triumphantly achieved, the Colonies, of Course, held great general jubilee. And good King George, who had been sadly worsted in the conflict, thinking himself quite as pious as his disloyal subjects—and not to be outdone in goodness by such rebels against the Divine right—appointed also a day of thanksgiving for the restoration of peace to his long disturbed empire. In the vicinity of the monarch's residence, then Windsor Castle, dwelt a most estimable minister of the Church, who shared his sovereign's intimacy, and conversed with him freely. On this occasion the worthy divine ventured to say:

"Your majesty has sent out a proclamation for a day of thanksgiving. For what are we to give thanks? Is it because your majesty has lost thirteen of the fairest jewels from your crown?"

"No, no," replied the monarch, "not for that!"

"Well, then, shall we give thanks because so many millions of treasure have been spent in this war, and so many millions added to the public debt?"

"No, no," again replied the king, "not for that!"

"Shall we, then, give thanks that so many thousands of our fellow-men have poured out their life-blood in this unhappy and unnatural struggle, between those of the same race and religion?"

"No, no," exclaimed George, for the third time; "not for that!"

"For what, then, may it please your majesty, are we to give thanks?" asked again the pious divine.

"THANK GOD!" cried the king most energetically; "THANK GOD THAT IT IS NOT ANY WORSE!"

Yes, and here is a reason for thankfulness in all circumstances, since it is never so bad with us as it might be. And even if God be pouring out the vials of his anger, yet blessed be his name! He never empties them to the utmost."—*Dr. Wadsworth's Sermons.*

CHICAGO, Nov. 12.—The contributions of Chicago for the relief of Boston are already nearly a quarter million. This includes \$100,000 from the Chicago Relief Society and \$50,000 from Cook county.

An American's Reasons for Thanksgiving.

"Our forefathers make manifest their thankfulness to God for his mercies! And shall we be less thankful? Why, you will keep this festival in homes, and amid luxuries such as old monarchs never dreamed of! Upon your boards will be viands and spicery from all earth's islands and continents. In your wardrobes, the woods of Saxony, the linens of Ireland, the silks of Italy, and the furs of the frozen zones. And crowding your chambers, furniture and bijoutry, wrought of woods from the forests of Ceylon and Domingo; and of metals from the mines of Potosi and the Ural; and of gems from Brazilian caverns and Indian streams; and of costly stuffs from the looms of Manchester and Lyons; and of plumes from the groves of Araby the blest; and of the magnificent marbles of Egypt and Italy. And if, in such homes, you cannot be thankful, it must be as the sated Sybarite, pained with his displaced rose-leaf. Meanwhile, in your homes, are better things than these. Those beloved forms that sit by its board. Those gentle voices, sweeter to your soul than the voices of angels, that make blessed its chambers. Yes, and more. That precious Bible that shines there as a heavenly lamp. That family altar, at whose side there lifts a new ladder, from Bethel to the skies, with its descending seraphim. And then, all those unnumbered social and civil and national and religious beatitudes which surround that mortal tabernacle, as shekinah-lustres round the tents of the Exodus. All these means of grace! All these hopes of glory!

Living here in America—in this nineteenth century—free men—free Christians—so that your lot seems the veritable realization of the golden dreams of the old Hebrew prophets—those gleaming and distant millennial glories, that colored the page of Isaiah, and made lustrous the clouds of the Apocalypse! Verily, you have cause for gratitude."—*Dr. Wadsworth's Sermons, preached in San Francisco.*

Japan.

In consequence of a foreigner obtaining passes for the interior for the purpose of carrying some illicit trade, the Japanese authorities, who have hitherto shown themselves very complaisant towards foreigners, granting tourists leave to go beyond the boundaries fixed by treaty, have stopped the issue of passes. The *Japan Mail* comments in justly severe terms upon the abuse of the privilege by foreigners.

Mr. Lowder, formerly H. M. Consul at Yokohama, has accepted the post of Superintendent of Japanese Customs.

A young Japanese, Sasoumi Satoo, son of the chief physician of the Mikado, arrived at Berlin, in November, 1869, to study medicine; he did not know a word of German at the time, but he learned it in five months, and Latin in six. He recently passed in a brilliant manner his third examination for a doctor's degree.

When the late Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As they sat down to the meal, the Admiral, as was his custom, asked a blessing. The King, in surprise, said he thought that only missionaries did that. "True," was the hero's reply, "but every Christian is a missionary."

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